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✓ Bible. English. 1551. Tyndale

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This very rare copy of the English Trans-  
lation of the Bible was presented to the  
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By  
John P. Duffield, Esquire,  
Dr. John S. Martin,  
both of Snowhill  
Maryland.

1. 21











**The volume of**  
the booke's called Apocripha;  
Contayned in the comen Trans-  
lation in Latyne, whiche are  
not founde in the Hebrue  
nor in the  
Chalde.



The thyrde boke of Esdras.  
The fourthe boke of Esdras.  
The boke of Tobiah.  
The boke of Judith.  
The reast of the boke of Hester.  
The boke of wysedome.  
Ecclesiasticus.  
Baruch the prophete.  
The soge of the, iii. children in  
the ouen.  
The storpe of Susanna.  
The story of Bel & of the Drago.  
The prayer of Manasseh.  
The first boke of the Machabees.  
The seconde boke of the Macha-  
bees.





# To the Reader.



**I**n consyderacio that the booke before are founde in the Hebrue tongue, receaued of all men: and that the other folowynge, which are called Apocrypha (because they were wot to be reade, not openly and in commen, but as it were in secrete and a parte) are neyther founde in the Hebrue nor in the Chaldee: in whyche tonges they haue not of longe beue wyrtten (in lesse then it were happlye the booke of Sapience) whereupon it wercnolue very hard to repayre and amende them: And that also they are not receaued nor taken as leggetymare and leasull, as wel of the Hebrues as of the whole Church, as S. Hierome sheweth: we haue separate them, and set them asyde, that they mye the better be knowen: to thepente that men may knowe of whyche booke wyrtnes oughte to be receaued, and of which not. For the sayde S. Hierome speakynge of the booke of Iudith (which is Apocrypha) saith, that the autoritie therof is not esteemed worthy and sufficient to confyrme and stablyshe the thynges that lyghre in dysputacion. And generallye of all the booke called Apocrypha, he saith, that men may reade the to the edyfyinge of y people: but not to confyrme and strengthen the doctrine of y church. I leaue oute here the lawe (as they call it) of Canon. c. Sancta Romana. xv. distinc. where he speaketh his iudgemente. Lyke wyse the Glose of. c. Canones. xvi. distinc. which he saith, that men reade them, but not in generall: as though he shoulde saye, that generallye and thorowlye they are not allowed. And not withoute a cause: For that they haue bene corrupted and falsified in many places, it appeareth sufficiently by Eusebius in his booke called Historia Ecclesiastica: Whiche thinge is easie to be knowne even now a dayes in certain popites, namelye in the booke of the Machabees: whose secōde booke S. Hierome confesseth that he founde not in the Hebrue, by the meanes wherof it is become vnto vs the more suspecte and the lesse receaued. In lyke maner is it of the thyrde and fourth booke of Esdras, which S. Hierome protesteth that he woulde not haue translated, esteampyng them for dreames: where as Iosephus yet in his booke of his Antiquities declareth the summe of the matter after the maner

ner of a storie, as well of y booke of Machabees as of the. iii. of Esdras: althoughe be came the booke compyled from the raigne of Kyng Artaxerxes vnto this tyme, to be Apocrypha.

Wherfore then, when thou vylte maynteyne any thyng for certen, rendryng a reason of thy saythe, take heade to proceade therein by the lypynge and pythye Scriptures, folowynge S. Peter, which he saith: He that speaketh, let hym speake as though he spake the word of God. He saith the worde of God, as a thyng most true and certen, opened by the prophetes and Apostles, inspyred with the holy gooste: of whom we haue wyrtne the moare cleare then the daye. Alwayes haupynge greate desyre to confyrme and stablyshe thep opinions by the lawe of man, say, that it is shame to speake without lawe: How much more feare and drede then oughte he to haue, that saith he is a Christian, the whyche holdeth not hym selfe, or reaseth not in the lawes of the lypynge GOD: but in mannes inuencions, iudgyng of all thynges accordynge to them, and leaunye to an vncerten ymagynacion and phantasie: Let vs therefore that are buylded on the foundacyon of the holy prophetes and Apostles, and on the heade corner stone (on which they them selues were founded, and whyche they preached, that is Iesus Christe, the churche stone) leaue the thynges that are vncerten to folowe the certen: holdynge vs and reasynge vs in them, and fastenynge oure ancre there, as in a sure place. For oure Christen saith confyseth not in doutefull thynges, but in playne and moost certen assurance, and in moost true persuasion, taken and confirmed by infallible verite. In which God graunte vs to walke perpetually, to the intente that accordynge to it (fulfyllynge his holy will in vs, and

settyng a syde all inuencions contrarie vnto hym) we maye lyeue to his honoure, and to the edyfyinge of his Church. So be it.

“ “  
“ (r) “  
“ “

In p. xi.  
xii. c. xiii.  
of y Antiquities.  
In p. i. i. i.  
boke a-  
gainst Ap-  
pion.  
i. pe. iiii. c.  
i. pet. i. b  
ii. pet. i. d

Erubesci-  
mus sine  
lege loqui

Eph. ii. d  
i. cor. iii. c

In p. Pro-  
loge to y  
Proverbs.

In p. Pro-  
loge be-  
fore Iu-  
dith.

In p. Pro-  
loge to the  
Proverbs.

In p. iiii.  
boke the  
xii. Cha-  
In p. pro-  
loge vnto y  
booke of  
the kyn-  
ges.  
In p. pro-  
loge of  
Esdras.

*in to Domine, fido*

*W. S. Kirk*





The thyrde boke  
of Esdras.

## The fyrste Chapter.

Josias holdeth passeouer. After his death, is Jeronias his sonne made kynge in his steade: whome the kynge of Egypte putteth oute, and setteth in his brother Boachim. Jerusalem is destroyed, and Sedechias taken.



**A**nd Josias\* helde the feast of Easter in Jerusalem vnto the Lorde, and slew the Passeouer the xiiii. daye of the fyrst moneth. He set the priestes also in order (accoordinge to the daylye courses) beinge arrayed in longe garmentes in the temple of the Lorde. And he spake vnto the Leuites the holy ministers of Israel, & they should halow them selues vnto the Lorde, to set the holy arcke of the Lorde, in the house that kynge Salomon the sonne of Dauid had builded, and said: Ye shal no more beate the Arcke vpon your shoulders. Now letue youre Lorde, & take the charge of his people of Israel, after youre villages and youre trybes: accoordinge as kynge Dauid the kynge of Israel hath ordered, and accoordinge as Salomon hys sonne hath honorably prepared: yea, loke that ye all do seruyce in the temple, accoordinge to the ordynge and distribucion of the principal men which are appointed oute of the tribes, to do seruyce for the children of Israel. \* Kyll the Passeouer, and prepare offringes for youre brethren, and do accoordinge to the commaundemente of the Lorde, whiche he gaue vnto Moses. And vnto the people that was foude Josias gaue. xxx. thousande of shepe, lambes, kyddes, & goates, and thre thousande oxen. These the kynge (of his kynglye lyberalite) gaue vnto the people, accoordinge as he had promysed: and to the priestes for the Passeouer he gaue two. M. shepe, and an hundred oxen. Moreover, Jeronias and Semeias, and Nathanael brethren, and Hasabias, Jehiel, and Josabab gaue them to the Passeouer, fyue thousande shepe and fyue hundred bul-

lockes.

And when these thynges were broughed to passe, the priestes and the Leuites stode goodly in their order, and had the vbleuened breade thorowoute the trybes. And after the ordynge of the principal men in the trybes, they offered vnto the Lorde in the syght of the people, accoordinge as it is wyrtten in the boke of Moses, \* and so they roasted the Easter lambe as accoordinge was. As for the thanke offringes and the other, they dighte them in kettels and pottes, and set them before the people w good wyll, and afterwarde before them selues, and the priestes. For the priestes offered the fat, vntill the tyme was expyred, but the Leuites prepared for them selues and for theyr brethren the children of Aaron. The syngers also the chyldren of Asaph stode in their order, accoordinge as Dauid had deuised. So did Asaph Zacharye & Jothun, which were appoynted by the kynge. Moreover the porters and doze keepers stode by the dozes and that diligently, so that none wente out of his stadyng and seruyce: for their brethren (the Leuites) prepared for them. Thus were all thynges perfourmed, that belonged to the offerynge of the Lorde. In that daye they helde the Passeouer, and offered thanke offerynges besyde the sacrifice of the Lorde, accoordinge to the comaundement of kynge Josias.

So the children of Israel which were the presente helde an honorable Passeouer, and the feast of swete breade. vii. dayes longe. Yea, suche a Passeouer was not kepte in Israel, from the tyme of the prophet Samuel. And all the kynges of Israel helde not such an Easter, as this whiche kynge Josias helde, and the priestes, the Leuites, the Jewes and al Israel, of al them that were at Jerusalem. And in the. xviii. yere of the raygne of Josias was this Passeouer kept. And w a perfecte herte did kynge Josias order al his worckes, before the Lorde, and the thynges that were wyrtten of him in tymes past, concernyng those that synned & were vngodly against the Lord before al people, and sought not the word of the Lord vpon Israel. \* After al these actes of king Josias, phar-

Ezod. xlii. b

C

11. ps. xlv. a  
4. reg. 23. c

Ezod. xlii. b

4. Reg. 23. c

2. para. 25. d



# The.iii. Boke

rao þ kyng of Egypt wente vp & came  
toward Caranis by Euphrates, &  
Jolias wente to mete hym. Then sente  
the kyng of Egypte vnto Jolias say-  
inge: what haue I to do with the, O  
Kyng of Iuda: I am not sente of the  
Lorde to fyghte agaynste the, for my  
warre is by Euphrates, go thou thy  
waye home agayne in all the hast. And  
Jolias woulde not turne againe vpon  
his charet, but vnder toke to fyghte a-  
gaynste him, & hekened not vnto the  
word of the prophete, which he told him  
out of the mouth of God, but pitched a  
battayle against him in þ felde of Ma-  
gaddo. And the prices pleased to king  
Jolias. Then said the kyng vnto his  
seruauntes: \* Carpe me awaye oute of  
the battayle, for I am sore wounded.  
And immediatly his seruauntes toke  
him awaye out of the fronte of the bat-  
taye. Then sat he vp vpon the seconde  
charet, came to Ierusalem, dyed, and  
was buryed in his fathers sepulcre.  
And in al Jewry they mourned for Jo-  
lias, yea, the rulers also with their wy-  
ues made lamentacion for hym vnto  
this daye: And this was done euer styll  
in Irael.

These thynges are wrytten in the  
boke of the storyes of the kynges of  
Iuda, namely, al the actes and workes  
of kyng Jolias, his kyngly power, and  
maiesty, his vnderstandyng in þ lawe  
of god, & what he did, yea, thynges which  
are not wrytten in the boke of þ kynges

of Irael and Iuda. \* And the people  
toke Iechonias the sonne of Jolias &  
made him kyng in steade of Jolias his  
father, when he was. xxiij. yere olde.  
And he reigned ouer Irael thre monethes.  
And the kyng of Egypte put him  
downe, that he shoulde not raygne in Ie-  
rusalem, and raysed vp a tax of þ peo-  
ple: namely, an. C. talentes of siluer and  
one talent of golde. The kyng of E-  
gypte also made Joachim his brother  
kyng of Iuda and Ierusalem. As for  
them of the kynges counceyl w þ kyng  
him selfe and Zaraceles his brother, he  
toke them, and caried them away pry-  
soners in to Egypte. Fyue and twenty  
yere olde was Joachim, when he was  
made kyng in the lande of Iuda and  
Ierusalem, and he dyd euell before the

Lorde. \* After this, Nabuchodonosor  
the kyng of Babilon came vp, bounde  
him with bandes of yron, and caried him  
vnto Babilon. Nabuchodonosor also  
toke al the \* vessels that were halowed  
in the temple of the Lorde, and all the  
jewels, and caried them vnto Babilon,  
& brought the in to his owne temple at  
Babilon. Of his vncleynnes & vngodly-  
nes, it is wrytten in the boke of þ ac-  
tes of the kynges. And Joachim his  
sonne raygned in his steade: He was  
made kyng beyng. xxiij. yere olde, &  
raygned but thre monethes & .x. dayes  
in Ierusalem, and did euell before the  
Lorde. So after a yere, Nabuchodo-  
nosor sent and caused him be broughte  
vnto Babilon with the holy vessels of  
þ Lord, & made Sederchias his brother  
kyng of Iuda & Ierusalem, when he was  
xxi. yere olde: & he raygned. xi. yere.

And he did euell also in the lyght of  
the Lord, and cared not for the wordes  
\* that were spoken vnto him by þ pro-  
phet Jeremy at the mouth of the Lord.  
And where as he had made an othe  
vnto kyng Nabuchodonosor, he man-  
swore him selfe, and fel from hauyng &  
styfenecke and a hert, & transgressed all  
the statutes and ordinaunces of þ Lord  
God of Irael. The rulers also and hea-  
des of the people of the Lord did much  
euell, and became vngodly, moze the the  
heathen, beyng deyled in al maner of  
abominacions: Yea, and despyled þ ho-  
ly temple of the Lord at Ierusalem. And  
the God of their fathers sente his mes-  
sengers vnto them, to turne the backe,  
and to cal them agayne from their vni-  
nes: for he woulde sayne haue spared  
the for his holy tabernacles sake. Ne-  
uertheles, they had his messengers  
in derision: and loke what God spake  
vnto them by his prophetes, they made  
but a spozte of it. This drew on so log,  
tyll the Lorde was wroth with his peo-  
ple for their vngodlynes, & tyl he cau-  
sed the kynges of the Caldees to come  
vp, whiche slew their younge men with  
the swearde, yea, euen in the compasse  
of theyr holy temple, \* and spared no  
body, nether yonge nor olde, nether may-  
den nor yonge mā: but they were al deli-  
uered in to the power of the kynges of  
the Caldees, and all the holpe vessels

4. re. xxi. c.

4. re. 23. 5  
2 par. 36. 0

Deut. 28. 0



of the Lorde and the kynges treasures toke they, and caried them vnto Babilon. As for the house of the Lorde, they brente it, and brake downe the walles of Ierusalem, set fyre vpon her towres, destroyed all her noble buyldinges and brought them to naught, and the people that were not slaine w<sup>th</sup> the swerde, they caried vnto Babilon.

Thus became they prisoners and bonde men of the kyng of Babilon, tyl they were deliuered and raygned for them selues, \* when the wordes of the Lorde were fulfilled, which he promysed them by the mouth of the prophet Jeremy, and tyl the lande had her rest: namely, all the tyme that it laye waiste had it rest and quyetnes. lxxvii. yeares.

**¶ The. ii. Chapter.**

Cirus geuech licence to the Jewes to retorne to Ierusalem, and restoreth them the vesselies of the temple. After that are there letters sende to Artaxerxes, whiche accuse the Jewes for buyldinge of the citie: and so is the buyldinge driuen of, vntyl the. ii. yeare of Darius.

**N**ow when the kyng Cyrus raygned ouer the Persians, and when the Lorde would perfourme the worde that he had promysed by the mouth of the prophet Jeremy: the Lorde rayled vp the spirite of Cyrus, y<sup>e</sup> kyng of y<sup>e</sup> Persians, so that he caused this writynge to be proclaymed thowwe oute hys whole realme, sayinge: Thus saith the kyng of Persians: The Lorde of Israel that hys Lorde hath made me kyng of the lande, and commaunded me to buylde hym an house at Ierusalem in Jewry. If there be any nowē of poure people, the Lorde be with him, and go vp with him to Ierusalem. And all they y<sup>e</sup> dwell rounde aboute that place, shall helpe them, whether it be with golde, wyth syluer, with gyftes, with hoxses & necessary catel, and al other thynges that are broughte with a fre wil to y<sup>e</sup> house of the Lorde at Ierusalem.

Then the pynncipal men out of the trybes and byllages of Iuda and Benjamin stode vp, so did the priestes also and the Leuites (whome the Lorde had moued) to go vp, and to buylde y<sup>e</sup> house of the Lord at Ierusalem. And they that were aboute them, helped them

with all matter of golde, and syluer, and catel also, and with many lyberal gyftes, and this dyd many one, whose mynde was styred by therto. \* Kyng Cyrus also brought forth the vesselies and ornaumentes, that were halowed vnto the Lorde (which Nabuchodonosor the kyng of Babilon had carped awaye from Ierusalem, and consecrated them to his Idoll and ymage) and deliuered them to Mithridatus hys treasurer, and by him they were deliuered to Salmanasar the debyte in Jewrye. And this was the nombze of them: Two thousande and. iiii. C. syluer boules. xxx. syluer basens. xxx. basens of golde. ii. M. and. iiii. C. vesselies of syluer, and a thousande besyde. All the vesselies of golde and syluer were. v. M. viii. C. and. lx. These were nombzed vnto Salmanasar, and them that were come agayne with him to Ierusalem oute of y<sup>e</sup> captiuitie of Babilon. \* Now in the tyme of kyng Artaxerxes y<sup>e</sup> kyng of Persia, these men: Balemus and Mithridatus, Sabellius, Rathimus, Balthemus, Semelius y<sup>e</sup> Scribe, and other that dwelte in Samaria and in other places vnder the dominion therof, wrote a letter vnto kyng Artaxerxes, wherein they complayned vnto the kyng of them in Jewry and Ierusalem. The letter was made after thys manner:

**S**yr, thy seruantes Rathimus the story wyter, Sabellius the Scribe, and other iudges of the courte in Celosyria and Phenices. Be it knowen and manifest to oure Lorde the kyng, that the Jewes whiche are come by fro yon vnto vs into the rebellious and wyc ky<sup>e</sup> d citie, begynne to buylde it agayne, and the walles aboute it, and to set vp the temple of the new. Nowe yf this citie and the walles therof be set vp agayne, they shal not onely refuse to geue tributes and taxes, but also rebell vtterly against the kyng. And for so much as they take this in hande now aboute the temple, we thoughte it reason, to thyncke no scozne of it, but to shewe it vnto oure Lorde the kyng, and to certifye hym therof: to thynntente that yf it please the kyng, he maye cause it to be soughte in the bookes of olde: and

Jer. xlv. c.  
and, xlv. c.

1. Esdr. 1.6

1. Esdr. 4.8

2. par. 36. a  
1. Esdr. 1.6



# The.iii. Boke

thou shalt fynde suche warnynge writ-  
ten, and shalt vnderstande, that this ci-  
tie hath alway bene rebellious and  
disobediente, that it hath subdued kyn-  
ges and cityes, & that the Jewes which  
dwel therein, haue euer bene a rebbelly-  
ous, obstynate, unfaithfull, and fygh-  
tyng people, for the which cause thys  
cite is wasted. Wherfore now we  
certifye oure Lorde the kynge, that yf  
this cite be buylded and occupied a-  
gayne, and the walles therof set vp a  
new, thou shalt haue no passage into Ce-  
losyria and Phenices.

**D** Then wrote the kynge to Rathimus  
the story writer, to Sathemus, to Sa-  
bellius the Scribe, and to the other of-  
ficers and dwellers in Siria and Phe-  
nyces, after this maner: I haue red the  
epistle whiche thou sentest vnto me, and  
haue commaunded to make dyligente  
searche, and haue founde, that the cite  
hath euer resysted kynges, that the same  
people are dysobediente, and haue cau-  
sed mouche warre, and that myghty  
kynges haue raygned in Ierusalem,  
whiche also haue raysed bp taxes of  
Syria and Phenices. Wherfore I haue  
commaunded those people, that they  
shall not buyld the cite, & they make  
no more in it, and that they proceade no  
forther with the buildynge: for so much  
as it might be the cause of warre, and  
dyspleasure vnto kynges.

Now when Rathimus and Sabel-  
lius the Scribe, and the rulers in the  
lande had red the wrytinge of kyng Ar-  
taxerxes, they gat the together, & came  
in al the haste to Ierusalem w an hoost  
of horsemen, and with muche people of  
fote, and forbad them to buyld. And so  
they lefte of from buyldynge of the tem-  
ple, vnto the seconde yeare of kyng  
Darius.

## The.iii. Chapter.

Darius maketh a feast. The.iii. sentences of  
the.iii. younge men, of which the first is declared.

**K**ynge Darius made a greate  
feast vnto his seruantes, vn-  
to al his courte, and to al the  
officers of Medea and Per-  
sia, yea, to all the debytes and rulers  
that were vnder him, from India vnto

to Ethiopia, an hundreth and .xxviii.  
countres. So when they had eaten and  
droncken beyng satysfied, and were  
gone home agayne. Darius the kynge  
wente into his chaimbre, layed hym  
downe to slepe, and so awaked.

Then the thre yonge men, the kepte **B**  
the kynges personne, and watched hys  
bodie, commoned amonge them selues,  
and spake one to another: let euery one  
of vs saye some thinge, and loke whole  
sentence is wyser and more excellent  
then the other, vnto hym shall kyng  
Darius geue greate gyftes, and clothe  
him with purple. He shall geue hym  
vessels of golde to dryncke in, clothes  
of golde and couerynges: he shall make  
him a costly charet & a bydle of gold,  
he shall geue him a bonet of white silke,  
and a cheine of golde aboute his necke:  
yea, he shall be the secōde and pryncipal  
nexte vnto kyng Darius, and that be-  
cause of his wysedome, & shall be called  
the kynges kynseman.

So euery one wrote his meanynge, **C**  
sealed it, and layed it vnder the kynges  
pelowe, & said: when the kynge ariseth,  
we wil geue hym oure wrytynge: and  
loke whole worde the kynge & his chiefe  
Lords iudge to be the mooste wyselye  
spoken, the same shall haue the victorie.  
One wrote: Wyne is a stronge thyng.  
The seconde wrote: The kinge is strong-  
er. The thyrde wrote: Women haue  
yet more strength, but aboue all thyn-  
ges the trueth beareth awaye the vic-  
torye. Nowe when the kynge was ry-  
sen vp, they toke theyr wrytynge and  
deliuered them vnto hym, and so he red  
them. Then sente he forth to cal al his  
chiefe lordes, all the debytes and rulers  
of the countres of Medea and Persia.  
And when they were set downe in the  
councell, the wrytynge were red before  
them. And he commaunded to call for  
the yonge men, that they myghte de-  
clare theyr meanynge them selues by  
mouthe. So when they were sente  
for, and came in, the kynge sayde vnto  
them: shewe vs and make vs to vnder-  
stande, what the thynges are that ye  
haue wrytten.

Then beganne the fyrst (whiche had  
spoken of the strength of wyne) and  
sayde: O ye men, \* wyne is maruelous  
stronge,



stronge, and ouercometh the y<sup>e</sup> dyncke  
it: it dysceaueth the mynde, and byn-  
geth both the pooze mā and y<sup>e</sup> kyng to  
dotage and vanitie. Thus doth it also  
with the bondeman and with the free,  
with the pooze & riche: it taketh awaye  
their vnderstādyng, and maketh them  
carelesse and mery, so that none of them  
remembreth any heuynes, det or dew-  
tye: It causeth a man to thyncke also  
that the thyng which he dothe, is ho-  
nest and good: and remembreth not that  
he is a kyng, nor that he is in auctori-  
tie, and that he oughte not to do suche  
thynges. Moreouer, when men are  
drinckynge, they forget all frendshyp,  
all brotherly faythfulnes and loue: but  
as soone as they are dronke, they draw  
oute the swerde and wyl fyght: & when  
they are laied downe from the wine, and  
so rysen vp agayne, they can not tell  
what they dyd: Iudge ye now, is not  
wyne the strongest? For who would els  
take in hande to do such thynges? And  
when he had spoken this, he helde his  
tonge.

### The. iiii. Chapter.

The declaration of the. ii. last sentences of the  
younge men, propounded in the Chapter before:  
of which the last, that is, that verity beareth  
the victorie in all thynges, is most commended  
and allowed. Darius wryteth letters to al the ru-  
lers vnder hym, that they should abyde zorobabel  
to the buyldyng of Ierusalem.

**A**nd the seconde (which had  
sayde, that the kyng was  
stronger) beganne to speake,  
sayinge: O ye men, are not  
they the strongest and most excellent,  
that conquere the lāde and the sea, and  
all that is in the sea, and in the earth?  
Nowe is the kyng lord of all these  
thynges, and hath dominion of them al:  
and loke what he commaundeth, it is  
done. If he sende his men forth a war-  
fare, they go, and breake downe hylles,  
walles & towres. They are slayne, and  
slay (other men) them selues, and ouer-  
passe not the kynges worde. If they get  
the victorie they byng the kyng all  
the spoule. Lyke wyse the other y<sup>e</sup> med-  
le not with warres and fyghtinge, but  
till the grounde: when they reape, they  
byng tribute vnto the kyng. And yf  
the kyng alone do but commaunde to  
kyl, they kyll: yf he commaunde to for-  
geue, they forgeue: yf he commaunde to

smpte, they smpte: yf he byd dysce-  
waye, they dysce away: yf he commaunde  
to buylde, they buylde: yf he commaunde  
to breake downe, they breake downe:  
yf he commaunde to plante, they plante.  
The comen people and the rulers are  
obedyente vnto hym. And the kyng in  
the meane season sytteth hym downe,  
eateth, and dyncketh, and taketh his  
reste: then kepe they wathe rounde a-  
bout the kyng, and not one of them  
darre get him out of the waye, to do his  
owne busynes, but muste be obedyente  
vnto the kyng at a worde. Iudge ye  
now, O ye men, how shoulde not he go  
farre aboue, vnto whome men are thus  
obediēt? And whē he had spokē this, he  
helde his tōge. The thyrde whose name  
was zorobabel, which had spoken of  
women and of trueth, beganne to saye  
after this maner: O ye mē, it is not the  
greate kyng, it is not the multitude of  
men, nether is it wyne that excelleth:  
who is it then that hath the lordshyp  
ouer them? Haue not women borne the  
kyng, and al the people that rule those  
thynges? Haue not women borne them,  
and brought them vp, that plante y<sup>e</sup> by-  
nes, wherout the wyne cometh? They  
make garmentes for al men, they geue  
honour vnto al men, & withoute women  
can not men lyue. If they gather golde  
and siluer and al precious thynges, and  
se a fayre wel fauoured woman, they  
leue al together, and turne their eyes  
onely vnto the woman, and gape vpon  
her, and haue more desire vnto her, then  
vnto the siluer & golde, or any maner of  
precious thing\*. A man leaueth his fa-  
ther that broughte hym vp, he leaueth  
his owne natural countre, and cleaueth  
vnto the woman: yea, he ieopardeth his  
lyfe with the woman, and remembreth  
nether father, nor mother, nor countre.  
By this then ye must nedes know, that  
women haue the dominion ouer you.

Doth it greue you? A man taketh  
his swerde, and goeth his waye to  
steale, to kyll, to murder, to sayle vpon  
the sea, & seeth a lyon, and goeth in the  
darcknes: & when he hath stollen, dys-  
ceaued and robbed, he byngeth it vnto  
his loue. Againe, a man loueth his wife  
better then father and mother: yea, ma-  
ny one there be, that renne out of theyr

Gen. ii. 2  
Mat. x. 2  
i. Cor. vi. 2  
Eph. v. 2



# The.iii. Boke

wyttes, and become bondmen for theyr wyues sakes: many one also haue perished, and haue bene slayne, and haue synned because of women.

And now beleue me, I know a kynge which is greate in his power; and all landes stande in awe of him, and no mā darre laye hande vpon him: yet dyd I se, that Apame (the doughter of þe great kynge Bartacus) the kynges concubine, sat besyde the kyng vpon þe right hande, and toke of his crowne from his heade, and set it vpon her owne heade, and smote the kyng with her left hāde.

**D** Moreouer, the kyng looked vpon her with open mouth: if she laughed vpon him, he laughed also: but yf she toke any dyspleasure with him, the kyng was fayne to flatter her, and to geue her good wordes, tyll he had gotten her fauoure agayne.

O ye men, are not weimen then stronger? Greate is the earth, and hys is the heauen that do these thinges. Then the kyng and the Princes looked one vpon another. So he beganne to speake of the trueth: O ye men are not weimen stronger? Greate is the earth, hys is the heauen, swyfte is þe course of þe Sunne, he compasseth the heauen rounde about, and fetcheth his course agayne to his owne place in one daye. Is he not excellent that doth this? Yea, greate is the trueth, and stronger then all thynges. All the earthe calleth vpon the trueth, the heauen praiseth it, al workes shake and tremble at it, and with it is no vnrightheous thinge. Wyne is vnrighteous: the kyng is vnrighteous: women are vnrighteous: all the children of mā are vnrighteous, yea, all their workes are vnrighteous, and there is no trueth in them, in their vnrighteousnesse also shal they be destroyed and perished.

\* As for þe trueth, it endureth, and is all waye stronger: it lyueth and conquereth for euer moze worlde withoute ende.

The trueth accepteth no personnes, it putteth no dyfference betwyxe riche or poore, betwyxe the myghtie or synnfull, but doth right vnto euery mā, whether they be euell or good, and all men are lounge dealete with all in þe workes of it. In the iudgemente of it there is no vnrighteous thyng, but strength,

kyngedome and power and maiestye for euer moze. Blessed be the God of trueth.

And with that he helde his tonge, and all the people cryed and sayde: Greate is the trueth, and aboue all. Then sayd the kyng vnto hym: Aske what þe wilt, moze thē is appoynted in the writinge, and I shall geue it the, for thou arte founde wyser then thy companions: thou shalt sit nexte me, and be my kynsman. Then said he vnto the kyng: Remember thy promyse and howe, whiche thou hast bowed and promysed (in the daye when thou camest to the kyngdome) to buylde vp Jerusalem, and to sende agayne all the vessels and Jewels, that were taken awaye oute of Jerusalem: which Cyrus separated, when he offered in Babilon, a woulde sende thē agayne. And thy mynde was to buylde vp the temple, whiche the Edomites brete, when Jerusalem was destroyed by the Chaldees. This onely (O kyng) is þe thyng that I require, this is þe maiesty, which I desyre and aske of the: that thou performe the howe, whiche thou with thine owne mouth hast made vnto the kyng of heauen.

Then Darius the kyng stode vp, and kyssed him, and wrote a letter vnto all the debytes and shreues, to al the Lordes and nobles, that they shoulde conueye hym forth, and all them that woulde go vp with hym. He wrote a letter also vnto all the Shreues that were in Celosyria and Phenices, and vnto Lybanus, that they shoulde draw cedre trees from Lybanus vnto Jerusalem, to buylde the cytye withall.

Moreouer he wrote vnto all the Jewes that were gone oute of his realme in to Jewrye because of the fredome, that no officer, no ruler, nor Shreue, shoulde come to theyr dores: and that at theyr lande whiche they had conquered, shoulde be free and not tributarye: And that the Edomites shoulde geue ouer the cytyes and byllages of the Jewes, whiche they had taken in: yea, and that they shoulde pearlye geue. xx. talentes to the buyldynge of the temple, vntyll the tyme that it were synnished: and to the daylye halowynge of the byentofferings (as it is comaunded) ten

2. Esd. 11. 6  
1. Esd. vi. 5

Ecc. 1. 2

Eccl. 1. 2  
psal. 117. 2

talentes



talentes yearly also: And that all they which come from Babilon to buyld the citie, shoulde haue fre libertie, they and their children, and all the priestes.

**E** He wrote the greatenesse also, and commaunded that the holy garmentes shoulde be geuen them, wherein they ministered: And wrote that commaundementes shoulde be geuen to the Leuites, vntill the daye, that the house were finished and Ierusalem buylded vp: and commaunded that al they that watched the citie, shoulde haue their porcions & wages.

**E** He gaue ouer also all the vesselles that Cyrus had separated from Babilon: And all that Cyrus had geuen in commaundement, the same charged he also, that it shoulde be done and sente vnto Ierusalem. Now whē this yonge man was gone forth, he tourned his face towarde Ierusalem, and praysed the kyng of heauen, and sayde: Of thee cometh the victorie, \* of thee cometh wisdom and cleannesse, and I am thy seruante. Blessed arte thou, whyche haste geuen me wysdome: Thee wyll I prayle, O Lorde, thou God of oure fathers.

And so he tooke the letters, & wente vnto Babilon: and when he came there, he tolde this vnto all his brethren that were at Babilon, and they praysed the God of their fathers, that he had geuen them refreshinge, and libertie to goe vp, and to buyld Ierusalem and the temple (whiche is there called after the name of the Lorde) and they reioysed with instrumentes & gladnes. vii. dayes longe.

### The. v. Chapter.

They that retorne to Ierusalem are nombred. They beginne to laye the foundation of the temple, but are lette by the meanes of the enemies: And so is the buyldyng diuyn of by the space. ii. yeres.



**A**fter this were the principall men of al the villages chosen in the tribes and kynredes, that they shoulde goe vp with their wyues & children, with their seruantes and maydens, with all their cattell and substance. And Darius the kyng sent with them a thousande horsemen, to conuey them

safely vnto Ierusalem: And their brethren were glad, playinge vpon instrumentes, and syngeinge. And these are the names of the men, whiche wente vp out of the villages, accordyng to the trybes. Of the priestes, the sonne of Phinehes, the sonne of Aaron: Iesus the sonne of Iosebeth, Joachim the sonne of \* zorobabel the sonne of Salathiel (of the kynred of Dauid, oute of the kynred of Phares, of the trybe of Iuda, \* whiche spake wonderfull thynges vnder Darius the kyng of Persia, in the seconde yere of his raygne in the first moneth of Nisan.

These also are they of Jewry, which came vp, & turned agayne vnto Ierusalem, out of the captiuite that Nabuchodonozor the kyng of Babilon had broughte vnto Babilon. And euery man soughte his porcion agayne in Jewrye his citie, they that came with zorobabel, and with Iesus, Nehemias, Saratas, Raclaias, Elimeus, Esmanius, Hardocheus, Beelserns, Mechpha, Rochoz, Oliozius, Emoni as, one of their princes.

And the nombre of them accordyng to their kynredes and ruelars were. The children of Phares, two thousande, an hundred and. lxxii. The children of Ares. iii. M. an. C. and. lbii. The children of Semo, an hundred; and. xlii. The sonnes of Iesus and Joabes a. M. iii. hundred and two. The sonne of Beniu. ii. M. iii. hundred and lxx. The sonnes of Chozoba. ii. hundred and. v. The sonnes of Banica, an hundred & lxviii. The sonnes of Rebech. iii. hundred and. iii. The sonnes of Archad. iii. hundred and. xxvii. The sonnes of Cham. xxxvii. The sonnes of zoroar. ii. M. and. lxvii. The sonnes of Adinu. iii. hundred and. lxi. The sonnes of Adarectis, an hundred and. viii. The sonnes of Elaso and zelas, an hundred and. vii. The sonnes of Azorec. iii. hundred and. xxxix. The sonnes of Jedarbhone, an hundred and. xxxii. The sonnes of Hannanias an hundred and thyrtye. The sonnes of Afoni. xc. The sonnes of Marlar. iiii. hundred and. xxi. The sonnes of zabarus. xcv. The sonnes of Sepholemon an hundred & xxiii. The sonnes of Nepopas. lb. The

**A. v. sonnes**

Math. 4. 5

3. Edo. iii. 9

Ecd. i. 4



# The .iii. boke

sonnes of Bechanatus an hundreth and lviij. The sonnes of Zebethanus, an hundreth and .xxvii. The sonnes of Creatpatros (whiche is called also Enohadies and Modias). iiii. hundreth and .xxiii. Of them of Gramos and Gibe a hundreth and .xxi. Of them of Besselon and Teagge. lxb. Of them of Bastarus, an hundreth and .xxii. Of them of Bechenobes. lb. Of the sonnes of Liptis, there were an hundreth. lb. Of the sonnes of Labonus. iiii. hundreth and. lviij. Of the sonnes of Stchem. iiii. hundreth & lxx. Of the sonnes of Suadon and Elimon. iiii. hundreth & lxxviii. Of the sonnes of Ericus. ii. M. an hundreth and .xlv. The sonnes of Auaas. iiii. hundreth and. lxx.

**C** The priestes: The sonnes of Jedus: the sonnes of Euther: the sonnes of El Jafib. iiii. hundreth and. lxxii. The sonnes Eumetus. ii. hundreth and. liii. The sonnes of Jafutius. iiii. hundreth and. lviij. The sonnes of Carea. ii. hundreth and. xxvii. The Levites: The sonnes of Jelus in Caduhell and Banus, and Seretias, and Edeas, seuentye and foure.

The whole nombre of these from. xii. peares was. iii. M. iiii. C. and. lxxii. Of the sonnes, daughters and wyues, the whole summe was. iiii. M. ii. hundreth and. xlii. The sonnes of the priestes that prayesd God in the temple: The sonnes of Asaph, of whome there were an hundreth. xxviii. But þe dooze keepers were: The chyldren of Esminus: The chyldren of Afer: The chyldren of Anon: The chyldren of Acuba Copa: The chyldren of Tobit: an hundred & .xxxix. in all.

The priestes that serued in the temple: The sonnes of Sell, the sonnes of Galspha, the sonnes of Tobloch, the sonnes of Caria, the sonnes of Sub, the sonnes of Helin, the sonnes of Labana, the sonnes of Acinacha, the sonnes of Acub, þe sonnes of Attha, þe sonnes of Cetha, the sonnes of Aggab, the sonnes of Obay, the sonnes of Anani, the sonnes of Canna, the sonnes of Geddu, the sonnes of An, the sonnes of Radin, the sonnes of Desanon, the sonnes of Necho: ba, the sonnes of Caseba, the sonnes of Goza, the sonnes of Dzuil, the sonnes

of Sinona, þe sonnes of Atra, þe sons of Haste, þe sonnes of Aliana, þe sons of Paze, þe sons of Palisin, þe sonnes of Accusa, the sonnes of Agista, the sonnes of Azut, the sonnes of Fauon, the sonnes of Phasalou, the sonnes of Meeda, the sonnes of Sula, the sonnes of Cared, the sonnes of Barcus, þe sonnes of Sarea, the sonnes of Coeli, the sonnes of Nasit, the sonnes of Agista, the sonnes of Pedon: Salomon hys sonnes, the sonnes of Alophot, the sonnes of Phazida, the sonnes of Celt, the sonnes of Dedo, the sonnes of Gaddaell, the sonnes of zaphelus, the sonnes of Aggia, the sonnes of Sacharet, the sonnes of Sabathem, the sonnes of Saroneth, the sonnes of Hallsit, the sonnes of Aua, the sonnes of Sasus, the sonnes of Addus, the sonnes of Suba, the sonnes Enra, the sonnes of Rabotis, the sonnes of Phalsphat, the sonnes of Malmon. All these ministred in the Sanctuary, and were seruautes of Salomon: Cuen iiii. hundreth and. lxxii.

**T**hese folowynge are they, that went bp from Chelmellat Thelarsa (whose prynces were Carmelam and Careth) and might not shewe forth their cities and kynredes, howe they were of Israell: The sonnes of Dalarus, the sonnes of Tuben, the sonnes of Nechodarcus. Of the priestes that executed the offyce of the priesthode, and were not founde: The sonnes of Obia, the sonnes of Achilos, the sonnes of Addin, whiche maryed one of the daughters of Phargelen, and were named after him. The writynge of the same kynred was sought in the register of their generacion, but it was not founde: and therefore were they forbydden to execute the offyce of þe priesthode. Unto þe sayd Nehemias and Astharas, that they shulde haue no porcion in the Sanctuary, tyll there rose bp an hye pryeste, that were well instructe in the playne cleaunesse and trueth. Of all Israell (besyde seruautes and maydens) there were. xlii. M. iiii. hundreth and. xl. Now were there of seruautes and maydens. vii. M. iiii. hundreth and. xxxvi. Of synngynge men and synngynge women there were. ii. C. and. lxb. four hundreth and. xxxv. Camels. Seue. M. and. xxxvi. horses and. xlv.



**E** xlv. Mules. fyue. M. and. xxxv. Asses. Their heades also and the rulers in the trybes, when they came to Ierusalem, and woulde buylde and sette by the temple of God agayne in hys place, they (gane after their abylte) vnto the tēple, to the treasure and to the seruyce of the Sanctuary. xii. M. poundes of golde, v. thousande of syluer, and an hundredth priestes garmentes. And so dwelt the priestes & y Leuytes, and the people that went out to Ierusalem, and in the countre there aboute, the singes also and the porters, euery one of Israell in hys owne lande.

**1. Esdr. 3. a** \* So when the seueneth moneth came, and when the chyldren of Israell were euerye man at hys busynes, they came all wyth one consente into the courte, whyche was before the East doore. And there stode Iesua the sonne of Iosede, and hys brethren the priestes, and zozobabell the sonne of Salathiel and his brethren, setting by an aulter, to offer brent sacryfyces vpon it, as it is wyrtten in the lawe of Moſes.

There came people also of other countrees, and the heathen out of all landes to set by the aulter in hys place, and offered sacryfyces and brente offerynges vnto the Lorde in the mornynge. And so they helde the feaste of tabernacles,

**Leuit. 23. f.** **Ex. xxix. b.** **ii. Esdr. i. c.** \* as it is commaunded in the law. And daylye offered they as accordynge was, and made the sacryfyces appoynted, the offerynges also of the Sabathes and of the newe Moones, and all holpe feastes. **1. Esdr. 3. b** \* And all they that bowed offerynges vnto the Lorde, beganne at the newe Moone of the. vii. monethe to offer vnto God, for the temple of y Lorde was not yet buylde. And they gaue vnto the Masons and Carpēters, mornye, meate, and dryncke wyth cherefulnesse. Vnto them of Sydon also and Tyre they gaue carres, that they shuld carye Cedar trees frome Lybanus to be ioystes & beames, and y they shulde make hyppes in the hauē of Ioppe, accordynge as it was appoynted and ordeyned by Cyrys Kynge of the Persians.

**I** And in the seconde yeaere they came into the temple of God at Ierusalem. **Ezr. 3. i.** \* In the seconde moneth beganne zozo-

babell the sonne of Salathiel, and Iesua the sonne of Iosodec and their brethren the priestes and Leuites, and al they that were come vnto Ierusalem out of the captiuite of Babilon, and layed the foundacyon of the temple, in y newe Moone of the seconde moneth in the seconde yeaere that they were come into Jewrye and Ierusalem. And they appoynted the (Leuites that were aboute twentye yeaere olde) vnto the seruyce of the Lorde: So Iesua and hys sonnes and hys brethren all the Leuytes stode together, and persfourned the lawe and ordinaunce in the house of the Lorde.

And the priestes stode, and had their garmētes and trompettes, and the Leuytes, the sonnes of Asaph had tymbals, geuyng thanches and prayles vnto the Lorde, accordynge \* as Dauid **ii. ps. xvi. b.** the Kynge of Israel had ordeyned. And the songe that they dyd synge vnto the Lorde, was after this maner: \* **Psalm. 135. a.** **Ex. xx. b.** O singe vnto the Lorde, for he is gracious, and hys goodnesse vpon Israell endureth for euer. And all the people blewe oute with trompettes, and sōge wyth loude voyce, praysynge the Lorde togethet in the rearyng by of the house of y Lorde. **G** \* There came also frome amonge the priestes and Leuytes the ruelars and elders, accordynge to the trybes and kynredes (suche as had sene the house afore) to the buyldynge of thys temple wyth great crye and great mourninge, manye also with trompettes and great ioye: In so muche, that the trompettes myghte not well be hearde for the wepyng and mourninge. For the common people blewe goodlye vpon the trompettes.

**1. Esdr. 3. d.** \* Then came the enemyes of y trybes of Iuda and Ben Jamin, to know what that trompettynge and noyse of gawmes myghte be. And they perceyued that it was they whyche were come agayne oute of captiuite, and woulde buylde the temple by a newe vnto the Lorde God of Israell. So they wente to zozobabel and Iesua, and to the ruelars of the byllages, and sayde vnto them: Shall we buylde wyth you also? For we lyke wyse haue hearde youre Lord, and we walke after the same maner.



# The .iii. boke

Her, frome the dayes of Albazareth the kynge of Assyria, whiche broughte vs hyther. Then Zorobabell and Iesua and the rulers of the vollages of Istraell sayde vnto them: It is not mete that ye shoulde buylde the temple of oure God wyth vs: We oure selues alone wyll buylde vnto the Lorde, lyke  
*i. Esdr. i. a.* \*as Cyrus the kynge of the persians hath commaunded vs.

But the heathen in the lande layde them selues agaynst those that were in Jewrye, helde vp the buyldynge frome them, layde wayte vpon them pryncely, stopped suche as broughte anye thyng to them, forbad them to buylde, and hyndred those that made them passage, that þ buylding shulde not be finished: And thys continued so longe as kynge Cyrus lyued: And so they put of þ buyldynge for the space of two yeates, vntyll the raygne of kynge Darius.

## The .vi. Chapter.

Aggeus and zachary prophete. They buylde þ temple with out let or hinderaunce, by þ comaundement of Darius.



**N**ot wythstandynge in the seconde yeare of the raygne of Darius, \* Aggeus and Zachary the sonne of Addo propheted vpon them in Jewrye & Ierusalem, in the name of the God of Istraell. \* Then Zorobabel the sonne of Salathiel and Iesua the sonne of Josedec stode vp, and beganne to buylde the house of the Lorde at Ierusalem, when the Prophetes of the Lorde helped them. At the same tyme came Syennesis þ vnder Shize in Siria and Phenices, with the lande lordes and his companions, and sayde vnto them: Who hath bydden and commaunded you to buylde the house, to make the rofe and al other thynges agayne: And who are the woorkmen, that buylde them? Neuerthelesse, the elders of the Jewes had suche grace of the Lorde, that they wolde not be let (though they were prouoked therunto) but buylded on styll, vntyll the tyme that kynge Darius was certified thereof, and an answer was receaued from hym. The letter

that these men sent vnto king Darius, was after thys maner.

Syennesis the vnder Shize in Siria and Phenices, and the landlordes wyth their companions, which are head rulers in Siria and Phenices, sende their salutacion vnto Darius the kynge. We certifie oure Lorde the kynge, that we came into the lande of Jewrye, and went to Ierusalem: where we founde them buyldynge the greates house of God and þ temple, with greates costelye free stone, and wyth goodlye tymbre for the walles: Yea, they make great haste with the woork, and helpe one another, and it goeth forth the prosperouslye in their handes, and with great dyligence and wurshyppe is it made. Then asked we the elders, who had commaunded them to make vp þ house and the buyldynge, and thys we dyd to the intent that we myghte certifie thee perfectlye, & wyte vnto the, the names of those þ were þ rulers of the woork: So they gaue vs thys answer: We are the seruautes of the Lorde, which made heauē and earth: and as for this house, it hath bene buylded and set vp afore tyme by the great and myghtye kynge of Istraell. But when oure fathers prouoked God vnto wrath, and synned agaynst the God of Istraell, \* he gaue them ouer into the power of Nabuchodonosor kynge of Babilon, the kynge of the Chaldees, whiche brake downe the house, and brent it, and caried away the people prisoners vnto Babilon. \* Neuerthelesse, in the first yeare that kynge Cyrus raygned at Babilon, Cyrus the kynge wrote and commaunded to buylde vp thys house agayne: & all the ornautes that Nabuchodonosor caried awaye frome Ierusalem vnto Babilon, and appropriated vnto his owne temple: These broughte Cyrus forth agayne and deliuered them to Zorobabell and to Salimanasar the vnder Shize, commaundyng them that they shoulde bypunge those same ornautes agayne to Ierusalem into þ temple, and to begyn from that tyme forth, to buylde the temple agayne in his owne place. Then Salimanasar layde the foundation of the Lordes house at Ierusalem, and euer sence haue they buylded

i. Esdr. i. c.

Agge. i. c.

i. Esdr. i. c.

4. M. c. lxx. Jerem. 39. and. i. c.

i. Esdr. i. c.



buylde, altho yet is it not ended. And therefore, O kynge, yf thou thynckest it good, let it be sought in the Libraries and tolles of kynge Cyrys: Yf it be founde then, that it is done with the counsell and consent of kynge Cyrys, and yf our lord the kynge be so mynded, lette hym wyte vnto vs therof.

\* Then commaunded kynge Darius, to seke in the Libraries: And so at Egbathanis in a lytle citie in Medea there was founde suche a writtinge: In the fyrst yere of the raygne of Cyrys, the same kynge Cyrys commaunded that the house of the Lorde at Ierusalem shoulde be buylde agayne, and ordoures to be made there continuallye vnto the Lorde whose height shalbe .x. cubites, and the bredeth, xl. cubytes, and .iiii. square with .iii. hewen stones, with a losse of timbre of the same countrey, yea, with a newe losse, and the expences therof to be geuen of the house of kynge Cyrys. And the ornaments of golde and siluer, that Nabuchodonozor toke oute of the house of the Lorde at Ierusalem, shal be set agayne in the temple at Ierusalem, where they were afore. Silennes also the vnder Shreue in Siria and Phenices, the Princes & their companions, and the other that be head ruelars in Siria and Phenices, shal not medle nor haue any thyng to do with that place.

**D** And Cyrys haue commaunded also, yf they shal buylde the house of the Lorde whole by, and haue ordeyned them, to helpe those that be come oute of captiuite: Tyll the house of the Lorde be fyrmyshed: and out of the tribute and taxinge that is yearly raysed by in Siria and Phenices, dyligentlye to geue a certayne summe to the offerynge of the Lorde: And yf same to be deliuered vnto zorobabell the offycer: That he therewithall maye ordeyne Oxen, Rammes, Lambes, and corne, salte, wyne, & oyle, and that continuallye every yere: After the expences\* whiche the priestes that be at Ierusalem, shewe to be made daylye: This shal be geuen vnto them withoute delaye that they maye offer sacrifices daylye to the hyest God, for the kynge and for hys seruantes, and to praye for their lyues. Let it be pro-

claymed also on euery syde, that who soeuer breaketh or dyspyseth this commaundement of the kynge shal be hanged vpon a galowes (made of his owne good) and his goodes shal be seasoned vnto the kynge. The Lorde therefore (whose name is there called vpon) rote oute and destroye al the kynges people, that vndertake by vyolence to hynder the same, or to deale vncurteously with the house of the Lorde at Ierusalem. I Darius yf kynge haue ordeyned, that these thynges shal be done with all dyligence.

### The .vij. Chapter.

The temple is finished and dedicate: and yf seade of vnleuened breade is holden.



**D**en Silennes the vnder Shreue in Celosir, a, and Phenices, and the other Landelordes with their companions, obeyed the thynges that kynge Darius had ordeyned, & were diligent in the holpe woorkes, and were felowe helpers with the olde ruelars of the Jewes. And so the woorkes of the Sanctuarie wente forth, and prospered, when Aggeus and Zacharye prophcyed. And they perfourmed al thynges thorowe the commaundemente of the Lorde God of Israel, and after the deunce of Cyrys, Darius, and Artaxerxes kynges of Persia.

And thus was oure house finished vnto the .xxiii. daye of the moneth Adder in the .vi. yere of kynge Darius. And the children of Israel the priestes and the Leuytes, and the other that were come out of captiuite, and suche as were toynd vnto them, byd accordynge as it is written in the boke of Moses. And in the dedicacion of y temple they offered an hundred Oxen, an hundred Rammes, .iiii. hundred Lambes, and .xii. Goates for the spynes of all the people of Israel, after the nombre of all the trybes of Israel. The priestes also and the Leuytes stode arrayed in the priestly garmentes, after the trybes, ouer all the woorkes of the Lorde God of Israel, accordynge to the boke of Moses, and the porters by all the doores.

And the chyldren of Israel (w those that



# The .iii. boke

that were come oute of captiuite) helde the passeouer the .xliii. daye of the fyrste moneth, when the priestes and the Leuites were sanctified. They that came out of captiuite, were not all sanctified together; but þe Leuites were al sanctified together. And so all they that came out of captiuite, kylled the Easter lambe, for their brethren, for the priestes & for them selues. And the chyldren of Israel that came oute of captiuite, and escaped frome all the abhominacions of the Heathen, soughte the Lorde, and kept the feast of vnleuened breade. vii. dayes longe, eatynge and drynkynge and were merie before the Lorde: that the Lorde had turned the deuyce of the kynge of Assiria, and comforted theyr handes to the workes of the Lord God of Israel.

## The .viii. Chapter.

Esdraus caueth the people to assemble & come togerher, and then readeth them þe lawe. They kepe the feast of the tabernacles.

2. Esd. viii. b

**A**nd after him, whē Arthaxerxes, þe kynge of the persians, raygned, there wente vnto hym Esdraz þe sonne of Sarrarias, the sonne of Azarias, the sonne of Helchiah, the sonne of Sallum, the sonne of Sadoc, the sonne of Achitob, the sonne of Amarias, the sonne of Azarias, the sonne of Boccus, the sonne of Abisu, the sonne of Phineas, the sonne of Eleazar, the sonne of Aaron the first priest. This Esdraz went bp from Babilon (for he had good vnderstandynge in the lawe of Moyses, that was geuen of the Lord God of Israel, to be taught and done in dede.) And the kynge fauoured hym, and dyd hym greate worshippe and honoure, after all hys desires. There wēt bp wth him also certayne of the chyldren of Israel, of the priestes, of the Leuites, of the singers, porters and ministers of the temple at Jerusalem.

In the seventh yere of the raygne of kynge Arthaxerxes, in the .v. Moneth, that is in the senēth yere of þe raigne, they wente frome Babilon in the newe moone of the .v. Moneth, and came the hye waye to Jerusalem after hys commaundement, lyke as the Lorde had prospered their iourney. For in these

Esdraz gat great instructiōn, that he shoulde leaue none of the thynges behinde, which are in þe lawe & commaundemente of God. And he taughte whole Israel al righteounes and iudgemēt.

Then came the Secretaries of king Arthaxerxes, and deliuered the wyrtynge (that were come frome Arthaxerxes the kynge) to Esdraz the prieste and reader of the law of the Lorde: and this is the cōpye of the letter. Kynge Arthaxerxes sendeth hys greetynge vnto Esdraz þe prieste & reader of þe law of the Lorde: Of frendshyppe and good wylle I haue ordeyned and charged, yf there be anye of the Jewes, of the priestes and Leuites in my realme, whiche desireth and is contente to goe wth thes vnto Jerusalem, that he maye doe it. Therefore yf anye be mynded to beare the compānye, let them come together, and goe wth the (lyke as I am content and my. vii. frendes my counceilers:) to see what they doe at Jerusalem and in Jewry, and kepe the thynges accordyng as thou hast in the lawe of the Lorde: & to brynge the gyftes vnto GOD the Lorde of Israel, that I and my frendes haue promysed to Jerusalem, & all the syluer and golde that is in the contrey of Babilon, vnto the Lorde to Jerusalem, with the thyng that is geuen for the people in the Lordes temple at Jerusalem: Yea, that the same syluer and golde maye be gathered, and Oxen, rāmes, Shepe and Goates and other that belong to these thynges: And that they may offer sacryfices vnto þe Lord, bpō þe aulter of þe lord, which is at Jerusalem.

And whatsoeuer thou and thy brethren wylle doe wth the syluer & golde, that doe after thy mynde, and after the commaundemente of the Lorde thy God: And lyke wyle wth all the holpe bestelles, that are geuen thee for the serupce of the house of the Lorde thy God: and other thynges whatsoeuer is necessarye for thee to the worcke of the temple, that shall be geuen the of þe kynges treasure: And loke what thou wylte doe wth the golde and syluer, that doe after the wylle of the Lorde. And I kynge Arthaxerxes haue comaunded the keepers of þe treasures in Siria and Phenices, that whatsoeuer



are geuen the for the seruice of þ house  
of the Lorde thy God: & other thynges  
whatsoever is necessarye for the to the  
worke of þ temple, þ shall be geue the of  
the kiges treasure: & loke what þ w thy  
brethren wilt do w the golde & siluer, þ  
do after the wil of þ Lorde. And I king  
Artaxerxes haue commaunded the ke-  
pers of the treasures in Siria & Phe-  
nyces, þ whatsoever Eldras the priest  
and reader of the lawe of the Lorde do-  
eth wyte, it shalbe geuen hym: tyll an  
c. talentes of syluer, and of golde in  
lyke maner: Of cozne also an hundred  
measures, and tyll an hundred vessels  
of wyne, & other plentous thynges w-  
out numbre. Let al thynges be done af-  
ter the lawe of the hyst God, that the  
wrathe of God aryse not in the realme  
of þ kynge & of hys sonnes. I comaund  
you also, to requyre no tare nor tribute  
of the priestes, Leuites, synners, and  
ministers of the temple, nor of the wri-  
ters: And þ no man haue auctorite to  
medle any thyng agaynst them. As for  
the (Eldras) let thou iudges and ar-  
bitrers in the whole lande of Siria, &  
Phenyces, after the wysedome of God:  
and learne all suche as are ignoraunte  
in the lawe of God thy Lord, & let al the  
that offende agaynst the lawe be pu-  
nyshed: Whether it be wyth death, with  
payne, to be condemned in money, or  
to be banished.

1. Esdr. 7. d

1. Esdr. 2. a

Then sayd Eldras the wyter. \* Bles-  
sed be the God of oure fathers, þ hath  
geuen so good a mynde and wyll into  
the heart of the kynge, to magnifye his  
house that is at Jerusalem, and hath  
made me to be accepted in the sighte of  
the kynge, of his coucel, of hys frendes, &  
of hys nobles. And so I was stedfast in  
my mynde, accordynge as þ Lorde my  
god helped me, & I chose out men of Is-  
rael to go bp w me. \* And these are the  
heades (after their kinredes & houses of  
their fathers) that wet bp w me from  
Babilon, oute of the kyngdome of Ar-  
taxerxes: Of the sonnes of Phares,  
Gersonius. Of the sonnes of Siema-  
rith, Amenus. Of the sonnes of Dauid,  
Accus, the sonne of Cecilia.

Of the sonnes of Phares, zachary:  
and wyth hym there turned agayne an  
hundred and fyfthe men. Of the sonnes

of the captayne of Moabylon, Saraes,  
and with him. ii. C. and. l. men. Of the  
sonnes of Zachnes, Jechonias, Zecho-  
ly, and with him. ii. hundred & x. men.  
Of the sonnes of Salamaastias, Go-  
tholie, and. lxx. wyth hym. Of the son-  
nes of Zaphacia, Zarias, Mithely, and  
wyth hym. lxxx. Of the sonnes of Job,  
Abdias, Jehely, and wyth hym. ii. hu-  
dred and. xii. men. Of the sonnes of  
Bania, Salimoth the sonne of Josa-  
phia, and with hym an hundred and. lx.  
men. Of the sonnes of Beer, Zachary,  
Bebel, and wyth hym. ii. C. and. viii.  
men. Of the sonnes of Ezead, Johan-  
nes Ezechan, and wyth hym. C. and. x.  
men. Of the sonnes of Adoniam those  
that were the laste, & these are their na-  
mes: Eliphalam the sonne of Bebel and  
Semielas, and wyth hym. lxx. men. All  
these I called together by the water  
Chia, where we pytched oure tentes  
thre dayes, and there I mustered the.

D  
1. Esdr. 8. d

\* As for the sonnes of the priestes  
and Leuites, I founde none there. The  
sent I vnto Eleazar, and Eccelom, and  
Masman, and Malobam, and Enaa-  
than, and Samea, and Jozibimathan,  
Emagan, Zachary, Hosollamuni  
(these were the leders and men of expe-  
ryence) and I sente them woorde, that  
they shoulde come vnto Loddeus, whi-  
che was by the place of the treasure,  
and comaunded them that they shoulde  
speake vnto Loddeus and to hys bre-  
thren and to those that were in the trea-  
sure, to sende vs suche men, as myght  
execute the priestes offyce in the house  
of the Lorde oure God. And wyth the  
myghtye hande of our Lorde God, they  
brought vnto vs men of good expery-  
ence, from amonge the sonnes of Moos-  
lius, the sonne of Leui, the sonne of Is-  
rael, Sebeiam, and the sonnes and  
hys brethren Albin and Anin, of whome  
there were. xliii. Frome amonge the  
chyliden of the sonnes of Cananeus,  
and theyr sonnes were. xx. men. And of  
them that serued in the temple, whome  
Dauid had ordeyned, and the pryncy-  
pall men that ministred for the worke  
vnto the Leuites in the temple. ii. hu-  
dred and twenty men, whose names  
are all tokened bp in writynge.

1. Esdr. 8. d

\* Then commaunded I a fastynge  
vnto



# The.iii.boke

unto the yonge men before the Lorde, that I myghte desyre of hym a prosperous iourney and a good waye for vs, yea, for vs, for our children & for y<sup>e</sup> cat-tell, because of the layinges awayte, and I durste not require of the kynge men of horse and of fote, to conueye vs safelye agaynste our enemyes, for we had sayde vnto the kynge, that the power of the Lorde oure **GOD** shoulde be wyth them y<sup>e</sup> seke hym with their whole hearte. And therfore we besoughte God oure Lorde earnestlye because of these thynges, and he was mercyfull vnto vs, and hearde oure prayer. And I separated frome amonge the ruelars of the people, and frome the priestes of the temple. xii. men, and Sebeia and Asania, and ten menne of they<sup>r</sup> brethren wyth them. And I weyed them the golde and the syluer, and all the priestly ornamentes of the house of oure God, whiche the kynge, and his counceyl, and hys prynces, and whole Israel had geuen. And when I had weyed it, I gaue them an hundred and .xl. Talentes in syluer, and .c. Talentes of syluer besell, an. c. talentes of golde, & of golden vessell seven tymes twenty, and vesselles of other metall (yea, of good metal) xii. glysterynge as the golde, and sayde vnto them: Ye also are holy vnto the Lorde, and the vessells are holy, and the golde & syluer is promysed vnto the **LORD** the God of oure fathers. Be diligent now and kepe it, vntyll the tyme that ye deliuer it to the ruelars of the people, to the Priestes, to the Leuites, and to the principal men of the cities of Israel in Jerusalem, and in the chamber of the house of oure God.

So the priestes and the Leuites, whyche receyued of me the golde, the syluer, and the vessell, broughte it to Jerusalem in to the temple of the Lorde. And frome thia we brake vp the .xii. daye of the fyrste moneth, tyll we came to Jerusalem. And when the thirde daye was past, the weyed golde and syluer was deliuered in the house of the Lorde the fourth day, vnto Harimoth the sonne of Joz the prieste, and wyth hym was Eleazar the sonne of Phineas, and wyth them were Josabbus the sonne of Jeshet Medias and y<sup>e</sup> sonne of

Banus, & certē of y<sup>e</sup> Leuites, to y<sup>e</sup> nūbre & to y<sup>e</sup> weyghte: & y<sup>e</sup> weyght of thē was written bp y<sup>e</sup> same tyme. As for thole y<sup>e</sup> were come out of captiuite, they offred sacrifice vnto y<sup>e</sup> Lord y<sup>e</sup> god of Israel: enē. xii. oxen for al Israel. lxxxvi. rams lxxii. shepe. xii. goates for syn. xii. kyne for a thankoffring, al to y<sup>e</sup> sacrifice of y<sup>e</sup> Lord. And y<sup>e</sup> kinges commissiō deliuered they vnto y<sup>e</sup> stewards & debites of y<sup>e</sup> kig, & to y<sup>e</sup> vnder shiryn in Celosiria & Phenices. Now whē these thigs were done, y<sup>e</sup> rulers came vnto me, & sayd: y<sup>e</sup> generaciō of Israel, y<sup>e</sup> prynces, y<sup>e</sup> priestes & Leuites, the straūge people & indwellers of y<sup>e</sup> lād, haue not put away their vncle-nes, fro y<sup>e</sup> Cananites, Hethites, Phere- sities, fro y<sup>e</sup> Moabites, Egiptiās, & Edomites. For both they & their sōnes haue mingled thēselues w<sup>th</sup> the dowghters of thē, & y<sup>e</sup> holy sede is mixt w<sup>th</sup> y<sup>e</sup> outlād<sup>is</sup> heathen, & sence the beginninge of their raygne haue y<sup>e</sup> rulers and heades bene partakers of their wickednes. \* As sone as I had heard these things, immediatly I rēt my holy garmētes, & pulled out y<sup>e</sup> heere of my heade & my bearde, & sat me doune sorowfull & heupe. So all they y<sup>e</sup> were moued thowow y<sup>e</sup> worde of y<sup>e</sup> god of Israel, came vnto me: & I sat stylful of heuines vntil y<sup>e</sup> enening sacrifice. Thē stode I vp fro fastig hauing rēt clothes & y<sup>e</sup> holy garmēt, kneled doune bpō my knees, held out my hādes vnto y<sup>e</sup> Lord, & said: o lord, I am cōfused, & ashamed before thy face, for our sines are become many bpō our head, & oure wickednes- ses are exalted vnto y<sup>e</sup> heauē: for sens y<sup>e</sup> tyme of our fathers we are in great syn vnto this daye. And for y<sup>e</sup> sines of vs & our fatherz, we w<sup>th</sup> our brethren, & w<sup>th</sup> our priestes haue ben deliuered vnto y<sup>e</sup> kigs of y<sup>e</sup> earth, into y<sup>e</sup> swerd, & into captiui- te, & became a spoile w<sup>th</sup> cōfusiō & shame vnto this day. And now o lord god, how great is y<sup>e</sup> mercy that we haue gottē of the: in y<sup>e</sup> y<sup>e</sup> haste left vs a rote & a name in y<sup>e</sup> place of thy sāctuarie, to discouer our light in y<sup>e</sup> house of y<sup>e</sup> Lord our god and geuen vs meate at all times of our ministracion. And whē we were in captiuite, we were not forsaken of y<sup>e</sup> Lorde our God: But he made y<sup>e</sup> kiges of Per- sia gracious and sauourable vnto vs, so that they gaue vs vitayles & meate,

yea,



pea, and leane to buylde bp the temple of oure Lorde God agayne, to repayre the wasted places of Sion, and to dwel in Jewry and Jerusalem. And now O Lorde, what shall we saye, hauynge all these thynges in possession? For we haue broken thy commaundementes, which thou gauest vnto vs by the handes of thy seruantes the prophetes, sayinge: The lande that ye go vnto, and that is geuen you for an herytage to haue in possession, is defyled with vnclennes and fylthynes of the Heathen, and with their abhominaciō haue they polluted it all together. Therefore shall ye not toyne your doughters vnto their sonnes, nor marye youre sonnes vnto their doughters: Moreover, ye shall neuer seke to make peace with them, that ye maye increase and eate the best in the lande, and that ye maye deuyde the inheritauce of the lande vnto your chyldren for euermore. As for the thing that nowe happeneth vnto vs, it cometh all for oure wycked workes and greate synnes, yet haste thou geuen vs suche a rote, that we are come agayne into our owne lande: and we are so wycked that we haue broken thy statutes and commaundementes agayne, and mengled oure selues with the vncleannes of the outlandish Heathen. O Lord, art thou angrye with vs? wylte thou rote vs cleane oute: that our rote and name remayne nomore? O Lord God of Israel thou art true, for our rote endureth yet vnto this present daye. And behold, now are we before y in our synnes, nowe can we not stande before y in the.

\* And when Eldras with this prayer had knowledged the synne, wepyng, and lpyng flat vpon the grounde before the temple, there gathered vnto hym from Jerusalem a greate multitude of men and women, of yonge men & maydens, for there was a very greate wepyng and mournyng in the congregation. So when Jechonias the sonne of Jeheli one of the children of Israel cryed, he sayde vnto Eldras: we haue synned agaynst the Lorde, because we haue maried outlandish women of the Heathen. Nowe art thou ouer all Israel. We will sweare an othe therefore vnto the Lorde, that we shall put awaye

all oure wyues, whiche we haue taken of the Heathen, with their children: lyke as it is appoynted the by oure forefathers. Stande vp then, open thou it, and declare it playnly vnto vs, accordyng to the lawe of the Lorde: for the matter belongeth vnto the, and we wyl helpe the, quite thy selfe manlye. So Eldras arose, & toke an othe of the rulers of the priestes, and of the Leuites, and of Israel, to do after these thiges: & they swaie.

## The. ix. Chapter.

After Eldras had read the law, the people put awaye their straunge wyues: and then returneth every man meryly vnto his owne dwellinge.



Then \* Eldras stode vp from the court of y temple withoute, and wente in to the chamber of Jothanathas y sonne of Pasabbus, & remayned there, and ate no meate, nor dronke drynke, for the multitude of the wyckednes of the people. And there was made a proclamation in al Jewry and at Jerusalem, for all suche as were gathered at Jerusalem out of captiuyte, that whosoever came not to Jerusalem within two or iii. daies (accordyng to the iudgement of y olde lordes of y coucel) his goodes shoulde be taken from hym, and be excluded from the congregation of y captiuyte. And in thre dayes were all they of the trybe of Juda and Beniamin gathered together at Jerusalem, the xx. daye of the ix. moneth. And the whole multitude sat tremblinge in the court of the temple, for it was wynter. So Eldras arose vp, and sayde vnto them: ye haue done vnrightheouslye, in that ye haue taken outlandish wyues to maryage, and so to increase the synnes of Israel. And now knowledge the same, and geue prayse vnto the Lorde God of our fathers, and perfourme his wyl, departinge from the Heathen of the lade, and from the outlandish wyues. Then cryed the whole multitude w loude voyce, and sayde: lyke as thou hast spoken, so wyl we do: but for so muche as y people ate many, & the wynter here, we may not stāde wout the house: agayne, this worke is not a thig, y can be finished in a day or two, for we be many y haue sinned in these thiges: ordeyne therefore, y rulers of y multitude & al they y dwel



# The.iii.boke

with vs, and as many as haue outlandish wiues, the priestes also and iudges of euery place inay stande in the tyme appoynted, tyll they lowse vp þe wyathe of the Lorde in his busynes.

Then Ionathas the sonne of Ezel, and Ozias and Thecam receaued the charge of this matter, & Bozoramus, & Leius, and Sabatheus helped them therto. After this, all they stode vp that were come out of captiuite. And Eldras the priest chose vnto hym the principal men from amonge the fathers accordynge to theyr names, and in the newe moone of the tenth moneth they sat together, to examen thys matter. And so the matter was a determyng (concernynge the men that had outlandish wiues) vntyll the new moone of the fyrste moneth. And of the priestes þe had mixte them selues with outlandish wyues, there were founde: \* Of the sonnes of Iesu the sonne of Josedec and his brethren, Hazeas, Eleazar, Joribus and Joadeus, whiche offred them selues to put away theyr wyues, and to offre a ramme for their ignoraunce. And of the sonnes of Semmeri, Halseas, & Elles, and Jeelerch Azarias. Of the sonnes of Josera, Limosias, Hilmæn, Rathaneas, Jusio, Jeddus, and Tallas. And of the Leuites Josabbus, Semeis, & Colnis, Caletas, Facteas, Colnas, & Eliomas. Of the syngers of the Sanctuary, Eliarib, Zaccarus. Of þe porters, Salumus and Tolbanes. And of Israel, of the children of Foro, Osi, and Remias, and Geddias, and Melchias, Michelus, Eleazarus, Jemnebias, & Vannas. And of the chyldren of Jolaman, Chaniyas, Zachari, Jezreclus, Joddus, Erimoth and Elias. And of the sonnes of Jathoim, Eliadas, Viasamus, and Zochias, Larimoth, Sabbitis, and Tebedias. And of the sonnes of Zebes, Johannes, Amantias, Zabbias, & Emmeus. And of the sonnes of Vannus, Olaminus, Maluchus, Jeddus, Jalsub, Alabus, and Jerimoth. And of the sonnes of Abdin, Raatus, and Moostas, and Caleus, and Raanas, Maalusas, Mathathias, Besel, Vannus, and Manasses.

And of the sonnes of Naue, Rohes, Afeas, Melchias, Sameas, Si-

mon, Ben Jamin, Malchus and Maras. And of the sonnes of Alom, Cariasneus, Mathathias, Vannus, Eliphaslach, Manasses, Semet. Of the sonnes of Vannus, Jeremy, Hoodias, Abzamas, Johel, Vaneas, Beliaas, Jona, Marimoth, Eliasib, Mathaneus, Elias, Ozias, Dielus, Semedius, Zambis and Joleph. Of the sonnes of Robeus, Idelus, Mathathias, Sababus, Zecheda, Sedmi, Jesseus, and Vaneas. All these had taken outlandish wyemen to mariage, and they put the away with their chyldren. The priestes & Leuytes, and all they that were of Israel, dwelte at Jerusalem and thorowoute all the lande, in the new moone of þe vii. moneth, and the chyldren of Israel were in their dwellynge. And the whole multitude came together vpon þe floore at the East syde of the holy porte of the temple. And they spake vnto Eldras the hye priest and reader, þe he woulde byng the lawe of Moses, whiche was geuen of the Lorde God of Israel. So Eldras the hye priest brought the lawe vnto the whole multitude, to man and woman, and to al priestes, þe they might heare the law, \* in the new moone of the vii. moneth. And he red in the floze that is before the holy porte of the temple, fro the moynynge early vnto the euenynge, before men and women. And they applyed their mynde all vnto the lawe.

And Eldras the priest and reader of the lawe stode vp vpon a scaffolde of wod, whiche was made therfore: & vpon his right hāde there stode by him Mathathias, Samus, Ananias, Azarias, Ozias, Ozechias, and Balsaminus: vpon his left hande stode faldus, Misael, Malachias, Abuschas, Sabus, Rabadias and Zachari. Then toke Eldras the boke before the whole multitude, for he was the principall, and had in most honour of the al. And when he had red oute the lawe, they stode all straight vpon their fete. So Eldras prayes the Lord þe most hye God, the Almighty God of hostes. And al þe people answered: Amē: and helde vp theyr hāds, fel downe flat vpo þe earth, & prayesed þe Lord. And Iesus, Veneas, Sarebias, Jaddimus, Accubus, Sabbathus, Calithes, Azarias, Joradus, Ananias,

1. Esdras. 7.

1. Esdras. 3. a  
1. Esdras. 3. a



ntas, and phillias & Leuites lyft theyr handes vpwarde, and bowed theyr faces to the grounde, and prayled & Lord: Those were they whiche taught & lawe of the Lord, and red the law of & Lord in the congregacion: and euery man set those befoze that vnderstode the lawe.

**E** The spake Atharates vnto Esdras the hye priest and reder, and to the Leuites that taught the multitude, sayinge: This daye is holy vnto the Lord: and all they that had hearde the law, wepte.

**2. Esd. vii. f** So Esdras sayde: \* Departe youre waye then, and eate the best, and drinke the sweetest, and sende gyftes vnto them that haue nothyng: for this day is holy vnto the Lord, and be not ye sorre. Then went they their waye euerichone, ate and droncke, and were mery, & sente rewardes vnto them that had nothing, that they also myghte eate with gladnesse: for they were exceedingly reioysed, thorow the wordes that were red vnto them in the lawe: And so they were all gathered together at Ierusalē to holde the feast, accorpyng to the couenaunte of the Lord God of Israel.

**E** The ende of the thyrde boke, of Esdras.

## The. iiii. boke of Esdras.

### The fyrste Chapter.

The people is reproued for their vnhankfulness. God will fynde another people yf these wyll not be reformed.

**I**n the seconde boke of & prophet Esdras (the sonne of Satharaias, the sonne of Atharaias, the sonne of Helchia, & sonne of Sallu, & sonne of Sador, & sonne of Achitob, & sonne of Amerias, & sonne of Azarias, the sonne of Maraioth, the sonne of Saahias, the sonne of Uzi, the sonne of Soccus, the sonne of Abisu, the sonne of Phineas, the sonne of Eleazar, the sonne of Arō, of the trybe of Leui) whiche was pylsoner in the lande of Medes, in the raygne of Artaxerxes

kyng of Persia.

And the word of the Lord came vnto me, saying: go thy waye, and shew my people theyr synful dedes, & their chylde their wickednesses, which they haue done against me, that they may tel their childrens children the same: for the synnes of their fathers are increased in the. And why they haue forgottē me, & haue offered vnto straunge goddes. Am not I euē he, that brought them out of & lande of Egypt, fro the house of bondage? But they haue prouoked me vnto wrath, & despised my counceils. Pull thou oute then the heere of thy heade, & cast all euil ouer them, for they haue not bene obedient vnto my lawe.

It is a people without lernynge and nourture. How longe shall I forbear them, vnto whom I haue done so much good? \* Many kynges haue I destroyed for their sakes: \* Pharaō with his seruantes & al his power haue I smitten downe & slayne: Al the nacions haue I destroyed and rote out befoze them, and in & East haue I brought two landes & people to nought, euen Tyre and Sidon, and haue slayne al their enemies. Speake thou therfore vnto the, saying: Thus sayeth the Lord: \* I led you thorow the sea, and haue genē you sure stretes sence the begynnyng. \* I gaue you Moses to be your captayne, & Aarō to be the priest: \* I gaue you light in a pylle of fyre, and great wōders haue I done amonge you: yet haue ye forgottē me, sayth the Lord.

Thus sayeth the almighty Lord: I gaue you quaples to eate, & tentes for your succoure: Neuertheles ye murmured, & ascribed not the victorie of youre enemies vnto my name: yea, this same daye do ye yet mutinoure. Where are the benefites, that I haue done for you? When ye were hongry in the wilderness, \* did ye not crye vnto me: Why haste I brought vs into this wilderness, to kyll vs? It had bene better for vs, to haue serued the Egipcians, the to dye in this wilderness. The had I pitie vpon your mournynge, and gaue you Manna to eate. \* Ye ate angels foode. When ye were thirsty, dyd not I hewe the harde stone, & caused water to flowe therout: for & heate I couered you w. & leaues of

BB.ii.

the

Num. xi. d  
Iosa. viii.  
2. and. xii  
Exo. 14. g

Exo. xlii. e

Exod. iii. b

Num. xii. a  
Exo. xlii. d

Num. 14. a

Sept. xvi. e  
Num. xx. b



# The.iiii.Boke

the trees. A good pleasaunt fat lande gaue I you: I cast out the Cananites; the Pheregyptes & Philistines before you. \* What shall I do more for you sayeth the Lorde:

Exod. vi. 9.

Thus sayeth the Almighty Lord: \* When ye were in the wilderness, in the water of the Amozytes, beyng a thirst, and blasphemynge my name, I gaue you not spye for youre blasphemies, but cast a tree in to the water, and made the ryuer swete. What shall I do vnto the,

Dent. 32. b

Jacob: Thou Iuda wouldest not obey me. \* I wyll turne me to another people, and vnto those wyll I geue my name, that they may kepe my statutes. Seynge ye haue forsaken me, I wyll forsake you also. When ye despye me to be gracious vnto you, I shall haue no mercy vpon you. \* When ye cal vpon me, I wyll not heare you. For ye haue defiled youre handes with bloude, and youre tete are swyfte to commytte manslaughter. Ye haue not forsake me (in a maner) but your owne selues, sayeth the Lorde.

Exod. 1. b

Thus sayth the almyghtye Lorde: haue I not praped you, as a father hys sonnes, as a mother her daughters, and as a nurse her younge babes; that ye woulde be my people, and I shoulde be youre God: that ye woulde be my chyldren, & I shoulde be youre owne father:

Math. 23. b

\* I gathered you together, as an henne gathereth her chickens vnder her wynges. But now what shall I do vnto you: I shall caste you out fro my face:

D

Exod. 1. b  
and. 1. b. 1. a

\* When ye offre vnto me, I shall turne my face from you: for youre solempne feast dayes, youre new moones, and youre circumcysions haue I forsaken. I sent vnto you my seruantes & prophetes, whome ye haue take and slayne, and to nye theyr bodyes in peces, whose bloude I wyll requyre of youre handes, sayeth the Lorde.

Thus sayeth the Almighty Lord: youre house must be desolate, I wil cast you out as the wynde doth the strawe: youre chyldren shall not be fruteful, for they haue despyed my commaundement, and done the thyng that is euell before me. Your houses wyll I geue

Gen. 1. b

Gen. 1. b

vnto a people that shall come, \* and they that neuer herde me shall beleue in

me: and they vnto whome I neuer thewed token, shall do the thyng that I commaunde them. They haue sene no prophetes, yet shall they call their synnes to remembraunce, and knowledg the I reporte me vnto the grace, that I wyll do for the people which is to come, whose chyldren reioyse in gladnes: and though they haue not sene me with bodily eyes, yet in spyryte they beleue the thyng that I saye. And now brother, beholde, what greate worthyppe, and se the people that cometh from the East, vnto whome I wyll geue the dukedome of Abraham, Isaac and Jacob, of Meas, Amos, and Micheas, of Joel, Abdi, Jonas, Naum, and Abacuc, of Sophony, Aggeus, Zacharye, and Malachi, which is called also an angel (or messenger) of the Lorde.

Exod. 1. b  
Luk. 1. b  
Mat. 2. b

## The. ii. Chapter.

The Synagoge synneth faute with her owne chyldren. The Synples are called.



Thus sayth the Lorde: I brought thys people out of bondage, I gaue them my commaundementes by my seruantes the Prophetes, who thou wouldest no heare, but despyed my counsels. The mother that bare them, sayeth vnto them: Go your waye ye chyldren, for I am a wyddowe and forsaken: I brought you vp with gladnesse, but with sorow and heynnes haue I lost you: for ye haue synned before the Lorde youre God, and done the thyng that is euell before him. But what shall I now do vnto you: I am a wyddowe and forsaken: go your waye, O my chyldren, and aske mercy of the Lorde. As for me, O father, I cal vpon y for a wytnesse ouer the mother of these chyldren, whiche would not kepe my commaundement: that thou brynge them to confusyon, and theyr mother to a spoyle, that she beare no more. Let their names be scatred abroade amonge the Heathen, let them be put out of y earth, for they haue thought scoone of my commaundement.

So be vnto the Assur, thou that hydest y vntygtheous by y. Thou wycked people, remembre \* what I dyd vnto Sodome

Gen. 19. b



Sodome and Gomozre, whose lande is turned to pitch & ashes. Eue so also wil I do vnto all them, that heare me not, sayeth y<sup>e</sup> almighty Lorde. Thus saith the Lorde vnto Eldras: Tel my people, that I wyll geue them the kyngedome of Ierusalem, which I would haue geuen vnto Israel. Their glozy also wyll I take vnto me, and geue them the euerlastyng tabernacles, whiche I had prepared for those.

The tree of lyfe shalbe vnto them a swete smellynge opntement: they shal neither labour nor be weery. So ye your waye, & ye shal receaue it. Praye for your selues a few dayes, that they maye dwel therein. Now is the kyngedome prepared for you, therfore watch. Take heauen and earth to wytnesse, for I haue brokē the euil in peces, & created the good, for I lue sayth the Lorde. Mother embrace thy chyldren, & bring them vp with gladnesse: make their fete as fast as a pillar, for I haue chosen the, sayeth the Lorde.

And those that be deade wyl I rayse vp agayne fro their places, and bringe them oute of the graues, for I haue knowne my name in Israel. Feare not thou mother of the chyldren, for I haue chosen the, sayeth the Lorde. And for thy helpe I shall sende the my seruantes Esay and Jeremy, after whose counsell I haue sanctyfied and prepared for the xii. trees with dyuerse frutes, and as many welles, flowinge with milke and hony, and seuen mountaynes, wherby on there growe roses and lilies, wherin I wyl fyll my chyldren with ioye. Excute iustyce for the wyddowe, be iudge for the fatherlesse: geue to the poore: defende the comfztelesse: clothe the naked: heale the wounded and sicke: laughe not a lame man to scozne: defende the crepell, and let the blynde come in to the syght of my clearnes. Kepe the olde and younge within thy walles: wher soeuer thou fyndest the deade, token them, and burye them, and I shall geue thee, the fyrst place in my resurrection. Holde styll (O my people) and take thy rest, for thy quyetnes is come. Feed thy chyldren O thou good nozse, stablyshe theyr fete: As for the seruantes whome I haue geuen the, there shal

not one of them perishe, for I wyll seke them from thy nombze, here not thy selfe.

For when the dape of trouble and heynnes cometh, other shall wepe and be sorowfull, but thou shalt be mery and plenteous. The heathen shalbe gelous, but they shalbe able to do nothig agaynst the, sayth the Lorde. My handes shall couer the, so that thy chyldren shal not se the fyre euerlastyng. Be ioyfull O thou mother with thy chyldren, for I wyll deliuer the, sayeth the Lorde. Remembre thy deade chyldren, for I shall bringe them out of the earth, and shew mercy vnto them, for I am merciful, sayth the Lorde almighty.

Embrace thy chyldren, vntyll I come, and shew mercy vnto them, for my welles runne ouer, and my grace shall not fayle.

I Eldras receaued a charge of the Lorde vpon the mounte Oreb, that I should go vnto Israel. But when I came vnto Israel they set me at nought, and despyed the commaundement of the Lorde. And therfore I say vnto you, O ye heathen that heare & vnderstande: Loke for your shepherde, he shall geue you euerlastyng rest: for he is nye at hande, that shall come in the ende of the worlde. Be ready to the rewarde of the kyngdome, for the euerlastyng lyght shall shyne vpon you for euermore. fle the shadowe of thys worlde, receaue the ioyfulness of your glozye. I testifie my sauoure openly: receaue the gyfte that is geuen you, and be glade, geuyng thanckes vnto hym, that hath called you to the heauenly kyngdome.

Aryse vp, and stande fast: beholde the nombze of those that be sealed in the feast of the LORD, which are departed from the shadowe of the worlde, and haue receaued gloriuous garmentes of the Lorde. Take thy number O syon, and shut vp thy purpyed, whiche haue fulfilled the law of the Lorde. The nombze of thy chyldren whom thou longedest for, is fulfilled: beseeche the power of the Lorde, that thy people which haue bene called from the begynnyng, may be halowed.

\* I Eldras saw vpon y<sup>e</sup> mounte Sio Apoc. viii. B. iii. on



# The.iiii.Boke

on a great people, whome I coulde not nombre, and they all praysed the Lorde with songes of thankesgeuyng. And in the myddest of them there was a yonge man of an hye stature, more excellent the al they, and vpon euery one of their heades he set a crowne, and was euer higher and hygher, whiche I marueled at greatly. So I asked the angell, and sayde: Syr, what are these? He answered and sayde vnto me: These be they, that haue put of the mortal clothyng and put on the immortall, and haue testified & knowledged the name of God. Now are they crowned, and receaue the telwarde.

Then sayde I vnto the angel: what yonge personne is it, & crowneth them, and geueth them the palmes in theyr handes? So he answered and sayd vnto me: It is the sonne of God, whome they haue knowledged in the worlde.

Then beganne I greatly to cominende them, that stode so styfely for the name of the Lorde. And so the angel said vnto me: Go thy waye, and tel my people, what maner of thynges and how great wonders of the Lorde thy God, thou haste sene.

## The .iii. Chapter.

The wonderful workes which God did for the people are recyted. Alsas marueleth & God suffereth the Babilonians to haue rule ouer hys people, which yet are synners also.

**I**n the thirtye yere of the fal of & cite, I was at Babilon, & laye troubled vpon my bed, and my thoughtes came vpon ouer my heart: for I saw the desolacion of Sion, and the plentiful wealth of them that dwelte at Babilon: and my spirite was sore moued, so that I beganne to speake fearfull wordes to the most hyest, and sayde: O Lorde Lord, thou spakest at the beginning, when thou plantedst the earthe (and that thy selfe alone) & gauest commaundement vnto & people, and a body vnto Adam, whiche was a creature of thy handes, and haste brethed in hym the breth of lyfe: and so he lyued before the, & thou leddest him into Paradyse, whiche garden of pleasure thy ryghte

hande had planted, or euer & earth was made. And vnto him thou gauest commaundement to loue thy waye, whiche he transgressed, and immediatlye thou appoyntedest death in him, and in hys generacions. Of hym came nacyns, trybes, people and kynredes out of nobre. \* And euery people walked after their owne wyll, and dyd nyce thynges before the: and as for thy commaundementes, they despyed them.

\* But in proceste of tyme & broughtest the water floude, vpon those & dwelt in the worlde, and destroyedst the. And lyke as the death was in Adam, so was the water floude also in these. Neuer thelesse one of them thou ledest: namely Noe with his householde, of who came all righteous men. And it happened that whē they that dwelte vpon & earth, beganne to multiplye, and had gotten many chyldren, and were a greate people, they beganne to be more vngodlye then the fyrste.

Now when they all lyued so wyckedly before the, \* thou dydest chose the a man from amonge them, whose name was Abraham. Him thou louedest, and vnto him onely thou shewedest thy wyll, and madest an euerlastyng couenaute with hym, promysyng hym, that thou wouldest neuer forsake hys seide. \* And vnto him & gauest Isaac, vnto Isaac also thou gauest Jacob and Esau. As for Jacob thou dydest chose hym, and put backe Esau. \* And so Jacob became a greate multitude.

And it happened that when thou leddest his seide out of Egypt, \* & broughtest them vpon to the mounte Sion, bowynge downe the heauens, settynge faste the earthe, mouynge the grounde, makynge the depthes to shake, and troublynge the worlde: And thy glorie wente thowowe foure portes of fyre, and earthe quakes, and wyndes, and colde: that thou myghtest geue the lawe vnto the seide of Jacob, and dyligence vnto the generacyon of Israel.

And yet tokest thou not awaye from them that wycked hearte, that thy lawe myghte bypunge forthe frute in them. For the fyrste Adam bare a wycked hearte, transgressed, and was

Gen. vi. 5

B  
Gen. vi. 11, 5

Gen. 12. 15

Gen. xxi. 8  
Gen. xxv. 5

Gen. 32. 6

C  
Exo. xix. 8  
Deut. xii. 6



**Was overcome**, and so be all they that  
Rom. 8. a are bozne of him. \* Thus remay-  
 ned weaknes with the lawe in the heart  
 of the people, w the wickednesse of the  
 rote: so that the good departed awayne,  
 and the euell abode styll. So the tymes  
1. Reg. 16. c passed awayne, & y peares were brought  
2. Reg. 5. a to an ende. \* Then dydest thou rayse the  
 bp a seruaunt called Dauid, \* whome  
 thou commaundedst to buylde a cytie  
 vnto thy name, and to offre bp incense  
 and sacrifice vnto y therein. This was  
 done now many peares. Then the inha-  
 byters of the citie forsoke the, and in al  
 thinges did euen as Adam & al his ge-  
 neracions had done: for they also had a  
 wycked hearte.

**And so thou gauest thy citie ouer-**  
 in to the handes of thyne enemyes. Are  
 they of Babilon then better and more  
 ryghteous then thy people, that they  
 shall therfore haue the dominio of Sy-  
 on? For when I came there, and sawe  
 theyr vngodlynes, and so greate wy-  
 kednesse, that it coulde not be nombred:  
 yea, when my soule sawe so many euell  
 doers (in the. xxx. yeaere) my hearte say-  
 led me, for I sawe, how y suffrest them  
 in suche vngodlynes, and sparest the  
 wycked doers: but thyne owne people  
 hast thou coted oute, & preserved thyne  
 enemyes, and this haste thou not the-  
 wed me.

I can not perceaue how this hap-  
 peneth. Do they of Babilo then better,  
 then they of Syon? Or is there any o-  
 ther people, that knoweth the, sayunge  
 the people of Israel: Or what genera-  
 tion hath so beleued thy couenauntes,  
 as Jacob? And yet their rewarde ap-  
 peareth not, and their laboure hath no  
 frute. For I haue gone here and there  
 thorow the Heathen, and I se that they  
 be ryche and wealthy, and thyncke not  
 vpon thy commaundementes. Weye  
 thou therfore oure wickednesse nowe in  
 the balaunce, and theirs also that dwel  
 in the worlde, and so shall thy name be  
 no where founde but in Israel. Or  
 where is there a people bpō earth, that  
 hath not synned befoze the? Or what  
 people hath so kepte thy commaunde-  
 mentes? Thou halte synde, that Israel  
 by name hath kepte thy preceptes, but  
 not the other people and Heathen.

The. iiii. Chapter.

The Angel reproveth Eldras, because he se-  
 med to enter into the profounde iudgements of  
 God.



**And the angel that was**  
 sente vnto me ( whose  
 name was Uriel ) gaue  
 me an answer, and said:  
 Thy heart hath take to  
 muche vpon it in thys  
 world, & thou thinkest to comprehend  
 the waye of the hyst. Then sayde I:  
 Yea, my Lord. And he answered me, and  
 sayde: I am sent to shewe the thre way-  
 es, and to set forth the thre symplitudes,  
 befoze the: wherof yf thou canst declare  
 me one, I wyl shewe the also the waye,  
 that thou desyrest to se: & I shall shewe  
 the from whence the wycked hearte  
 commeth. And I sayde: Tell on my  
 Lord. Then sayde he vnto me: Go  
 thy waye, weye me the weyghte of the  
 fyre, or measure me the blast of y winde,  
 or call me againe the dave that is past.  
 Then answered I and sayde: What mā  
 bozne is able to do that? Why requy-  
 rest thou suche of me? And he sayde vnto  
 me: If I shoulde aske the, howe depe  
 dwellynges are in the sea? Or howe  
 greate water sprynges are bpō the fyre.  
 Or howe greate water spryn-  
 ges are in the begynnynge of the depe:  
 Or whiche are the out goynges of Pa-  
 radys? Peraduenture thou wouldest  
 saye vnto me: I neuer wente downe yet  
 in to the depe nor hel, nether dyd I ever  
 clymme bp in to heauen. Neuerthelesse  
 now haue I asked the but onely of fyre  
 and wynde and of the dave, where thou  
 rowe thou hast trauayled, and from the  
 whyche thou canste not be separated:  
 and yet canst thou geue me no answer  
 of them.

He sayde moreouer vnto me: Thyne  
 owne thinges, & such as are growne bp  
 with the, canst y not know: howe shoulde  
 thy vessell then be able to comprehend  
 the waye of the hyst, & now out wardly  
 in the corrupte worlde, to vnderstande  
 the corrupcion that is euidente in my  
 syghte? Then sayde I vnto hym: It  
 were better that we were not at al, then  
 that we shoulde lyue in wickednesse, and  
 to suffre, and not to knowe wherfore. He  
 answered me, and sayde: I wente in a



Job. ix. 5  
2. par. xv. 1

wod, \* and the trees toke such a deuyce and sayde: Come let vs go, and fyghte against the sea, that it maye departe away before vs, and y we may make vs yet moze woddes.

The floudes of the sea, also in lyke maner toke this deuyce, & sayde: Come, let vs go bp, and fight agaynst y trees of the wodde, that we maye make oure lande the wyder. The thoughte and deuyce of the wod was but vayne and nothyng worth, for the fyre came and consumed the wod: The thoughte of the floudes of the sea came lyke wyse to nought also, for the lande stode bp and stopped them.

If thou werte iudge nowe betwixte these two, who wouldest thou iustifye, or whome wouldest thou condemne? I answered and sayde: Merely it is a follye thought that they bothe haue deuyced. For the grounde is geuen vnto the wod, and the sea also hath his place to beare his floudes. Then answered he me, and sayde: Thou hast geuen a right iudgemente, why iudgest thou not thy selfe also? For lyke as the grounde is geuen vnto the wod, and the sea to hys floudes: euen so \* they that dwell vpon earth, maye vnderstande nothyng, but that whiche is vpon earthe: and he that dwelleth aboue the heauens, may onely vnderstande the thynges, that are aboue the heauens. Then answered I, and sayde: I beseeche the, O Lorde, let me haue vnderstandynge: for it was not my mynde to be curyous of thy hye thynges, but of such as we dayly medle with al, namely, wherfore that Israel is blasphemied of the heathen, and for what cause the people (whome thou euer hast loued) is geuen ouer, to be punished of vngodly nacions: and why the lawe of oure fathers is brought to nought, & the wyttē couenaūtes come to none effecte, and we passe away out of the worlde as the greshoppers, and our lyfe is a very feate, and we are not worthy to optayne mercy. What wil he do then vnto his name, whiche is called vpon ouer vs? Of these thynges haue I asked question.

Then answered he me, and said: The more thou searchest, y more thou shalt marvel, for the worlde hasteth faste to

1. Job. i. 5  
passe awaye, and can not comperhende the thynges, that are promysed for the ryghteous in tyme to come, for \* this worlde is full of vnyghteousnes and weaknes.

But as concernynge the thynges wherof thou askest me, I wyll tell the. The euell is sowne, but the destruction therof is not yet come. Yf the euell nowe that is sowne, be not turned vpsyde downe, and yf the place where the euell is sowne, passe not awaye, then can not the thyng come that is sowne with good. For the corne of euell seede hath bene sowne in the heart of man from the begynnyng, and howe much vngodlynes hath he broughte bp vnto this tyme: and howe muche shall he yet byynge forth, vntill he come into the barne?

Ponder nowe by thy selfe, when the corne of euell seede is cut downe, howe greate a barne shall it fylle? I answered and sayde: Howe and when shall these thynges come to passe? Wherfore are oure yeares few and euell? And he answered me, sayinge: Hastenot thou to muche vpon the byest, for thy hastines to be aboue him is but vaine, thou makest to muche a do. Wyd not the soules also of the righteous aske questyon of these thynges in their holynes, sayinge: \* How longe shall I hope of this falshe on? When cometh the frute of my barne, and my rewarde? And vpon this Jeremiel the Archangel gaue the answer, & said: Euen when the nombze of y sedes is fylled in you: for he hath wete the worlde in the balaunce: in measure and nombze hath he measured y tyme, and moueth it not, vntil the same measure be fulfilled. Then answered I and sayde: O Lorde Lorde, nowe are we all ful of synne, and for oure sake peradventure it is not, that the barne of y righteous shall not be fylled, because of the synnes of them y dwell vpon the earth.

So he answered me, and sayde: Go thy waye to a woman with chyld, and aske of her, when she hath fulfilled her ix. monethes, yf her chyldbed may kepe the byrth anye longer wythin her. The sayde I: No Lorde, that can the not. And he sayde vnto me: In hell the secreete places of soules are lyke the pre-

Esay xlv. 1  
John. iii. 1  
1. Cor. ii. 14

3. par. vi. 1



up chamber of a woman. For lyke as a woman that trauaileth, maketh hast, when the tyme and necessity of þe birth is at hande: Euen so doeth she haste to deliuer it that is committed vnto her. Loke what thou desyrest to see, it shall be shewed thee frome the begynnyng. Then answered I, and sayde: If I haue founde sauoure in thy syghte, and yf it be possible, and yf I be mete therfore, shewe me then, whether there be moore to come then is paste, or moore past then is for to come. What is past I knowe: But what is for to come, I knowe not.

And he sayde vnto me: Stande vp vpon the ryghte syde, and I shall expounde the similitude vnto thee. So I stode, and beholde, an whote burnynge ouen went ouer before me: And it happened that whē the flame was gone by, the smoke had the vpper hande. After this there went ouer before me a watery cloude, and sent downe much rayne with a storme: And when the storme rayne was paste the droppes remayned styl. Then sayd he vnto me: lyke as the rayne is more then the droppes, and as the fyre exceedeth the smoke, euen so the measure of the thynges that are paste, hath the vpper hande. Then went the droppes and the smoke aboue: And I prayed and sayde: May I lyue (thinkest thou) vntyll that tyme? Or what shall happen in those dayes? He answered me, and sayde: As for the tokens wherof thou askest me, I maye tell the of them in a parte: But as touchynge \*thy lyfe, I may not shewe the, for I am not sent therfore.

The. v. Chapter.

Eloyas and the angell comen together.



Nevertheless, as concernynge the tokens, marke this: Beholde, the dayes shall come, that they whiche dwell vpon earth, shall be taken in a great nombre, and the waye of the trueth shall be hydde, and the land shall be barren from fayth: But \*iniquite shall haue the vpper hand, lyke as thou haste sene nowe, and as thou hast heard longe agoe. And the lande that thou sepest nowe to haue rule, shalte thou

shortly see waste. But yf God graunte the to liue, thou shalte see after þe thirde trompet, that the Sunne shall sodenlye hyne agayne in the nyghte, and the Moone thre tymes in the day, & bloude shall droppe out of wodde, and the stone shall geue hys voyce, and the people shall be vnquiete: and euen he shall rule, whome they hope not that dwell vpon earth, and the foules shall flyt, and the Sodomite the sea shall cast out his fith, and make a noyse in the nyghte, whiche manye shall not knowe, but they shall all heare the voyce therof.

There shall be a confusyon also in many places, & the fyre shall be oft sent agayne, and the wyld beasts shall go their way, and menstruous women shall beare monsters, and salt waters shall be founde in the swete: One frende shall fyght agaynst another: Then shall all wytte and vnderstandynge be hyd and put a syde into their secreete places, and shall be soughte of manye, and yet not be founde: Then shall vntygheousnes and voluptuousnes haue the vpper hande vpon earth. One lande also shall aske another, and saye: Is tyghteousnesse gone thorow the? And it shall saye: No. At the same tyme shall men hope, but nothyng optayne: They shall labour, but their wayes shall not prosper.

To shewe the suche tokens I haue leue, and yf thou wilt praye agayne, and wepe as now, and fast seuen dayes, thou shalte heare yet greater thynges. Then I awaked, and a fearfulness wente thorow all my bodye, and my mynde was feble and careful, so that I almost sowned withall. So the angel that was come to talke with me, helde me, comforted me, and set me vp vpon my fete.

And in the seconde night it happened, that Salathiel the captayne of the people came vnto me, saying: Where hast thou bene, and why is thy countenance so heuy? knowest thou not, that Israel is committed vnto the, in þe lande of their captiuite? Up the, and cate, and forsake vs not, as þe shephard that leueth hys flocke in þe handes of þe wycked wolues. Then sayd I vnto him: go thy waye fro me, and come not nye me: And he hearde it, and as I sayde, so went he

BB. v. hys

Some read,  
my lyfe.

Math. 12. 2



hys waie fro me. And so I fasted seuen dayes, mounyng and wepyng, lyke as Uriel the Angell commaunded me. And after seuen dayes it happened, that the thoughtes of my hearte were very greuous vnto me agayne, and my soule receaued the spirite of vnderstandyng, and I beganne to talke with the moste hiest agayne, and sayd: O Lord, Lord, of euerye wodde of the earth and of all the trees thereof, thou haste chosen the one onely vineyard: and of all landes of the whole worlde thou haste chosen the one pytte: And of all floures of the grounde thou haste chosen thee one Lylle: and of al the depthes of the sea thou haste fylled the one ryuer: and of all buyldeed cities thou haste halowed Sio vnto thy selfe: and of al the foules that are created, thou haste named the one doue: and of all the cattell that are made thou hast prouided the one shepe: and amonge all the multitudes of folkes thou hast gottē the one people, and vnto thys people whom thou louedest, thou gauest a lawe, y is proued of all.

**C** And now, O Lord, why haste thou geuē this one people ouer vnto many: and vpon the one rote thou hast prepared other, and why haste thou scattered thy one onely people amonge many: which treade them downe, yea, whiche haue euer wstande thy promises, & neuer beleued thy couenautes: & though thou werest enemy vnto thy people, yet shouldst thou punyssh them w thyne owne handes. Nowe when I had spoken these wordes, y angel y came to me the night afore, was sent vnto me, and sayde vnto me: Heare me, and herken to the thinge y I saye, & I shal tell thee more. And I sayd: Speake on my lord. Then sayde he vnto me: Thou art sore bered and troubled for Israels sake. Louest thou that people better thē him that made thē: And I sayd: No Lord, but of very greife and compassion haue I spoken. For my reynes payne me euery houre, because I woulde haue experience of the waie of the most hiest, and to seke out part of his iudgement. And he sayd vnto me: That thou mayest not. And I sayde: wherfore Lord?

Wherunto was I borne then? Or why was not my mothers chyldbed thē

my graue? So had I not sene the misery and trouble of Jacob, and the trauaile of my people of Israell.

And he sayde vnto me: Rombre me the thinges y are not yet come: gather me together the droppes, that are scattered abroad: make me the floures greene agayne, that are wythered: open me the thing that is closed: and bring me forth the windes, that are shut vp: Shewe me the ymage of a boyce, and then shall I declare the y thing, y thou labourest to knowe. And I sayd: O Lord, Lord, who maye knowe these thinges, but he that hath not his dwellinge with men: As for me, I am but wyse: howe maye I then speake of these thynges whereof thou askest me: Then sayd he vnto me: like as y canst do none of these thinges, that I haue spoken of, euē so canst thou not finde out my iudgemente, or in the ende the loue that I haue promysed vnto my people. And I sayde: Beholde O Lord, yet art thou nye vnto them that haue no ende: And what shall they doe that haue bene before me, or we that be nowe, or they that shall come after vs: And he sayde vnto me: I wyl lyken my iudgement vnto a ringe. Like as there is no slackenesse of the laste, euē so is there no swiftnesse of the first. So I answered & sayde: couldest thou not make those (that haue bene made, and that be nowe, & y are for to come) in one, y thou mightest shew thy iudgement y sooner: Then answered he me, and sayde: The creature maye not haste aboue the maker, neither maye the worlde holde thē at once, that shalbe created.

And I sayde: Howe haste thou sayde then vnto thy seruaunte, that thou lyuinge maker hast made the creature liuing at once, and the creature bare it. Euē so myght it now also beare them that be present, at once. And he sayde vnto me: Aske the chyldbed of a womā, and saye vnto her: If thou byrnest forth children, why doest thou it not together, but one after another: Praye her therfore, to byrning forth .x. chyldre at once. And I sayd: She can not, but must do it one after another.

Then sayd he vnto me: Euē so haue I geuen a chyldbed vnto the earth, for those that be sown vpon it by processe



of tyme. For lyke as a younge chylde maye not byrynge forth the thynges that belonge to the aged, euen so haue I ordeined the worlde which I made.

And I asked and sayde: Seing thou hast now geuen me a way, I wil speake before the: For our mother of whome thou hast tolde me, is yet younge, and now she draweth nye vnto age. He answered me, & sayde: Make a woman that beareth children, & she shall tel the. Say vnto her: wherfore are not they (whome thou hast now brought forth) lyke those that were before the, but les of stature? And she shall answer the: They that be borne in the youth of strength, are of one fashon: And they that are borne in the time of age (when the childbed sayeth) are otherwyle. Consydre now thy selfe, howe that ye are lesse of stature, then those that were before you, and so are they that come after you, lesse then ye, as the creatures whiche now begin to be old, & haue passed ouer þ strength of youth. Then sayde I: Lorde I beseeche the, yf I haue founde fauoure in thy sight, shewe thy seruaunt, by whome doest thou viset thy creature?

¶ The. vi. Chapter.

The Angell instructeth Edras, & geueth him answer to his questions.



And he sayde vnto me: In the beginning whē the ground was made: Before the world stode, or euer þ windes blew, before it thondred and lyghtened, or euer the foundations of paradise were layed, before the fayre floures were sene, or euer the mouable powers were stablished, before the innumerable multitude of Angells were gathered together, or euer the highneses of the ayre were lyfted vp, afore the measures of the firmamente were named, or euer the chimneyes in Sion were hote, and or the presente yeaeres were sought out, and or euer the inuencions of them that now sinne, were put asyde, before they were sealed that now gather sayth for a treasure: Then dyd I consider and ponder all these thynges, and they al were made thowowe me, and thowowe none other: By me also they be

ended, and by none other. Then answered I and sayd: which shall be the partinge a soulder of the tymes? Or when shall be the ende of the first, and the beginninge of it that foloweth? And he sayde vnto me: From Abraham vnto Isaac, when Jacob & Esau were borne of him, Jacobs hād helde first the hele of Esau: For Esau is the ende of thyng worlde, and Jacob is the beginning of it that foloweth. The hande of man be twyxt the hele and the hande. Other question (Edras) aske thou not.

I answered then, and sayd: O Lorde, Lorde, yf I haue founde fauoure in thy sight, I beseeche the, shewe thy seruaunt the ende of thy tokens, wherof thou shewdest me parte the laste nyght. So he answered and sayde vnto me: Stande vp vpon thy fete, and heare the perfecte voyce and sounge. There shall come a greates motion, but the place where thou standest shall not be moued. And therfore when thou hearest þ wordes, be not afrayde: for of the ende shall the worde and foundacion of the earthe be vnderstande. And why? The worde thereof trembleth and quaketh, for it knoweth, that it muste be chaunged at the ende. And it happened, that when I had hearde it, I stode vp vpon my fete, and hearkened: and beholde, there was a voyce that spake, & the sounge of it was like the sounge of manye waters, and so sayd. Beholde, the dayes come, that I wyll begynne to drawe nye, and to viset them þ dwel vpon earthe, & wyll begyn to make inquisition of them, what they be that haue hurt requite with burihteousnes, and when the lowe estate of Sion shall be fulfilled: and when the worlde, that shall vanysh away, shall be ouersealed, then wyll I doe these tokens.

The bookes shall be opened before the firmament, and they shall se altogether, and the chyl dren of a yeaere olde shall speake with their voyces: The women with childe shall bringe forth vntymes, lyke chyl dren of thye or foure monethes olde, and they shall lyue, and be rapped vp: And sodenly shall the souden places appeare as þ vnflowen, þ full store houses shall sodenly be founde empty, and the trompet shall geue a sounge, which

when



# The .iiii. boke

Mich. vii. c.  
Math. x. a

When euerye man heareth, they shall be hastily afrayde. \* At that tyme shall fre des fight one agaynst another lyke enemies, and the earth shall stande in feare with them.

The spynges of the welles shall stande styll, and in thre houres they shall not renne. Whosoener remayneth from all these thynges that I haue tolde the, shall escape, and see my saluacion, and the ende your worlde. And the men that are receaued, shall see it, they that haue not tasted death from their byrth: And the heart of the indwellers shall be chaunged, and turned into another meaning: for euell shall be put out, and disceate shall be quenched. As for sayth, it shall florisse, corrupcyon shall be overcome: and the trouth, which hath bene so longe without fruite, shall be declared. And it happened when he talked with me, that I loked demurelye vpon hym; before whome I stode, and these wordes sayde he vnto me: I come to shewe the, the tyme of the nyght for to come.

**C** If thou wilt praye yet more, & fast seuen dayes agayne, I shall tell thee more thynges, and greater then before: for thy voyce is heard before the hiest: for why? The mightie hath sene thy righteous dealinge, he hath sene also thy chastite, which thou haste had euersence thy youthe: and therefore hath he sent me to shewe the all these thynges, and to saye vnto the: Be of good comforte, and feare not, and haste not with the times that are past to thinke vayne thynges, and make not hast of the latter tymes.

And it happened after this, that I wept agayne, and fasted seuen dayes in lyke maner, & I might fulfil the thre weekes, which he tolde me. In the eight nyght was my heart vexed within me agayne, and I beganne to speake before the hiest: for my spirite was greatly set on fyre, & my soule was in distress, and I sayde: O Lorde, thou speakest vnto thy creature from the beginning (euen the firste daye) and saydest: \* Let heauen and earthe be made, and thy worde was a perfecte worcke. And then was there the spirite, and the darckenesses were yet on euerye side, and silence: There was no mans voice as yet

from the. Then commaundest thou a sayre lyghte to come forth oute of thy treasures, that thy worcke might appeare and be sene.

Upon the seconde daye thou madest the spirite of the firmamente, and commaundest it to part a sonder, and to make a deuision betwixte the waters, that the one parte myghte remayne aboue, and the other benethe. Upon the third day thou broughtest to passe, that the waters were gathered in the leueth part of the earth: sixe partes hast thou dried vp, and kepte them, to thintent that men myghte sowe and occupye husbandrye therein. As soone as thy worde went forth, the worcke was made. For immediatly there was great & innumerable fruite, and manye diuerse pleasures and desyres of temptation, floures of changeable coloure and smell, and thys was done the thyrde day.

\* Upon the fourth daye thou commaundest that the Sunne should geue hys myne, and the Moone her light: the starres dyddest thou sette in ordre, and gauest them a charge: To do seruyce eue vnto man, that was for to be made. Upon the fyft day thou saydest vnto the leuenth parte (\* where the waters were gathered) that they shulde bring forth diuerse beastes, foules and fyshes. And so it came to passe, that the domine was ter and without soule, broughte forth the lyuing beastes, at the commaundement of God, that all people myghte prayse thy wonderous worckes. Then dyddest thou preserue two soules, & one thou calleddest Enoch, and other Leuiathan, and dyddest separate the one from the other: for the leuenth part (namely, where the water was gathered together) myghte not holde them bothe. Vnto Enoch thou gauest one parte, whiche was dyed by the thyrde daye, that he shoulde dwell in the same part, wherein are a thousande hyles. But vnto Leuiathan thou gauest the leuenth parte, namely the moyst, and hast kept hym to deuour what thou wilt, and whan. Upon the syxte day thou gauest commaundement vnto the earth, that before the it should bring forth beastes, catell, and all that crepe, and (besides thys) Adam also, whome thou madest Lorde

D  
Gene. i. b.

Dant. iii. a.

Gene. i. c.

Gene. i. a



Lord of all thy creatures: Of him come we all, and the people also, whome thou haste chosen specialle vnto thy selfe. All thys haue I sayde nowe and spoken before the; that I myghte shewe, howe that the worlde is made for oure sakes. As for the other people whiche also come of Adam thou hast sayde that they are nothyng, but be lyke a spetle, & hast lyckened the aboundaunce of them vnto a droppe (that falleth) from y<sup>e</sup> rofe of the house.

And nowe, O Lord, the Heathen whiche haue euer bene reputed as nothyng, haue begon to be Lordes ouer vs, & to deuoute vs: but we thy people (whom thou hast called the first borne, thy onely begotten, and thy seruient louer) are geue into their hādes & power. Yf the worlde now be made for our sakes, why haue we not the inheritaunce in possession with the worlde? Howe longe shal this endure?

The. vii. Chapter.

The angel sheweth Eldras many thynges to come.



And it happened after y<sup>e</sup> I had spoken out these wordes, there was sent vnto me an Angell, which had bene by me also y<sup>e</sup> nightes afore, & he sayd vnto me: by Eldras, & heare y<sup>e</sup> wordes y<sup>e</sup> I am come to tell the. And I sayd: Speake on my Lord God. Then sayde he vnto me: The sea is sette in a wyde place, that it myght be depe and great: but the entraunce is narowe and smal lyke a ryuer. For who woulde goe into the sea, to loke vpon it, and to rule it? If he went not thorowe the narowe, howe might he come into the brode?

Item another: a cite is buylded and set vpon a brode felde, and is ful of all goodes: The entraunce is narowe and sodayn, lyke as yf there were a sye at the ryght hande, and a depe water at the lefte, and as it were only one straitte path betwixte them both, so small that there coulde but one man go there.

Yf this cite nowe were geuen to an heyre, and he neuer went thorowe the perelous waye, howe wolde he receaue his enheritaunce? And I sayde: It is so Lord. Then sayde he: Euen so is Israel also a porcyon. And why? for their

sakes haue I made the worlde: & when Adam trasgressed my statutes, the was the thing iudged that was done. Then were the entraunces of the worlde made narowe, ful of sorow and trauayle: they are but selue and euell, full of paylles and labour. For the entraunces of the fore worlde were wide & sure, & brought immortall fruite.

If they nowe which are entred in to this worlde, maye not comprehend these strayte and bayne thynges, muche lesse may they comprehend and vnderstande the secrete thynges: why disquietest thou thy selfe then, sayng thou art but a corruptible man? And what wouldest thou knowe, where as thou arte but mortall? And why haste thou not receaued into thyne hearte the thyng that is for to come, but that is present?

Then sayde I: O Lord, Lord, thou hast ordeyned in thy lawe, y<sup>e</sup> the righteous shoulde inherit these thynges, but that the vnfaithful and vngodly shuld perishe. Neuerthes the ryghteous shal suffre strayte thynges, and hope for wyde: for they that haue liued vngodly and suffred strayte thynges, shal not se the wyde.

And he sayde vnto me: There is no iudge aboue God, and none that hath vnderstandyng aboue the hest. For there be many that perishe, because they despyse the lawe of God that is set before them. For God hath geuen straitte commaundement to such as come, that they knowe what they do, and howe they shoulde lyue: And yf they kept this they shoulde not be punished.

Neuerthelesse they were not obedyent vnto him, but spake agaynst hym: ymagined bayne thynges, and purposed to sinne, and sayde moze ouer than there was no God, and that God regarded it not. Hys wayes haue they not knowen, hys lawe haue they despyled, and denied his promyses: in hys statutes and ordinaunces haue they not bene faithful and stedfast, and haue not performed his workes.

And therefore Eldras vnto the full, plentye: and to the empye, emptynesse. Beholde, the tyme shal come, that these tokens whiche I haue tolde thee, shal come to passe, & the byrde shal appeare: and



# The .iiii. boke

and the earth that nowe passeth awaye, shall be shewed: and whosoever is deli- uered from the fore sayde euels, shall see my wonders. For my sone Iesus shall be openly declared, wth those þe with him: and they that remaine, shall be mery in foure hundred yeares.

After these same yeares shall my sonne Christ dye, and all men that haue lyfe, & the worlde shall be turned into the olde sylence seuen dayes, lyke as in the fore iudgementes, so that no man shall remaine. And after seuen dayes, the worlde þe yet awaketh not, shall be ray- sed vp, and shall dye corrupte. And the earth shall restore those that haue slept in her, and so shall I dust those that dwel in sylence, and the secrete places shall deliuer those þe committed vnto the.

**C** And the most hyest shall be openly declar- ed vpon the seate of iudgement, and al mytery shall banyshe awaye, and longe sufferynge shall be gathered together. But þe iudgement shall continue, þe truelyth shall remaine, & faith shall waxe stroge, þe worke shall tolow, & þe reward shall be shew- ed, þe righteousnesse shall watch, & the vntygtheousnesse shall beate no rule.

Gen. ix. d.  
I. Exo. 32. c.

2. re. xxi. b

II. reg. vi. c.

II. re. 17. a.

III. reg. 18.  
and, xij.

Then sayd I: \* Abraham prayed first for the Sodomites, & \* Moses for the fathers that sinned in the wyldernes, & he that came after him for Israel, in the tyme of Ahas and Samuel: and \* Da- uid for the destruccion, \* and Salamon for them that came into the Sanctua- ry, and \* Ielias for those that receaued rayne, and for the deed, that he myghte liue: \* and Ezechias for the people in the tyme of Sennacherib: & dyuers o- ther in lyke maner, whiche haue prayed for manye.

Then so nowe seynge the corrupte is growen vp, and wyckednesse increased, and the tygtheous haue prayed for the vngodly, wherfore shall it not be so now also?

He answered me, and said: This pres- ent worlde is not the ende, there remaineth muche honour in it, therfore haue they prayed for the weake. But the day of doine shall be the ende of thys tyme, and the begynnynge of the immortaly- tie for to come, wherein all corrupcyon banyshe, all voluptuousnesse is low- led and al misbeleue taken away, righ-

teousnes growe and the verite spronge vp. Then shall no man be able to saue hym that is destroyed, nor to oppresse him that hath gotten the victorie. I an- swered then, and sayde: Thys is my first & last saying: that it had bene bet- ter, not to haue geuen the earthe vnto Adā: Or els when it was geuen him, to kepe hym that he shoulde not sinne. For what profit is it for me now in this pres- ent tyme to lyue in heynesse, and af- ter death to looke for punishment? O thou Adam, what haste thou done? For thoughe it was thou that sinned, thou art not fallen alone, but we al that come of the. For what profyt is it vnto vs, yf there be promysed vnto vs immortall tyme, where as we medle with deadlye worckes: and þe there is promised vs an euerlastynge hope, where as we oure selues are euil & baine: and þe there are layed vp for vs dwellynge of health & fredō, where as we haue liued euil: and that the wurthyppe of the hyest is kept to defende them, whych haue led a pas- cyent life, where as we haue walcked in the most wycked wayes of al: and that there shall be shewed a Paradyse, whose fruit endureth for euer, where in is fre- dome and medicyne, where as we shall not goe in: for we haue walcked in vn- pleasaunt places: And that the faces of them whych haue absteyned, shall shine aboue þe starres, where as our faces shall be blacke and darcke: For whyle we ly- ued and dyd vntygtheouslye, we consid- ered not, that we should suffre therfore after death.

Then answered he me, and sayde: this is the consideracion & thought of the battayl, which mā hath vpo earth: that yf he be ouercome, he shall suffre as thou hast sayd. But yf he get þe vic- tory, he shall receaue the thyng that I saye. For thys is the lyfe, wherof Mo- ses spake vnto the people, whyle he ly- ued, saying: \* Chose the lyfe, that thou mayest lyue. Neuertheles they beleued hym not, neither the prophetes after hym. No, nor me which haue spoken vn- to them, that heynesse shulde not reach vnto þe, to their destruccyon lyke as iove is for to come ouer those, that haue suf- fered them selues to be infourmed in sal- uacion.

Dr. 7



Roma. ii. a

I answered then and sayd: I knowe  
 Lorde, that the hiest is merciful, in that  
 he hath mercye vpon them, whiche are  
 not yet in the worlde, and vpon those al-  
 so that walcke in his lawe: and that he  
 is pacyent and longe sufferynge toward  
 those that haue sinned in their wor-  
 kes: And that he is lyberall to geue  
 where as it requireth: and that he is of  
 great mercye, for he multiplieth hys lo-  
 uynge kyndnesses toward those that  
 are present, and that are past, & to them  
 whiche are for to come. For yf he mul-  
 tiplie not hys mercyes, the worlde shal  
 not be made luyunge, wyth those that  
 dwell therein: He geueth also, for yf  
 he gaue not hys goodnes, that they,  
 which haue done euell, myght be eased,  
 the ten thousande parte of men shoulde  
 not be made luyunge. And yf the iudge  
 forgaue not those that be healed wyth  
 hys worde, and yf he woulde destroye  
 the multitude that strueth, there shuld  
 be verie fewe left in an innumerable  
 multitude.

## The. viii. Chapter.

Eldras prayeth God rather to looke vpon his owne  
 mercy then on the sinnes of the people.

**A**nd he answered me, say-  
 ynge: The moste hiest  
 made thys worlde for  
 manye, but the worlde  
 to come for fewe. I wyll  
 tel the a similitude El-  
 dras: As when thou askest the earth, it  
 shal saye vnto the, that it geueth much  
 moulde, whercof earthen vesselles are  
 made, but litle of it that gold cometh  
 of. Euen so is it with the worke of this  
 worlde. \* There be many created, but  
 fewe shalbe preserued. Then answered  
 I and sayde: Then swalowe vp y wylt  
 (thou soule) and deuour the vnderstan-  
 ding, for thou art agreed to hearken and  
 to geue eare, and willinge to prophesy:  
 for thou hast no longer space geue thee,  
 but onely to lyue. O Lorde, wylte thou  
 not geue thy seruaut leue, that we may  
 praye before the, and that thou mayest  
 geue seeke vnto our hearte, and buylde  
 our vnderstandynge, that there maye  
 come fruit of it: And y euery one which  
 is corrupt, beareth the state and place  
 of a man, may lyue.

For thou arte alone, and we al are one  
 workmanship of thy handes, like as  
 thou hast sayd, and lyke as the body is  
 fashyoned now in the chyldes bed, and  
 thou geuest the membres, and thy crea-  
 ture is preserued in fyre and water:  
 and. ix. Howethes doeth thy worke suf-  
 fer thy creature, which is fashyoned in  
 her: but the thinge that preserueth and  
 it that is preserued, shall bothe be kept  
 together: and when tyme is, the chyldes  
 bed deliuereth the thyng, that is kept  
 and growen in her.

For thou hast commaunded the brea-  
 stes to geue milke vnto the fruite, that  
 the thyng whiche is created and fashi-  
 oned, maye be noursched for a tyme: And  
 then thou disposhest and ordrest it with  
 thy mercy, brigest it vp with thy righ-  
 teousnes, nuturest it in thy lawe, a re-  
 fournest it with thy vnderstandynge,  
 mortifiest it as thy creature, & makest it  
 luying as thy worke. Seeing the y thou  
 destroyest hym, which with so great la-  
 bours is created and fashioned thorow  
 thy comaundemēt, thou couldest light-  
 ly ordeine also, that the thyng which is  
 made, might be preserued.

And thys I speake now of all men  
 in generall, as thou knowest: but of thy  
 people, for whose sake I am sorre: And  
 of thy inheritaunce: for whose cause I  
 mourne: And of Israel, for whom I am  
 woful: And for Iacob, for whose sake I  
 am greued: Therefore begyn I to praye  
 before the, for my selfe and for them, for  
 I see the fal of vs, euen of vs, that dwell  
 vpon earthe. But I haue hearde the  
 swytnes of the iudge, whiche is to  
 come: Therefore heare my voyce, and  
 vnderstande my woordes, and I shal  
 speake before the.

This is the begynnyng of the wo-  
 des of Eldras, before he was receaued:  
 O Lorde, thou y dwellest in euerlastyn-  
 nesse, whose eyes are lift vp in the ayre,  
 whose stole is exccadyng hie, whose  
 glozy and maiesty may not be compre-  
 hended, before whome the hostes of  
 heauen stande wyth tremblinge, whose  
 keepynge is turned in wynde and fyre,  
 whose worde is true, whose talckynge  
 is stedfast, whose commaundemente is  
 stronge, whose ordynance is fearfull,  
 whose looke dyeth vp the depths,  
 whose

Pat. xxi. b



# The .iiii. boke

Whose wraethe maketh the Mountay-  
nies to melte awaye, and whose trueth  
beareth wytnesse: O heare the prayer  
of thy seruaunte, and marcke wyth  
thyne eares the petycyon of thy crea-  
ture.

For whyle I lyue, I wyll speake,  
and so longe as I haue vnderstanding,  
I wyll answere. O loke not vpon the  
synnes of thy people, whyche serue in  
the trueth. Haue no respecte vnto the  
wycked studies of the heathen, but to  
the desyre of those that kepe thy testy-  
monyes wyth sorowes. Thynke not vp-  
on those that haue walked faynedlye  
before the, but vpon them, whyche wyth  
wyl haue knowen thy feare.

Lette it not be thy wyl to destroye  
them, whych haue had beastly maners,  
but to loke vpon them that haue clea-  
rly taughte thy lawe. Take thou no in-  
dignacyon at them, whyche are worse  
then bestes: but loue the, that alwaye  
put their trust in thy righteousnes and  
gloze: for we and our fathers haue all  
the same sykenes and diseale, but by-  
cause of oure synnes thou shalte be cal-  
led mercyfull.

For yf thou hast mercy vpon vs,  
thou shalte be called mercyfull, where  
as we haue no workes of ryghteous-  
nes: for the ryghteous whyche haue  
laped vp many good workes together,  
shal out of their dedes receaue reward.  
For what is man, that thou shouldest  
take displeasure at hym? Or what is  
the corruptible mortall generacyon,  
that thou shouldest be so roughe toward  
hym?

For of a trueth there is no man a-  
monge them that be bozne, but he hathe  
dealte wyckedlye: And amonge the  
faythfull there is none, whyche hathe  
not done amysse. For in thys (O Lord)  
thy ryghteousnesse and thy goodnesse  
shal be praysed and declared, yf thou be  
mercifull vnto them whyche are not  
ryth in good workes.

Then answered he me and sayde:  
Some thynges haste thou spoken a  
ryght, and accordyng vnto thy wordes  
it shalbe. For I wyl not verely confide  
the workes of them, whyche haue syn-  
ned before deathe, before the iudgment,  
before destruccyon, but I wyl re-

toyce ouer the woorkes and thoughtes  
of the ryghteous. I wyl remembre al-  
so the pylgrymage, the holpe makynge  
and the rewarde. Lyke as I haue  
spoken now, so shal it come to passe.  
For as the husbände man soweth  
muche sede vpon the grounde, and  
planteth manye trees, and yet alwaye  
the thyng that is sowne or plantyd is  
not al kept safe, neither doeth it al take  
rote: Euen so is it of them that are so-  
wen in the worlde, they shal not all be  
preserued.

I answered then and sayde: Yf I  
haue founde grace, then let me speake.  
Lyke as the husbände mannes sede  
peryssheth, yf it receaue not rayne in due  
season, or yf there come to muche rayne  
vpon it. Euen so peryssheth manne  
also, whyche is created wyth thy han-  
des, and is lyke vnto thyne owne yma-  
ge and to thy selfe, for whose sake thou  
haste made all thynges, and lyckened  
hym vnto the husbände mannes sede.  
Be not wrothe at vs, O Lord, but  
spare thy people, and haue mercy vpon  
thyne owne inherytaunce: O be merci-  
ful vnto thy creature.

Then answered he me and sayde:  
Thynges present are for the presente,  
and thynges to come for suche as be to  
come. For thou wantest yet muche,  
seyunge thou mayest loue my creature  
aboue me: I haue ofte tymes drawen  
vnto the, but neuer to the vnygh-  
teous. In thys also thou arte marue-  
lous before the best, in that thou hast  
humbled thy selfe, as it becommeth  
the, and haste not regarded thyne owne  
selfe, that thou arte had in suche ho-  
noure amonge the ryghteous. There-  
fore shal great wretchednesse and mys-  
serue come vpon them, that in the  
latter tyme shal dwell in the worlde,  
for they haue walcked in great pryde.

But vnderstande thou for thy selfe, &  
seke out gloze for such as be lyke the:  
for vnto you is paradysse opened, the  
tre of lyfe is planted, the tyme to come  
is prepared, plenteousnes made ready:  
A citie is buylded for you, and a rest is  
prepared, yea, perfecte goodnesse and  
wysdome. The rote of euell is marked  
from you, the weakenes & moth is byd  
from you, and into hell flyeth corrupci-  
on



on in forgetfulness. Sorowes ate banysched awaye, and in the ende is shewed the treasure of immortallite. And therfore aske thou no more questions, concerning the multitude of them that perishe. For they haue taken lybertie, despised the best, thought scoone of his law, and forsaken his wayes.

Moreover, they haue troden downe his rightuous, and said in their hert, that there is no God, yea, and that wittingly, for they dye. For like as y thing that I haue spoken of, is made redy for you: Euen so is thirte and payne prepared for them. For it was not his wyl that man should come to nought: but they which be created haue despyled the name of him that made theym, and are butthankfull vnto him, whiche prepared life for theym. And therefore is my iudgement now at hande. These thinges haue I not shewed vnto al me, but vnto fewe: namely vnto to thee, and to suche as be lyke the.

Then answered I, and sayd: Behold O Lorde, now hast thou shewed me the multitude of the tokens, whiche thou wylt begynne to do at the laste, but at what tyme and when thou hast not shewed me.

The. ix. Chapter.

Eldras hath the visions shewed vnto him.

**I**n answered me then, and sayd: Salute thou the tyme diligently in it selfe, whē thou seest that one part of the tokens come to passe, whiche I haue tolde the before: so shalt thou vnderstand, y it is the very same tyme, when the best wyl begynne to viset the world, which he made. And when there shalbe sene earthquake and vproate of the people in the world, then shalt thou well vnderstande, that the moste best spake of those thynges, from the dayes that were before the, euen from the beginninge.

For lyke as all that is made in the world, hath a beginning and ende, and the ende is manifest: Euen so the times also of the best haue playne beginninges in wounders and sygnes, and the ende in workynge and in tokens.

And euery one that shall be saued, and shall be able to escape by his workes and by fayth, wherein ye haue beleued, shall be preserved from the sayde perils, and shall see my Sauour in my lande and within my borders, for I haue halowed me from the world. They shall they be in carefulnesse, whiche nowe haue abused my wayes: and they that haue cast them oute despytfully, shall dwell in paynes.

For suche as in their lyfe haue receaied benefites, and haue not knowne me, and they that haue abhorred my lawe, whyle they had yet freedom, and when they hadde yet open tyme of amendingment and conuersion, and vnderstode not, but despyled it: the same muste know it after death in payne. And therefore be thou no more carefull, howe the vngodly shalbe punished, and howe the rightuous shalbe saued, and whole the world is, and for whom the worlde, and when it is. Then answered I and said: I haue talched before, and nowe I speake, and wyl speake also hereafter, that there be many mo of theym which perish, then shall be saued, lyke as the floude is greater then the dropes.

And he answered me, sayinge: lyke as the felde is, so is also the sede: as the routes be, so are the colours also: such as the workman is, suche is also the worke: and as the husbände manne is hym selfe, so is his housbandye also, for it was the tyme of the world. And when I prepared for the that are now, or euer the worlde was made, wherein they shoulde dwell, then was there no man that withstode me. Howe when euery one was, and y maker also in the worlde which is now prepared, and the moneth that ceaseth not, and the lawe whiche is insearcheable, their maners were corrupte. So I consydered the worlde, and beholde, there was patell, because of the thoughtes that were come in to it. And I saue, and spared them greatly, and haue kept me a winebery of the grapes, and a plante from amonge many generacions. Let the multitude perish then, whiche are growen vp in payne, and let my grape and wynebery be kepte: euen my plante: for



# The. iiii. boke.

With great labour haue I made it bp.

Neuertheles yf thou wylt take vpo the yet seuen dayes mo (but thou shalt not fast in them) go thy way then into the felde of floures, where no house is buylded, and eate onelye of the floures of the felde, taste not fleshe, dryncke no wyne, but eate floures only. Wape vnto the Wyest continually, so wil I come, and talke with the.

**C** So I went my way and came into the felde whiche is called Ardath (lyke as he commaunded me) and there I sat among the floures, and ate of the herbes of the felde, & the meate of the same satysfied me. After seuen dayes I latte vpon the grasse, and my hert was vexed within me lyke as afore: and I opened my mouth, and began to talke before y Wyest, and sayde: O Lorde, thou that thywelt thy selfe vnto vs, \* thou haste declared and opened thy selfe vnto our fathers in the wyldernesse, in a place where no mā dwelleth, in a bare place, when they came out of Egypte, & thou spakest, sayinge: Heare me O Israell, and marke my wordes thou seide of Iacob. Beholde, I solwe my lawe in you, and it shall byynge for the frute in you, and ye shalbe honoured in it for euer. For our fathers whiche receaued the lawe, kept it not, and obserued not thy ordynaunces and statutes, and y frute of thy lawe was not declared: for it might not, for why: it was thyne. \* For they that receaued it, perished, because they kept not the thing that was sown in them.

It is a custome when the grounde receaueth seide, or the sea a thyppe, or a vessel meate and dryncke, that when it perissheth or is broken, wherein a thing is sown, or wherein any thinge is put: the thynges also perissheth and are broke, which are sown or put therein. But vnto vs it hath not happened so: for we that haue receaued the lawe, perissheth in synne, and our herte whiche also receaued the lawe: not wythstandynge \* the lawe perissheth not, but remaineth in his labour.

And when I consydered these thynges in my herte after this maner, I looked about me with myne eyes, and bp on the right syde I saw a womā, which

mourned sore, made great lamentaciō, and wept with loude voice: her clothes were rent in peces, and she had althes vpon her heade.

Then let I my thoughtes go, that I was in, & turned me vnto her, & sayde: wherfore wepest thou: why art thou so sorow & discomforted: And she said vnto me: Syr, let me bewayle my selfe and take yet more sorow: for I am sore vexed in my mynde, and broughte verue lowe. And I sayde vnto her: what ayleth the: O who hath done any thyng to the: tell me. She sayde: I haue bene vnfrutefull and baren, and haue had an housband thyrtye yeares. And these xxx. yeares I do nothyng els daye and nyght & all houres, but make my praye: et to the Wyest. After thyrtye yeares God hearde me thy handmayden, looked vpon my misery, considred my trouble, and gaue me a sonne, and I was glad of him, so was my husbāde also & all my neyghbours, and we gaue great honoure vnto the myghtie. And I norshed him with great trauayle. So whē he grew bp, & came to the tyme, that he should haue a wyfe, I made a feast.

## The .x. Chapter.

Eldras & the woman that appeareth vnto him commen together.



And it happened y when I my sonne went into hys chamber, he fell downe, and dyed: the ouerthrew we al y lyghtes, & al my neyghbours rose vp to cōfort me. The toke I my rest vnto the second day at night: & when they had al rested, y they might cōfort me, I rested also, & rose bp by night, & red, and am come hither into this feld, as y seyst: & am purposed not to come in y citie, but to remayne here, and nether to eate nor dryncke, but continually to mourne and to fast, vntyll I dye.

Then let I my meditacyōs and thoughtes fall, y I was in, and spake to her in dyspleasure: Thou foolyshe woman, seist thou not our heūines and mournynge, and what happeneth vnto vs: howe Spon our mother is al wo: full and sorow, and howe she is cleane broughte downe and in mysery: seynge we be all now in heynesse, and make out

Exod. xix. b  
and 24. n.  
Deut. iii. b

Deut. 32. f.

Esa. 40. a  
ii. Tim ii. a



oure mone (for we in all sorowfull.) As for the heynesse that thou takest, it is but for one sonne. Demaund the earth, and she shall tel the, that it is she whiche oughte (by reason) to mourne, for the fall of so manye that growe vpon her.

For from the begynnyng all men are bozne of her, and other shall come: and behold, they walcke almost al into destruction, and many of them shall be coted out.

Who shoulde then (by reason) make moze mournynge, then she, that hath the lost so great a multitud: and not thou, whiche art sorow but for one. But if thou wouldest say vnto me: My mournynge is not lyke the mournynge of the earth, for I haue loste the frute of my body, whiche I bare with heuines: but the earth is accordyng to the maner of the earth, and the present multytude goeth agayne into her, as it is come to passe: Then saye I vnto the: lyke as thou hast bozne with trauayle and sorow, euen so the earth also from the begynnyng geueth her frute vnto man, for him that made her. And therfore with holde thy sorowe and heynesse by thy selfe, \* and loke what happeneth vnto the, beate it strongely. For if thou iudgeth the marcke and ende of God to be ryghtuous and good, and receauest hys counsel in time, thou shalt be commended therein. Go thy waye then into the citie to thy housbande.

Heb. xii. n.

**B** And she sayde vnto me: that wyl I not do, I wyl not go into the cytie, but here wyl I dye. So I commened moze with her, and sayd: Do not so, but be counceled, and folowe me: for howe many falles hath Spon? Be of good comfote because of the sorowe of Ierusalem. For thou seist that our Sanctuaty is laped wast, our aulter broken, oure temple destroyed, our playenge of instrumentes & syngyng laped downe, the thanckesgeuyng put to \* splence, oure myghte is vauylshed awaye, the lyghte of oure candelstykke is quenched, the Arcke of the couenaunte is taken from vs, all oure holpe thynges are defiled, and the name that is called vpon ouer vs, is dishonoured: our chyl dren are put to shame, our priestes are brent, oure Leuites are carped awaye

Ecol. i. 2.

into captiuitie, oure virgyns are despyled, and oure wyues rauylshed, oure ryghtuous men spoyled, and our chyl dren destroyed, oure yonge menne are brought in bondage, and oure stronge worthyes are become weake: and Syon (whiche scale is the greatest of all) is lowled by from her worthyp: for she is deliuered into the handes of theym that hate vs.

And therfore Make of thy great heynesse, and put awaye the multytude of sorowes: that the wyghtie maye be mercyfull vnto the, and that the wyest may geue the rest from thy labour and trauayle. And it happened, that when I was talkyng with her, her face dyd thynne and glister, so that I was afrayed of her, and mused what it myght be. And immediatly she cast oute a greete voyce, verye fearfull, so that the earth shoke at the noyse of the woman: and I looked, and beholde, the woman appeared vnto me no moze: but there was a cytie buylded, and a place was shewed from the grounde and foundacyon.

Then was I afrayed, and cryed wyth loude voyce, and sayde: where is Michael the angell, \* which came to me at the fyrst? For he hath caused me to come in many consyderacyons and hye thoughtes, and myne ende is turned to corrupcyon, and my prayer to rebuke. And as I was speakyng these wordes, he came vnto me, and looked vpon me; and I laye as one that had bene dead, and myne vnderstandyng was altered, and he toke me by the ryght hande, and comforted me, and set me vp vpon my fete, and said vnto me: what aileth the? and why is thyne vnderstandyng vexed: and the vnderstandyng of thy hert, and wherfore art thou sorow? And I sayd: Because thou hast forsaken me: and I haue done \* accordyng vnto thy wordes, I went in to the feild, and there haue I sene thynges, that I am not able to expresse. He sayd vnto me: Stand vp and be manly, and I shall geue the exhortacyon.

4. Ecol. 4. n.

4. Ecol. 9. n.

Then sayde I: Speake on to me my Lorde, forsake me not, lest I dye in bayne: for I haue sene & I knewe not, and heard that I do not know. Or shall my vnderstanding be dyscreaued, & my

CC. ii. mynder



# The. iiii. boke.

mynder But nowe I beseeche the, that thou wylte shewe thy seruauunt of thys wonder. He answered me then, & sayde: heare me, & I shal enfourme the, and tel the wherfore thou art afrayed, for the Hiest hath opened many secreete thynges vnto the.

He hath sene that thy way is ryght, and that thou takest sorowe continually for thy people, and makest great lamentacyon for Sion: and therfore vnderstande the vision which thou sawest a lytle whyle ago after this maner:

Thou sawest a woman mournyng, and thou haste comforted her. Neuertheles nowe seist thou the likenes of y woman no more, but y thoughtest there was a cyttie buylded: & like as she tolde the of the fall of her sonne, so is this y answer: The woman whō thou sawest, is Sio: and where as she tolde the, y she hathe bene thyrty yeaeres vnfruteful and barren, those are the thyrty yeaeres, wherein there was no offeryng made in her.

But after xxx. yeaeres Salomō builded her, & offred, and then bare y barren a sonne. And where as she tolde the, that she noyrshed him w laboure, that was the dwellyng of Ierusalem. But where as the sonne dyed in her chamber, that is the fall of Ierusalem. And thou sawest her lyknes, how she mourned for her sonne: & what els happened vnto her, I haue shewed the. And nowe GOD seyth, that thou art sorpy in thy mind, and suffrest from thy hert for her, and so hath he shewed the her clearnes, and the fayrenes of her bewtye.

And therfore I bad the remaine in y feld, where no house is buylded. For I knewe that the Hiest woulde shew this vnto the, therfore I commaunded thee to go into the feld, where no foundacion nor buyldyng is. For in the place where the Hiest wyl shewe hys cytte, there shall be no mannes buyldyng.

And therfore feare not, and let not thyn hearte be afrayed, but go thy waye in, and se the gloriuous and fayre buyldyng, and howe great it is, and howe great thou thynckest it after the measure of thyne eyes, and then shalt thou heare as much as thyne eares may comprehend. For thou art blessed aboue many other, & art called with y Hiest, as y

few. But to morow at nyght thou shalt remaine here, & so shall the Hiest shew the byspous of hys thynges, which he wyl do vnto them that dwel vpon earth in y last daies. So I slept y same night lyke as he commaunded me.

## The. xi. Chapter.

In this Chapter and in the. ii. next ensuyng, he entreateth of certen byspous and of the interpretations therof.

**W**hen sawe I a Dremer: and beholde, there came vp fro the sea an Eagle, which had, xii. wynges and thre heades: And I sawe, and beholde, he spred hys wynges ouer all the earth, and all the windes of the ayre blew in them, and so they were put together agayne. And I beheld, & out of his fethers there grew other litle contrary fethers: the heades rested, the head in y middelt was greater then the other, yet rested it with the resydue.

Moreouer I sawe, that the Eagle flew with hys wynges, & raigned vpon earth, & ouer all the that dwel vpon the earth: and I sawe that all thinges vnder heauen were subiect vnto him, & no man spake against him, no not one creature vpon earth. I sawe also that the Eagle stode vp vpon hys clawes, and gaue a sounde with hys fethers, and a voyce sayinge after this maner: watch not all together, slepe euery man in his owne place, and wathe for a tyme, but let the heades be preserued at the last. Neuerthelesse I sawe, that the voyce went not oute of his heades, but from the myddelt of hys body. And I nombred his contrary fethers, and behold, there were eyght of theym. And I looked, and beholde vpon the righte syde there arose one fether, and raygned ouer all the earth. And it happened, that when it raigned, the ende of it came, & the place therof appeared no more. So the nexte folowynge stode vp, and raygned, and had a great tyme: and it happened, that whē it raygned, the end of it came also, lyke as the fyrst, so that it appeared no more.

Then came there a voyce vnto it, and said: heare thou y hast kept in the erth so longe, this I saye vnto thee, before thou begynnest to appeare no more:



There shall none after the attayne vnto thy time. The arose the third, & raigned as the other afore, & appeared nomore also. So went it with al the residue one after another, so that euey one raigned, & then appeared nomore. The I looked, & beholde, in processe of tyme I fethers that folowed were set bp vpon the ryght syde, & they myght rule also: & some of the ruled, but within a while they appeared no more: for some of the were set bp, but ruled not. After this I looked, and beholde the. xii. fethers appeared nomore, & the two wynges: and there was nomore vpon the Eagles body, but two heades I rested, & syre fethers. Then saw I also, that the. vi. fethers were parted in two, & remayned vnder I head, I was vpo the right side, for the. iiii. continued in their place. So I looked, & beholde, they I were vnder the wynges, thought to set bp themselfes, & to haue the rule. The was there one set bp, but shortlye it appeared nomore, & the seconde was sooner awaye then the first. And I beheld, & lo, the. ii. thought also by the selues to raigne: & when they so thought, behold, there was one of the heades I were at rest, namely, it that was in I middelt, for that was the greater of the. ii. heades. And then I sawe, that the two heades were fylled with him, & the head was turned w the that were by hym, & ate bp I. ii. vnder wynges, I would haue raigned.

But this head put the whole earth in feare, and bare rule in it, ouer all those I dwelt vpon earth w much labour, & he had the gouernaunce of the worlde, ouer all the foules that haue bene. After this I looked, & beholde, the head that was in the myddelt, sodenly appeared no more, like as the wynges: then came the two heades, which ruled vpo erth, and ouer those I dwelt therein. And I beheld, and lo, the head vpon the right syde, deuoured it that was vpo the left syde. And I hearde a voyce, which said vnto me: loke before the, and consydre the thyng that thou seyst. Then I sawe, and beholde, as it were a lyon that roareth, reynynge hastelye oute of the wodde, and he sent out a mannes voyce vnto the Eagle, and sayde: Heare thou, I wil talke with the, and the Priest shal

say vnto the: Is it not thou I hast the victorie of the. iiii. beastes, who I made to raigne vpon earth and in my worlde, and that the ende of their tymes myght come thorow them?

And the fourth came, and ouerwonne all the beastes that were past, and had power ouer the worlde with great feare, fulnes, and ouer the whole compasse of the earth with the most wicked labour, and so long tyme dwelt he vpon I erth wyth disceate, and the earth haste thou iudged not with trueth. For thou hast troubled the meke, thou hast hurte the peaceable and quiete, thou hast loued lyers, and destroyed the dwellinges of they that brought forth frute, and hast cast downe the walles of suche as dyd the no harime. Therefore is thy wronge: ous dealing and blasphemye come vp vnto the hyest, and thy pryde vnto the myghtye. The hyest also hath looked vpon the proude tymes, and beholde, they are ended, and they abhominacions are fulfilled. And therefore appeare no more thou Eagle, and thy horryble wynges, and thy wycked fethers, and thy vnglacynous heades, and thy synfull clawes, and all thy vayne bodye: that the earth maye be refreshed, and come agayne to her selfe, whan she is deliuered from thy violence, and that she maye hope for the iudgement and mercy of him that made her.

The. xii. Chapter.

**A**d it happened when I vpo A spake these wordes vnto the Eagle, I saw, and beholde, the dead that before had the vpperhand, appeared no more: nether dyd I four wynges appeare any more, that came to him, and were set bp to raigne: and their kyngdome was smal and full of vyroure. And I sawe, and beholde, they appeared no more, and the whole bodye of the Eagle was brent, and the earth was in great feare. Then awaked I out of the traunce of my mynde, and from great feare, & sayde vnto my sprete: Lo, this hast thou geuen me, in that thou searcest oute the wapes of the hyest: loe, yet am I weery in my mind, & very weake in my sprete, & little strenght is there in me, for I great feare that I receaued this nyght. Therefore

CC.iii. will



# The.iiii.boke.

Wyll I nowe beseeche the Hyst, that he  
wyll comforte me vnto the ende, and I  
sayd, Lorde, Lorde, yf I haue founde  
grace before thy syght, & if I am iustis-  
fied with the before many other, & if my  
prayer be come vp before thy face, com-  
fort me then, and shewe me thy seruaut  
the interpretacion and playne differēce  
of this horrible syght, that thou maist  
perfectly comfort my soule: for thou hast  
iudged me worthy, to shewe me the last  
of tymes.

Dani. 7. a.

And he sayd vnto me: this is the in-  
terpretacyon of this syght. The Aegle  
whom thou sawest come vp fro the sea,  
is the kyngdome\* whiche was sene in  
the vision of thy brother Daniel, but  
it was not expounded vnto him, for now  
I declare it vnto the. Behold, the daies  
come, that there shall rylse vp a kyng-  
dome vpon earth, and it shall be feared  
aboue al the kyngdomes that were be-  
fore it. In the same kyngdome shal. xii.  
kynges raygne one after another. For  
the seconde shall begynne to raygne, &  
shal haue moze tyme thē the other, and  
this do the. xii. winges signifye, which  
thou sawest. As for the voyce I spake,  
and that thou sawest go oute from the  
heades but not from the bodye, it beto-  
keneth, that after the tyme of that king-  
dome there shall arylse greate stryppyn-  
ges, and it shall stande in parell of fal-  
lyng: neuerthelesse it shall not yet fall,  
but shal be set into his beginning. And  
the eygh'e underwpynges whiche thou  
sawest hange vnto the wynges of him,  
betoken, that in him there shall arylse  
eyght kynges, whose tyme shall be but  
small, and theyr yeare swifte, and two  
of them shal beare. But when the mid-  
dest tyme cometh, there shal be. iiii. kept  
in I tyme, when hys tyme beginneth to  
come I it may be ended, but two shal be  
kept vnto the ende.

And where as thou sawest thre hea-  
des resting, this is the interpretaciō:  
In his last shal the Hyst rayse vp thre  
kyngdomes and cal many agayne into  
them, & they shal haue the dominion of  
the earth, and of those that dwell ther-  
in, with muche labour aboue all those  
that were before theym. Therefore are  
they called the heades of the Aegle: for  
it is they that shal byynge forth hys

wyckednes agayne, and that shal per-  
fourme and finishe his last. And where  
as thou sawest, that the great head ap-  
peared no moze, it signifieth, that one  
of them shal dye vpon his bed, and yet  
with payne, for the two that remaine,  
shal be slayne with the swearde. For  
the swearde of the one shal deuoure  
the other, but at the last shal he fal tho-  
row the sweard him selfe.

And where as thou sawest two bu-  
derwpynges vpo the head, that is on the  
right syde, it signifieth that it is they,  
whome the Hyst hath kept vnto theyr  
ende: this is a small kyngdome, and ful  
of trouble. The Lyon whom thou saw-  
est rylsynge vp oute of the wodde, and  
roaring, and speaking vnto the Aegle,  
and rebukynge him for hys vnrightu-  
ousnesse, is the wynde, whych the Hyst  
hath kepte for theym and for their wic-  
kednesse vnto the ende: he shall reprove  
theym, and rente theym asunder before  
them, for he shall set theym lyuyng be-  
fore the iudgement, and shall rebuke  
them: for the residue of my people shal  
he deliuer with trouble, those that be  
preserued ouer myne endes: and he shal  
make them ioyfull butyl the commyng  
of the day of iudgemēt, wherof I haue  
spoken vnto the from the begynnyng.  
This is the dreame that thou sawest, &  
this is the interpretacyon. Thou only  
hast bene mete to knowe the secretes of  
of the Hyst.

Therefore write all these thynges  
that thou hast sene in a boke, and hyde  
them, and teach thē the wyse in I pro-  
ple, whose hertes thou knowest may com-  
prehende and kepe these secretes. But  
wayte thou here thy selfe yet seuen  
dayes moo, that it may be shewed the,  
whatsoeuer it pleaseth the Hyst to de-  
clare vnto the, and with that he wente  
his way.

And when all the people perceaued,  
that the seuen dayes were past, & I not  
come agayne into the cytie, they gathe-  
red them altogether from the left vnto  
the most, and came vnto me, and sayd:  
what haue we offended the? and what  
euil haue we done agaynst the, I thou  
forsakest vs, & sittest here in this place?  
For of al people I onely art leste vs, as  
a grape of I vine, and as a candell in a  
dark



darcke place, and as an haueu & shyppe  
preserued from the tempest. Haue we  
not els aduersite ynough, but þ muste  
forsake vs: Were it not better for vs,  
that we had bene bzent with Sion: for  
we are no better, then they ydied there:  
and they wepte with loude voyce. The  
answered I theym, and sayde: Be of  
good comferte, O Israell, and be not  
heuy thou house of Iacob: for the Highest  
hathe you in remembraunce, and the  
Myghty hath not forgotten you in tē-  
tacion. As for me, I haue not forsaken  
you, neyther am I departed from you:  
but am come into this place to praye,  
because of the myserye of Israell, that  
I myght seke mercy for the lowe estate  
of your Sanctuaty. And now go your  
waye home euery man, and after these  
dayes wyl I come vnto you. So the  
people went their waye into the cytte,  
lyke as I commaunded them: but I re-  
mayned styll in the felde seven dayes,  
as the Angell bad me: and I ate onely  
of the floures of the felde, and had my  
meate of the herbes in those dayes.

The. xlii. Chapter.

**A**ND it happened after þ  
seven dayes, þ I dre-  
med a dreame by night.  
And behold, there arose  
a wynde fro the sea, that  
it moued all the floudes  
therof. And I looked, and beholde, the  
man was stronge and increased with  
the cloudes of heuen: and when he tur-  
ned his countenaunce to consydet all  
the thynges trebled þ were sene vnder  
him: and when the voyce went oute of  
his mouth, al they bzent that herd him,  
lyke as the erth when it sealeth the fyre.  
After these I sawe, & beholde, there  
was gathered together a multitude of  
men out of nombze from the. iiii. wyndes  
of the heauen, to fyght agaynst the  
man, that came out from the sea. And  
I looked, and beholde, he graued hym  
selfe a great mountayne, and fiewe bp  
vpon it. But I woulde haue sene the  
border of place, wherout the hyll was  
grauen, and I coude not.

I sawe after these, þ all they which  
came to fyght against him, were soze as

scaped, yet durst they fyght. Neuerthe-  
les whē he saw þ fearles & violence of  
þ people, he nether lyft vp his hand nor  
helde swerde, nor any weapen: but onely  
(as I sawe) he sent out of his mouth  
as it had bene a blast of fyre, and oute  
of his lippes the wynde of the flammes:  
and out of his tonge he caste out spar-  
kes and stozmes, & they were all myxte  
together: the blast of fyre, the wynde of  
the flammes, and the great stozme, and  
fel with a rushe vpon the people, which  
was prepared to fyght and bzent them  
bp euerychone: so that of the innume-  
rable multitude there was nothyng  
sene, but onely dust and smoke. When  
I sawe this, I was afrayed.

Afterward saw I the same man come  
down fro the mountaine, & calling vn-  
to him another peaceable people: and  
there came much people vnto hi: some  
were glad, some were soze, some of the  
were bounde, so that they were caried  
and brought forth.

The was I sick thozow great feate,  
and I awaked, & said: þ hast shewed thy  
seruaūt all thy wōders fro the begyn-  
nyng, & hast counted me worthy, þ thou  
myghtest receaue my prayer: shewe me  
now yet þ interpretaciō of this dreame.  
For thus I consydre in my vnderstan-  
ding: wo vnto them that shalbe left in  
those dayes: and muche more wo vnto  
them that are not left behynde: for they  
that were not left, were in heuyness.

Nowe vnderstande I the thynges  
that are layed bp in the latter dayes,  
which shal happen vnto the, & to those  
that are not leste behynde. Therefore  
are they come into great pavelles, and  
manye necessytyes, lyke as these drea-  
mes declare. Yet is it easier, that he  
which suffreth hurt, come in these, the  
to passe awaye as a cloude oute of the  
world, and nowe to se the thynges that  
shall happen in the last.

Then answered he me, and said: The  
interpretacion of the fyght shal I shew  
the, and I wyl open vnto the, þ thyng  
that thou hast requyred. For thou hast  
spoken of them that are left behynde,  
and thys is the interpretacyon.

He that taketh awaye the pavelle in  
that tyme, hath kepte him selfe. They  
that be fallen in to harme, are suche as



# The. iiii. boke.

haue workes and sayth vnto the moste myghty. Know this therfore, that they which be left behynd, are moze blessed, the they that be dead. This is the meynyng of the visyon. Where as þu sawest a man commynge bp from the depe of the sea, the same is he whome God the hyst hath kepte a great season, which by his owne selfe shal delyuer his creature, and he shal ordeyne the that are left behynd. And where as thou sawest, þout of his mouth there came a blaske of wynde, fyre and storme, & howe that he lyft bp nether swerde nor weapon, but that the rushing in of him destroyed the whole multytude, that came to fyght agaynst hym: it signifyeth, that the dayes come, when God wyl delyuer the that are vpon earth, & in a traunce of mynde shal he come vpon them, that dwell in the earth. And one shal undertake to fyght agaynst another, one city agaynst another, one place agaynst another, one people agaynst another, and one realme against another. When this cometh to passe, then shal the tokens come, that I shewed the before: & then shal my sonne be declared, whom thou sawest climbe vp as a man. And when all the people heare his voyce, euery man shal in their own lande leaue the battayll that they haue one agaynst another, and an innumerable multytude shalbe gathered together, as they that be wyllynge to come and to ouercome him by fyghtynge. But he shal stande vpon the toppe of þe mount Syon. Nevertheless Ston shal come, and shalbe shewed, beyng prepared and buyded for all men, lyke as thou sawest the hyll grauen forth without any hādes. But my sonne shal rebuke the people that are come for their wyckednes, with the tempest, and for their euell ymagynacions: and their paines wherewith they shalbe punysshed, are lykened vnto the flamme: and without any labour, shal be destroyed them, euen by the law, which is compared vnto the fire.

And where as thou sawest, that he gathered another peaceable people vnto him: those are the ten trybes, whiche were caried awaye prysoners oute of their owne lande, in the tyme of Osee as the kynge, whom Salmanaasar the

Kynge of Assiria toke prysoner, and caried them ouer the water, and so came they into another lande.

But they gaue them this counsell, & they should leaue the multytude of the heathen, and to go forth into a farther countrey, where neuer mankind dwelt: that they myght there kepe their statutes, which they neuer kept in their own lande. And so they entred in at the narrow passages of the water of Euphrates, and God shewed tokens for them, \* and helde styl the floude til they were passed ouer: for thowhe that countrey there was a greate waye, namely of a yere and a halfe iourney, for the same regyon is called Asareth. Then dwelt they there vnto the latter tyme: & when they came forth agayne, the hyst shal holde styl the sprynges of the streame agayne, that they may go thowhe, therfore sawest thou the multytude with peace. And they that be left behynd of thy people, are those that be sounde within my border. Nowe when he destroyeth the multytude that is gathered together, he shal defende his people that remaine, and then shal he shew them great wonders.

Then sayde I: O Lorde, Lorde, shewe me this: wherfore haue I sene the man comming bp from the depe of the sea? And he sayde vnto me: Like as thou canst nether seke oute nor knowe these thinges that are in the depe of the sea, euen so mayest thou not se my son, or those that be with him, but in þe tyme of the daye. This is the interpretacion of the dreame which thou sawest, therfore thou onely art here lyghtened: for thou hast forsaken thyne owne lawe, and applyed thy dyligence vnto myne, and sought it. \* Thy lyfe hast thou ordeed in wylsom, and hast called vnderstanding thy mother, and therfore haue I shewed thee the treasure of þe hyst. After thre dayes I wyl shew the moze, and talke with the moze at large: yea, heuy and wonderous thinges wyl I declare vnto the.

Then went I forth into the felde, geuyng prayse and thankes greatly vnto God, because of these wonders whiche he did in tyme, & because he gouerneth þe same, and such as is in tyme, & there I satte

D  
Cro. xlii. 2.  
Iosua. ii. 11.

4. Re. ii. 12.  
Ios. vi. 1.



sat thye dayes.

The. xlii. Chapter.

God appeareth vnto Eldras in the bush, and sheweth hym what he shall do.

**W**pon the thyrde dape I satte vnder an oke tree, then came there a voyce vnto me out of the bush, and sayde: Eldras, Eldras. And I sayde: here am I. Lorde, and stode by vpon my fete. The spake he vnto me: In the bush dyd I appere vnto Moses, and talked with hym, when my people serued in Egypt, and I sent hym, and led my people oute of Egypte, and broughte him vpon the mounte Ston, where I held him by me a longe season, and tolde hym my wonderfulles worckes, and shewed him the secrettes of the tymes and the ende, and commaunded him, sayinge: These wordes shalt thou declare, and not hide the. And nowe I sape vnto the, that thou lay by in thine heart the dreames that thou hast sene, and the interpretacions which I haue shewed the: for thou shalt be receaued of all, thou shalt be turned and remayne with my counsell, and with such as be lyke the, vntyll the tymes bee ended. For the worlde hath lost his yowth, and the tymes begynne to waxe olde. For the tyme is deuided into twelue partes, and ten partes of it are gone al ready, and halfe of the tenth parte: yet remaineth there, the whych is after the halfe of the tenth parte.

**W**herefore prepare & ordre thy house, and resourme thy people: comforte such of them as be in trouble: and tell nowe of the destruction: let goo fro me y moztall thoughtes: cast away the burthens of man: put of the weake nature: laye by in some places the thoughtes that are most heuy vnto the, and haste the to fflye frome these tymes: for suche euell and wickednesse as thou hast now sene happen, shall they do yet much worse. \* For the weaker that the worlde and the time is, the more shall synne and wickednesse increase, in them that dwel vpon earth. For the trueth is fled farre awaye, and leasynge is harde at hande. For nowe hasteth the byspon to come, that thou hast sene.

Then answered I and sayde: Behold

Lorde, I wyl go as thou hast commaunded me, and resourme the people which are present. But they that shalbe bozne afterwarde, who wyl exhort or rebuke them? Thus the worlde is set in darkness, and they that dwel therein, are without lyght: for thy lawe is kyndled, because no man knoweth the thynges that are done of the, or that shalbe done. If I haue founde grace before the, sende the holpe gooste into me, and I shall wyte all that hath bene done in the worlde sens the beginninge, which was wytte in thy lawe, that men may fynde y path, and that they which wyl lyue in the laster dayes, may lyue.

And he answered me, sayinge: Go thy waye, gather thy people together, and sape vnto them, that they seke thee not for. xl. dayes, but loke thou gather many bore trees, and take with y Sarea, Dabria, Selemia, Echanus and Alial, these fyue, whiche are readye to wyte swyftly, and come hyther, and I shall lyghte a candle of vnderstandynge in thyne herte, which shal not be put oute, tyll the thynges be perfourmed which thou shalt begynne to wyte. And then shalt thou declare some thynges openly vnto the perfecte, and some thynges shalt thou shewe secretly vnto the wise. To morow this houre shalt thou begyn to wyte.

Then wente I forth (as he commaunded me) and gathered al the people together, and sayd: Heare these wordes O Israell: Oure fathers from the beginninge were straungers in Egypte, frome whence they were deliuered, and receaued the lawe of lyfe, whiche they kept not, which ye also haue transgressed after them. Then was this land and the lande of Syon parted among you by lotte to possesse. But your fathers and ye your selues also haue done manyghtuousnes, and haue not kepte the wayes whiche the best commaunded you. And for so much as he is a righteous iudge, he toke from you in tyme the thyng that he had geuen you. And now are ye here and your brethren amonge you. Therefore yf so be that ye wyl subdue your owne vnderstandynge, and resourme your hearte, ye shall be kepte a lyue, and after deathe shall ye opteyne

CC. b. mercy.



# The.iiii.boke.

mercy. For after death shall the iudgement come, when we shall lyue agayne: and then shall the names of the ryghteous be manifest, and the names of the vngodly with their woorkes shall be declared. Let no man therfore come nowe vnto me, nor aske anye question at me these .xl. dayes.

**D** So I toke the stue men (as he commaunded me) & we went in to the felde, and remayned there. The nexte daye a voyce called me, sayinge: Eldras, open thy mouth, and drinke that I geue the. Then opened I my mouth, and behold, he reached me a full cuppe, which was full of water, but the coloure of it was lyke fyre. And I toke it & dranke. And when I had droncken it, my hearte had vnderstanding, and wisdoome grew in my breste: for my spirite was kepte in remembraunce, and my mouth was opened and shut nomore. The best gaue vnderstandyng vnto the stue men, that they wrote the hye thinges of the night, whiche they vnderstode not. But in the nyght they ate bread: as for me, I spake in the daye, and helde not my tonge by nyght. In .xl. dayes, they wrote two hundred and foure booke.

And it happened when the .xl. dayes were fulfilled, that the best spake, sayinge: The fyrst that thou hast wrytten, speake openly, that the worthy and vnworthy maye rede it. But kepe the .lxx. laste, that thou mayest shewe it onelye to suche as be wyse amonge thy people. For in them is the sprynge of vnderstandinge, the fountayne of wisdom, and the streame of knowledge. And I did so.

## The .xv. Chapter.

The punishment that euell people shall haue whiche God commaundeth Eldras to shew vnto them.

**B**ehold, speake thou in the eares of my people the wordes of prophesy, which I wyll put in thy mouth, sayth the Lord: & cause them to be wrytten in a letter, for it is the trueth. Feare not the ymagynacions agaynst thee, let not the vnfaithfulnes of them trouble thee, that speake agaynst thee. For all the vnfaithfull shall dye in theyr vnfaithfulnes. Beholde sayth the Lord,

I wyll byng plagues vpon the worlde, the swerde, hunger, death and destruction, for wyckednes hath the vpper hand in al the earth, and their shameful woorkes are fulfilled.

Therfore sayeth the Lord: I wyll holde my tonge nomore vnto their wyckednesse, which they do so vngodly: neyther wyll I suffer them in the thynges, that they deale with al so wyckedly. Beholde, the innocent blood of the troubled cryeth vnto me, and the soules of the rightuous complayne continually: and therfore (sayth the LORD) I wyll surely auenge, and receaue vnto me al y innocent blood from among them.

\* Behold, my people is led as a flock of shepe to be slayne, I wyll not suffer them now to dwell in Egypte, but wyll bynge them out with a myghty hand, and a stretched out arme, and smyte it with plagues as afore, and wyll destroy all the lande of it. Egypt shall mourne, and the foundacions of it shall be smytten with the plage and punishment, that God shall byng vpon it.

They that tyll the ground, shall mourne: for their sedes shall be destroyed thorow the blastinge and hayle, and an horrible starre. No worth the world and them that dwel therein, for the swerde and theyr destruction draweth nye, and one people shall stand vp to fyght agaynst another, and swerdes in theyr handes. For men shall be vntedfast, and some shall do vyolence vnto other: they shall not regarde theyr king and prynces, the wayes of theyr doynges & handlinges shall be in theyr power. A man shall desyre to go into the cyty, and shall not be able. For because of theyr pryde the cytyes shall be brought in feare, the houses shall shake, and men shall be afrayed. A man shall haue no pity vpon his neighbour, but one shall prouoke another vnto batayll to spoyle theyr goodes because of the hunger of bread, and because of the great trouble.

Beholde, I gather and call together all the kynges of the earthe whiche are from the vprisynge, from the Southe, from the East and Lybanus to turne vnto them, and restore the thynges that they haue geuen them. Lyke as they do yet this daye vnto my chosen, so wyll I

B

Apoc. vii. b  
ada. xii. a.

Psal 44. c  
Ro viii. b.  
1 Cor. xii. b.

C

D



do also, and recompense them in theyr  
bosome. Thus sayeth the Lorde God:  
My ryghte hand shall not spare the sin-  
ners, and my swerd shall not cease ouer  
them, that shed the innocent bloud vpon  
earthe. The feare is gone out from hyr  
wrath, and hath consumed the founda-  
cyons of the earth, and the synners like  
the strawe that is kyndled. Wo worthe  
them that synne, and kepe not my com-  
maundementes, sayth the Lorde. I wyl  
not spare them. So poure waye ye chyl-  
dren from violence, defile not my Sanc-  
tuary: for the Lorde knoweth all them  
that sime agaynst him, and therfore de-  
lyueth he them vnto deathe and des-  
truction: for now are the plagis come  
vpon the worlde, and ye shall remayne  
in them. For God shall not deliuer you,  
because ye haue synned agaynst him.

**E** Behold, an horrible vision cometh  
from the East, where generacions of  
Dragons shall come out, and the people  
of the Arabes with many charrettes, and  
the multitude of them shall be as the  
wynde vpon earthe, that all they which  
heare them ragynge in their wrath, may  
feare and be afrayed: and as the wylde  
bores oute of the wood, so shall they go  
oute, and with greate power shall they  
come, and stande syghtyng with them,  
and shall waste the porcyon of the lande  
of the Assyrians.

And then shall the Dragons haue the  
upper hande, not remembryng theyr  
byrthe, and shall turne aboute swearing  
together in greate power, to persecute  
them. But these shall be afrayed, and kepe  
silence at theyr power, and shall fle: and  
one out of the land of the Assyrians shall  
besege them, and consume one of them;  
and in theyr hoozte shall be feare and  
dread, and styffe among theyr kynges.

**I** Behold cloudes from the East, and  
from the North vnto the South, and  
they are very horrible to loke vpon, full  
of wrath and storme. They shall smyte  
one vpon another, and they shall smyte  
at the great starre vpon the earthe, and  
theyr starre, and the bloude shall be from  
the swerd vnto the bely, and the smoke  
of a man vnto the Camels lytter: And  
there shall be great fearfulnesses and trem-  
bling vpon earthe, and they that se the  
wrath, shall be afrayed, and a trembling

shall come vpon them.

And then shall there come greate rai-  
nes fro the South and from the North,  
and parte from the West, and from the  
stormy wynde from the East, and shall  
shute them vpon agayne, and the cloude  
whiche he rayled vpon in wrath, and the  
starre to cause feare toward the East  
and West wynde, shall be destroyed: and  
the greate cloudes shall be lyfte vp, and  
the myghty cloudes full of wrath, and  
the starre, that they maye make all the  
earthe afrayed of them that dwell ther-  
in, and that they maye poure oute ouer  
all places an horrible starre, fyre and  
hayle and syngre swerdes, and manye  
waters: that all felde may be full, and  
all ryuers, and they shall breake downe  
the cyties and walles, mountaynes and  
hilles, all trees, wod, and the grasse of  
the medowes, and all theyr frute. And  
they shall goo steadfaste vnto Babylon,  
and make her afrayed, they shall come to  
her and besege her: the starre and all  
wrath shall they poure out vpon her.

Then shall the dust and smoke go vpon  
vnto the heauen, and all they that be a-  
bout her, shall bewaile her: and they  
shall remayne vnder her, shall do seturpe vnto  
them that haue put her in feare. And  
thou Asia that comfortest thy selfe also  
vpon the hope of Babylon, and art a  
worshyp of her personne: Wo be vnto  
the thou wretche, because thou hast made  
thy selfe lyke vnto her, and hast deckte  
thy daughters in whoredome, that they  
myght triumph and please thy louers,  
which haue alway desyred to committe  
whoredome with the: thou hast folowed  
an abhominable citty in all her workes  
and inuencions.

Therfore sayeth God: I wyl sende  
plages vpon the, wyddowhod, pouerte,  
honger, warres, and pestilence, to waste  
thy houses with destruction and deathe,  
and the glozy of thy power shall be dres-  
ed vpon as a floure, whē the heate aryseth  
that is sent ouer the. Thou shalt be  
syck as a poore wyfe that is plagued and  
beaten of women: so that the myghty  
louer shall not be able to receaue the.  
Woulde I so hate the sayth the Lorde.  
If thou haddest not alwaye slayne my  
chosen, exalting the stroke of the handes,  
and sayde ouer their deathe, when  
thou



# The.iiii.boke.

thou wast droncken: let forth the beauty of thy countenance.

The rewarde of thy whoredome shall be recompensed the in thy bosome, therefore shalt thou receaue reward.

Some  
reade: no  
reward.

Like as thou hast done vnto my chosen (sayth the Lord) euen so shall God do vnto the, and shall deliuer the in to the plage. Thy children shall dye of hunger, and thou shalt fall thorow the sword. Thy cities shall be broken downe, and all thyne shall perishe with the sword in the felde. They that be in the mountaynes shall dye of hunger, and eate theyr owne flesh, & dryncke theyr owne blood, for very hunger of bread and thirst of water. Thou unhappye shalt come thorow the sea, and and receaue plagges agayne.

In the passage they shall cast downe the slayne city, & shall rote out one parte of thy lande, and consume the porcyon of thy glory. They shall tread the downe lyke stubble, and they shall be thy fyre and shall consume the: thy cities and thy lande, thy wod and thy fruteful trees shall they burne vp with the fyre. Thy children shall they carry away captiue, and loke what thou haste, they shall spoyle it, and marre the bewtye of thy face.

The. xvi. Chapter.

The Heathen shall be punished.

**W**oe be vnto the Babylon and Alia, woe be vnto the Egypte and Siria: gyrd your selues with clothes of sacke & heere, and mourne for your chyldren, be sorry, for your destrucciō is at hand. A sword is sent vpon you, and who wyl turne it backe: A fyre is kyndled amonge you, and who wil quench it? Plages are sent vnto you, and what is he that wyl driue the away? May any man driue away an hongrie lyon in the wod? Or maye any man quench the fyre in the stubble, whan it hath begonne to burne? Maye one turne agayne the arrow, that is shot of a stronge archer? The myghty Lord sendeth the plagges, and what is he that wyl driue them away? The fyre is kyndled and gone forth in his wrath, and what is he that wyl quench it? He shall caste lychtynnges, and who shall not feare? He shall thonder, and who shall

not be afrayed? The LORD shall threaten, and who shall not vtterly be beaten to poulder at his presence? The earthe quaketh, and the foundations thereof: the sea cryeth vp with waues from the depe, and the floudes of it are inquite and the fyshes therof also be: for the Lord, and before the glorye of of his power. For stronge is hys ryght hand that holdeth the bowe, his arrowes that he shoteth, are sharpe, and shall not misse, when they begynne to be shot into the endes of the worlde.

Beholde, the plagges are sent, and shall not turne agayne, tyll they come vpon earth. The fyre is kyndled, and shall not be put out, tyl it consume the foundations of y<sup>e</sup> earth. Like as an arrow which is shot of a myghty archer, returneth not backward: euen so the plagges that shall be sent vpon earth, shall not turne agayne. Woe is me, woe is me, who wyl deliuer me in those dayes? The begynnyng of sorowes and great mournyng: the begynnyng of darch and great deth: the begynnyng of warres, and the powers shall stande in feare: the begynnyng of euels, and they shall tremble euery one. What shall I do in these thinges, when the plagges come? Behold, hunger, and plage, trouble and anguish are sent, as scourges for amendement. But for all these thinges they shall not turne from theyr wickednesses, nor be alwaye myndeful of the scourges.

Behold, by tales shall be so good chepe vpon earth, that they shall thyncke them selues to be in good case: and euen then shall myschefe growe vpon earth, warres, deth and greate disquietnes. For manye of them that dwell vpon earth shall perishe of hunger, and the other that escape the hōger, shall the sword destroy: and the dead shall be cast out as donge, & there shall be no man to comfort them. For the earth shall be wasted, and the cities shall be cast downe: there shall be no man left to tyll the earth and to sowe it. The trees shall geue frute, and who shall plucke the of & gather the? The grapes shall be ripe, and who shall treade them? For all places shall be desolate of men, so that one man shall desyre to see another or to heare hys voyce. For of one whole city there shall be ten left, and two in the felde.



felde, which shal hide them selues in the thicke bushes, and in the clyffes of stones: lyke as when there remayne thre or foure olyues vpon the olyue tre, or as when a vineparde is gathered, there are left some grapes, of them that diligently sought thorow the vineyard.

**D** Such so in those dayes there shalbe thre or foure left, for them that searche theyr houses with the swerde. And the earth shalbe lefte waste, and the felde therof shal waxe olde: and her wayes and al her pathes shal grow ful of thornes, because no man shal trauayle ther thorow. The daughters shal mourne, hauing no bridgromes: the women shal make lamentacyon, hauinge no housbandes, theyr daughters shal mourne, hauing no helpe of theyr bridgrome. In the warres shal they be destroyed, and theyr housbandes shal perishe of hunger. **O** ye seruauntes of the Lorde, heare these thynges, and marcke them. Beholde, the word of the Lorde, **O** receaue it: behold, the plagues draw nye, and are not slacke in taryng. Lyke as a traueylng woman, which after the ix. moneth byyngeth forth a sonne, when the houre of the byrthe is come, an houre two or thre afoze that the paynes come vpon her bodie, and when the chyld cometh to the byrth, they tary not the twynckelng of an eye: Euen so shal not the plagues be slacke to come vpon earth, and y<sup>e</sup> worlde shal mourne, and sorowes shal come vpon it on euery syde.

**E** **O** my people, hearde my word, make you redy to the battayll: and in all euell be euen as pylgremes vpon earth. \* **H**e that selleth, let him be as he y<sup>e</sup> flyeth his waye: and he that byeth, as one that wil lese. Whoso occuppeth marchaundes, as he that winneth not: and he that buildesth, as he that shal not dwell therein: he that soweth, as one that shal not reape: he that twyseth the vineparde, as he that shal not gather the grapes: they that mary, as they that shal get no chyldren: and they that mary not, as y<sup>e</sup> wyrdowes: and therfore \* they that laboure, labour in vayne. For straungers shal reape theyr frutes, and spoile theyr goodes, ouerthrow theyr houses, and take theyr chyldren captiue, for in captiuite and hunger shal they get chyldren.

And they that occuppe theyr marchaundes with robbery, howe longe decke they their cities, theyr houses, theyr possessions, and personnes: the more wyl I punnyshe them for theyr synnes, saith the Lorde. Like as an whore enuyeth an honest woman, so shal ryghtuousnes hate iniquity, when she decketh her self, and shal accuse her to her face, when he cometh that defendeth, which shal make inquisicion for all synne vpon earth. And therfore be not ye lyke therunto, nor to the workes therof: for or euer it be longe, iniquite shalbe taken away out of the earth, and rightuousnes shal raigne among you.

**L**et not the spinner say that he hathe not spynned: for coles of fyre shal burne vpon his head, which sayeth before the Lorde God and his glorie: I haue not spynned. Beholde, the Lorde knoweth all the workes of men, theyr ymagynacions, theyr thoughtes and theyr hertes. \* For he spake but the word: let y<sup>e</sup> earth be made, and it was made: let the heauen be made, and it was made. In hys word were the starrs made, & he knoweth y<sup>e</sup> nombre of them. He searcheth the grounde of the depe, and the treasures therof: he hathe measured the sea, and what it conteyneth. He hath shut the sea, in the myddest of the waters, and wyth hys word hath he hanged the earth vpon the waters. He spredeth out the heauen lyke a bawte, vpon the waters hath he founded it. In y<sup>e</sup> deserte and dry wilderness hath he made springes of water, and poles vpon the top of the mountaynes, that y<sup>e</sup> floudes myght poure downe from the stony rockes to water y<sup>e</sup> earth. He made man, and put his heart in the myddest of the body, & gaue him breath, life and vnderstanding, yea, and the spirite of the Almighty God, wherewith made al thynges, and hath searched y<sup>e</sup> ground of all the secretes of the earth.

**H**e knoweth your ymaginacions & inuencions, and what ye thynke when ye synne, and would hyde your synnes. Therfore hath the Lorde searched and soughte out all your workes, and he shal bewray you all. And when your synnes are brought forth, ye shalbe ashamed before men and your owne synnes shalbe your accusers in that day. What wil

Genes. i. a.

L. Cor. vii. a.

Isa. 117. c.  
Prouer. x. b.  
Eccl. x. b.



# The.iiii.boke.

Wyll ye do? Or how wyll ye hyde youre synnes befoze God and hys Aungels? Behold, God him self is the iudge, feare him, leaue of from your synnes, and for get your vntygthuousnesses, and medle nomore with them: so shal God leade you forth, and deliuer you from al trouble. For behold, the beate of a great multitude is kyndled ouer you, and they shal take awaye certayne of you, and fede the ydle with Idols: and they that consent vnto them, shalbe had in derpsyon, laughed to scozne, and trode vnder fote.

For vnto the places there shalbe a place, and in the next cyties a great insurreccion vpon those that feare the Lord. They shal be lyke mad men, they shal spare no man: they shal spoyle and wast such as feare y Lord, their goodes shal they take from them, and shot them oute of their houses. Then shal it bee knowen who are my chosen, and they shalbe tryed as the golde in the fyre. Heare O ye my beloued, sayth y Lord: behold, the daies of trouble are at hand, but I wyll delyuer you from the same. Be not ye affrayed, dyspayre not, for God is your captayne.

Who so kepeth my commaundementes and preceptes (sayth the Lord God) let not your synnes wey you downe, and let not your vntygthuousnesses be lyfte vp. Wo be vnto them that are subdued vnto their synnes, and tangled in their wyckednesses: lyke as a feld is hedged in wpth bushes, and the path therof couered with thornes, that no man maye traunyle thowowe: and so is he taken, & cast in the fyre, and brent.

The ende of the.iiii.boke of Edras.

## The boke of Tobiah.

The fyrst Chapter.

Tobiah being taken prysoner, forsaketh not the law of truth. The mercy and charite of Tobiah, and the maners of him in his youth. He taketh Anna to wyfe, by whome he hath a sonne named Tobiah. He succoureth Gabel for money. He and his are faine to fle, but after the deathe of Sennacherib they retourne againe.



Tobiah was of the trybe and cytye of Nephtali, whiche lyeth in the hys countrees of Galilee aboute Naason the waye toward the west, hauynge the cyty of Sephet vpon the left syde.

Though he was taken prysoner in the dayes of Salmanasar kyng of the Assyrians, neuertheles beyng in captiuite, he forsoke not the way of truth: In so much that whatsoeuer he myght get, he parted it dayly with his fellow prysoners and brethzen, that were of his kindred. And though he were yonger then all the trybe of Nephtali, yet dyd not he behaue him selfe chyldeslye in hys worckes. And when al the other went to the golden calues, whiche Jeroboam the kyng of Israell had made, he hym selfe alone fled al their companyes, and gat him to Ierusalem vnto the temple, of the Lorde, and there worshipped the Lorde God of Israel, saythfully offering of all his first frutes and tythes, so that in the thyrde yere he mynystred all the tythes vnto the straungers and conuertes. These and such like thinges did he according to the law of God, wher he was yet but yonge.

But when he was a manne, he took oute of his owne trybe a wyfe called Anna, & of her he begat a sonne, whome he called after hys owne name, and taught hym from his youth vp, to feare God, and to refrayne from al synne.

Nowe when he with his wyfe, hys sonne and with al his kindred was come in captiuite vnto Ninue, what tyme as they all ate of the meates of the heathen, he kepte his soule, and was neuer despyled in their meates. And for so much as he was myndfull of the Lord in all hys hert, God gaue hym fauoure in the presence of Salmanasar the kyng whiche gaue him power to go where he would, and so had he lyberte to do what hym lyst.

So wente Tobiah vnto all them that wer in prysion, and comforted the, and gaue them wholsome exortacions. And when he came to Rages a cytie of the Medes, hauynge ten talentes of

silver

III. re. 17. a

II. re. 11. b

E. ro. xxi. d  
and. xxi. c  
Deu. vi. a  
18. a. 16. a.

B  
Nu. xxi. b

Gen. xli. c  
Iudi. xii. a

I. re. 1. a

Mat. xxi. c

Some  
reade, ten  
talentes  
of golde.



siluer (of the thinges wherwith the king had honoured him) and sawe amonge a greate company of people of hys kindred, one Sabelus (whiche was of hys owne trybe) beyng in necessite, he gaue hym the sayd weight of siluer vnder an hand wytyng.

After a longe season when Salmanaſar the kynge was dead, and Sennacherib hys sonne reigned in his steade, whiche hated the chyldren of Israell. Tobiah went dayly thorow out all hys kynred, and comforted them, and gaue of his goodes to euerye one of them, as much as he might: he fed the hongry, clothed the naked, and buried the deade and slayne, and that diligently.

And when Sennacherib the kynge came agayne and fled oute of Jewrye (what tyme as God punyshed hym for his blasphemy) and in his wrathe slewe manye of the chyldren of Israell. Tobiah buried theyr bodyes. But when it was told the kinge, he commaunded to slay him, and toke away all his goodes. Neuertheles Tobiah with hys sonne & with his wife fled his way, and was hys naked, for there were manye that loued him. But after .xlviij. dayes the king was slayne of his owne sonnes. Then came Tobiah agayne to his house, and all his goodes restored vnto him.

The.ii. Chapter.

Tobiah byddeth such of his frendes as feare God to banquet or feast. He is reprovod of his frendes. He feareth God more then the kynge. He becommeth blind by the permyſſion & ſuffraunce of God. Hys kinfolkes mocke hym.

After these thynges vpon a solepynne day of the Lord Tobiah made a good feast in his house, & sayd vnto his sonne: Go thy way, and bryng hither some of our trybe, such as feare God, that they maye make merve with vs. And when he was gone, he came agayne, and tolde his father, & one of y<sup>e</sup> chyldren of Israell laye slayne vpon the strete. And immediately he leapt from his table, lest the feaste, came fastyng to the dead carcase, toke him and bare him preuely into his house, & whē the Sunne was downe, he myght safelye burye hym. And when he had hys the carcase, he ate hys meat with mournyng & feare, remembryng

the wordes, that the Lorde sayth by the prophet Amos: \* your hee seates shalbe turned to sorow and heynnes.

Amos. 8. b.  
1. Bar. 1. d.

But when the Sunne was downe, he went his way and buryed hym. The all his neyghbours reprovod him, sayinge: It is not longe, sens it was commaunded to slay thee because of this matter, and hast scarce escaped the danger of death, & buryest thou the dead agayne? Neuertheles Tobiah fearnyng God more then the kynge, toke the bodyes of the slaine, hid them in his house, and buried them at midnight.

Tobias. 1. d.

It happened vpon a day, that he had buried the dead, and was weerye, came home, and layed him downe by the wall and slept. And whyle he was a slepe, ther fell downe vpon hys eyes warme donge out of the swalowes nest, so that he was blynd. \* Thys temptacion did God suffer to happen vnto him, that they which came after, myght haue an example of his patience, like as of holy Job. For in so much as he euer feared God from his yowthe vp, and kepte his commaundementes, he was not heuy against God; that y<sup>e</sup> plage of blyndnes chauced vnto him, but remayned stedfast in y<sup>e</sup> feare of God, & thāked god al y<sup>e</sup> daies of his life.

Dea. viii. a.  
and xii. a.  
Job. ix. a.  
and. xi. a.

For lyke as blessed Job was had in derpylon of kynge, euen so was he laughed to scozne of his elders & kinfolkes, which sayde vnto hym: \* where is thy hope, for the which thou hast done almes and buried the dead? But Tobiah rebuked them, and spake: \* Say not so, for we are the chyldren of holpe men, and loke for the lyfe, whiche God shall geue vnto them, that neuer turne theyr beleue from hym. Anna his wife went daylye to the wecryng worke, and loke what lpyng she coulde gette with the labour of her handes, she broughte it, And it happened that she toke a kid and brought it home.

Job. iiii. a.

Tob. viii. a.

Eph. iiii. a.

And when her housband herde it cry, he sayd: loke that it be not stollē, restore it agayne to the owners: for it is not lafull for vs, to eate or to touch any thyng of theft. Then was his wife angrye, and sayde: \* Howe is thy hope become bayne openly, & thy almes dedes are manifest. With these and suche lyke wordes dyd she cast him in the teth.

Dea. xli. a.

Job. ii. b.

The



# The boke.

## The.iii. Chapter.

The prayer of Tobiah. Sara the daughter of Raguell, is sleaundred of her fathers seruante. The prayer and fastyng of Sara: And also the innocency and chastity of her. The prayers of Tobiah and of Sara are hearde.

**T**hen Tobiah toke it henebye, and with teares beganne to make his prayer, saying: O Lord thou art ryghtuous, Cal. xv. b all thy iudgementes are true, \* yea, all thy wayes are merceye, faythfulnes and iudgement. And now O Lord be myndful of me, and take no vengeaunce of my synnes, nether remembre my mysdedes, nether my mysdedes of my elders. For we haue not bene obedient vnto thy commaundementes, therfore are we spoyled, brought into captiuitie, into deathe, into derision and shame vnto all nacions, amouge whome thou haste scattered vs. And now O Lord, thy iudgementes are greates, for we haue not done accordyng to thy commaundementes, nether haue we walched innocently befoze the. And now O Lord, deale with me accordyng to thy wyll, and commaunde my spirite to be receaued in peace, for more expedient wer it for me to dye, then to lyue.

**A**t the same tyme it happened, that Sara the doughter of Raguell at Ragges a cytie of the Medes was sleaundred of one of her fathers handmaydes, namely that she shoulde haue had seuen housbādes, which as soone as they wer gone in vnto her, were slayne of the deuell called Asmodeus. Therefore when she reproued the mayden for her faute, she answered her, saying: God let vs neuer se soune nor doughter of the more vpon earthe, thou kyller of thy housbandes. Wilt thou slay me also, as thou hast slayne seuen men? At thys voyce wente Sara into an hye chamber of her house, and thys dayes and thys nyghtes she nether ate nor drancke, but continued in prayer, and besoughte God with teares, that he woulde deliuer her from this rebuke.

**U**pon the thyrday it chaunced, that when she had made an ende of her prayer, she prayled the Lord, saying: Blessed bee thy name O God of oure fathers, which whē thou art wroth, thou west meteye, and in the tyme of trouble thou for-

geuest the synnes of them, that call vpon the. Vnto the O Lord eturue I my face, vnto the lyfte I vpon myne eyes. I beseech the O Lord, lowse me out of the bondes of thys rebuke, or elles take me vtterly away frome of the earth. Thou knowest Lord, y I neuer had desyre vnto man, and that I haue kepte my soule cleane from all vncleynye lust. I haue not kepte company with those that passe their time in sporte, nether haue I made my selfe partaker with them that walck in lpghte behauoure. Reuertheles an housband haue I consented to take, not for my pleasure, but in thy feare.

Nowe peraduenture epyther I haue bene vnworthy of them, or els were they vnnete for me, for thou happelye haste kepte me to another housbande. \* For why: thy counsell is not in the power of man. But whosoeuer loueth the and serueth the a right, is sure, that yf hys life be tempted and proued, it standeth in the tryng: and if he endure in pacience, he shall haue a rewarde and bee hyelped crowned: and if he bee in trouble, that God (no doute) shall deliuer him: and yf hys lyfe bee in chastenynge, that he shall haue leaue to come vnto thy mercy.

For thou haste no pleasure in oure dampnacyon: and whyr after a stozme thou makest the wether sayre and styll: after wepyng and heynnes thou geuest great ioye. Thy name O God of Israell, be prayled for euer. At the same tyme were bothe thes prayers heard in the syghte of the maiestye of the best God. And Raphaell the holpe Angell of the Lord was sente to helpe them bothe, whose prayers came together befoze God.

## The.iiii. Chapter.

Tobiah thinking to dye geueth a godly exhortacion and monypon to his sonne.

**W**hen Tobiah thought his prayer to bee hearde, that he myghte dye, he called vnto him his sonne Tobiah, and sayde vnto hym: My sonne, heare the wordes of my mouth, and laye them in thynne hearte as a foundacion. When God taketh awaye my soule, burpe thou my bodye, \* and holde thy mother in honour all the dayes of her lyfe. For thou

Cal. viii. b.  
and. xii. b.  
and. xii. b.

Cal. xv. b.  
and. xii. b.

oughrest



oughtest to remembre, what and howe greate pannels she suffred for the in her wombe. And when she also hath fulfilled the time of her lyfe, burye her beside me. Haue God in thy thoughte all the dayes of thy lyfe, and beware, \* lest at any tyme thou consente vnto synne, and lest thou let slippe the commaundementes of the Lorde oure God.

**B** Geue almes of thy goods, and turne neuer thy face from the poore: & so shall it come to passe, that the face of y<sup>e</sup> Lorde shall not be turned awaye from the.

**Eccle. 35. a** \* Be merciful after thy power. If thou haste muche, geue plenteously: yf thou haste lytle, do thy dyligence, gladlye to geue of that lytle. For so gatherest thou thy selfe a good rewarde in the daye of necessyte. For almes delyuereth \* from death, and suffreth not the soule to come in darcknes. A great comforte is almes befoze the hye God, vnto all them that do it.

**1. Tel. 4. a** \* My sonne, kepe the well from all whoredome, and (besyde thy wyfe) se that no faute be knowen of the. Let neuer pryde haue rule in thy mynde nor in thy worde, \* for in pryde beganne all destruction.

**Dom. 24. c** \* Whosoener worketh any thyng for the, immediatly geue him his hyre, and loke that thy hyred seruaunte wages remayne not by the ouer nyghte.

**Mat. 23. a** \* Loke that thou neuer do vnto another man, the thyng that thou wouldest not another man shoulde do vnto the. \* Eate thy breade with the hongrye and poore, & couer the naked with thy clothes. Set thy breade and wyne vpon the buryall of the ryghteous, and do not thou eate & drinke therof with the synners. Like euer counsel at the wyse.

**Luke. 14. b** **D** Be alwaye thanckful vnto God, and beseeche him, that he wyll orde thy wayes, and that whatsoener thou deuyflest or takest in hande, it maye remayne in him. I certifie the also my sonne, that (when thou wast yet but a babe.) \* I delyuered ten talentes of syluer vnto Gabelus, at Rages a cite of the Medes, and his handewrytynge haue I by me. And therfore seke some meanes, howe thou mayest come by hym, and receaue of hym the sayde weyghte of syluer, and geue hym his handewrytynge

agayne.

My sonne, be not astrayed: trueth it is, we leade here a pooze lyfe: \* but **Roma. 8. b** greate good shall we haue, yf we feare God, and departe from all synne, and do well.

**The. 6. Chapter.**

The obedience of younge Tobiah to his father, which is sente to Rages. An Aungel accompanieth with him in his iourney.



Then answered Tobiah **B** his father, and sayde: father, all that thou haste commaunded me, wyl I do, and that dyligently. But how I shal require this money, I can not tell. Nether doth he know me, nor I him. What token shall I geue him? And as for the waye thither, I neuer knewe it. Then his father answered him, and sayde: I haue his handewrytynge by me, which when thou shewest hym, immediatly he shall paye the. But goe thy waye now, and get the some saythfull man to goe with the for an hyre, that thou mayest receaue y<sup>e</sup> money, while I am yet liuyng. Then went Tobiah out, and vpon the strete he founde a sayre yonge man standynge, gyrded vp, & as it were one readye to take hys iourney. And he knewe not that it was an Aungel of God, but saluted him, and sayde: From whence arte thou, thou good yonge man? He answered: Of the chyldren of Israel.

And Tobiah sayde vnto him: knowest thou the waye, that ledeth vnto the **B** countre of the Medes? He answered: I knowe it well, and all those stretes haue I gone ofte tymes, & haue lodged with our brother Gabelus, that dwelleth in Rages a cite of the Medes, which lyeth vpon the mounte Egabthanis. Tobiah sayde vnto hym: I praye the, tary for me, tyl I haue tolde my father these thynges. Then wente Tobiah in, and tolde his father al. At the which his father marueled, and prayed y<sup>e</sup> he woulde come in vnto him.

Nowe when the aungell came in, he saluted hym, and said: Ioye be with the **C** for euermore. And olde Tobiah sayde: what ioye can I haue that lyt here in darcknes, and se not the lyghte of heauen? The younge man sayde vnto him: Be of good cheate, God shall helpe

**DD. i.** the



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the shortlpe. And Tobiah sayde vnto him: Canst thou brynge my sonne to Gabelus, vnto the cytpe of Rages in in Medea? And when thou comest agayne, I shal paye the thy byze. And the Angell sayde vnto him: I shal leade thy sonne, and bryng him to the agayne. Then Tobiah answered hym: tell me I praye thee, of what house, or of what trybe art thou? The Angell Raphael sayde vnto hym: Askst thou after the kynred of an hyzelinge, or sekest thou a gyde for thy sonne to go with him? But that I make the not careful, I am Azarias the sonne of greate Hananias.

And Tobiah answered: thou arte come of a greate kynred: but I praye the, be not dyspleased, that I despyred to know thy kynred. The Angell sayde vnto hym: thy sonne shall I leade forthe safely, & brynge hym whole to the agayne.

**D** Then answered Tobiah, and sayde: well, go on youre waye, and God be in youre iourney, and his Angell beare you company. So when they had prepared all thynges, that they would take with them in their iourney: Tobiah had his father and his mother fare wel, and they wente on their waye bothe together. Now when they were gone, his mother beganne to wepe, and sayde:

Tob. x. a

\* The staffe of oure age haste thou taken awaye, and sente hym from vs.

Woulde God that money had neuer bene, for the whiche thou haste sente him awaye. If we had bene contente with our pouertie, this had bene great ryches vnto vs, that we sawe our sonne here. Then said Tobiah vnto her: wepe not, oure sonne shall come to vs agayne safe and sounde, and thyne eyes shall se him. For I truste, that the good Angell of God shall beare him companie, and order well all the thynges that he doth: so that he shall come to vs agayne with ioye. At these wordes hys mother leste of fro wepinge, & helde her tonge.

## The. vi. Chapter.

Younge Tobiah is deliuered from the fythe by the Angell. The Angell exhorteth Tobiah to take Sara to his wyfe.

**A** Tobiah went on his waye, & a dogge folowed him, and first nyght they abode by the water of Tigris. Then wente he out to washet

his fete, and beholde, there came forth an horryble fythe to deuoure hym. Of whome Tobiah was afrayed, and cried with a loude voyce, layinge: Lorde, he cometh vpon me. And the Angell sayde to hym: Take him by the cheke blade, and drawe hym to the. And he did so, and drew him vpon the lande. And the fythe beganne to leape at his fete.

Then sayde the Angell vnto him: **B** Take out the bowels of this fythe, and as for the herte, the gall and the leuer, kepe them by the. For these thinges are necessarpe and good for medycyne. Tobiah dyd so, and roasted the fythe, & they toke him with them in their iourney: the resydue they salted, as muche as was sufficient for them, tyll they came to Rages. Then Tobiah asked the Angell, and sayde vnto hym: I praye the brother Azariah, tell me, where to are these thinges good of the fythe, that thou hast bydden me kepe?

The angel answered him, & sayde: If thou layest a pece of the herte vpon the coales, the smoke therof dryueth awaye all maner of euell spirites, whether it be from man or from woman, so that from thence forthe the same shall come no more vnto them. The gall is good to anoynte or to stryke the eyes withal, where as there is any blempe in them, so shall they be whole.

And Tobiah sayde vnto him: where wylte thou that we remaine? The Angell answered and sayde: \* Here is a nye **C** kynseman of thyne, one Raguell by name, whiche hathe a doughter called Sara, & hathe nether sonne nor doughter but her. All his good belongeth vnto the, and thou must marye hys doughter: and therfore desire her of her father, and he shal geue her the to wyfe. Then answered Tobiah and sayde: As I vnderstande, he hath bene maryed vnto seuen housbandes, and they al are dead: and I haue hearde saye, that the deuell slewe them. I am afrayed therfore, lest such thynges happē vnto me also: which yf it came to passe (seynge I am the onely sonne of my father & my mother) I shoulde brynge them in theyr age with sorowe to their graues.

Then sayde the Angell Raphael vnto him: **D** Heare me, & I wyl tel the what they

Ram. 16. a



they be of whome the deuell hath power. Namely, they that receaue marriage of suche a fashion, that they shut God out from them and from theyr herte, \* and geue the selues to theyr owne lust, \* eue as it were an horse & a mule, which haue no vnderstandynge: vpon such hath the deuell power. \* But when thou takest her, and arte come in to the chamber, withholde thy selfe from her thre dayes, and geue thy diligence vnto nothyng but vnto prayer with her.

And in the fyrste night rost the leuer of the fish, and the deuell shalbe dzyuen awaye. The seconde nyght shalte thou be receaued in to the cōpany of the holy patriarches. The thyrde nyght shalte thou opteyne the blessinge of God, so the whole chyldren shalbe bozne of you. After the thyrde night take the mayde in the feare of God, and moze for the desyre of chyldren, then for any fleshy lust: that in the seide of Abraham thou maiest optayne the blessinge in chyldren.

The. vii. Chapter.

Younge Tobiah and the Aungell come to the house of Raguel. He requyret Raguels daughter to wyfe, and obtayneth her.

**W**hen went they in to Raguell, whiche receaued them ioyfully. And when Raguell looked vpo Tobiah, he sayde vnto Anna his wyfe: Howe lyke is this younge man vnto my sisters sonne. And when he had spoken this, he said: whence be ye good brethren? They sayde: Of the trybe of Nephtali, oute of the captiuitie of Babilone. Then said Raguel vnto them: knowe ye my brother Tobiah? They sayde: yea, we know hym well. And whē he had spoken much good of hym, the Aungell sayde vnto Raguel: Tobiah of whome thou askest, is this younge mans father. Then Raguel bowed hym selfe downe, and wept, toke him aboute the necke and kyssed hym, and sayde: \* Gods blessinge haue thou my sonne, for thou arte the sonne of a good vertuous man. And Anna his wyfe and Sara hys daughter wepte also.

Nowe when they had talked together, Raguel bad kyll a wether, and to make a feast. And when he prayed them to syt downe to dynner, Tobiah sayde:

I wyl nether eate nor dryncke here this daye, excepte thou fyrst graunte me my petition, and promise me to geue me thy doughter Sara. When Raguel herde this, he was astonnyed, for he knewe, what had happened vnto the other. bit. men, that wente in vnto her: and he beganne to feare that it shoulde chaunce vnto him also in lyke maner.

And whyle he stode so in doute, and gaue the younge man no answer, the aungell sayde vnto hym: feare not to geue him thy doughter, for vnto this man that feareth God, belongeth thy doughter to wyfe, therfore myghte none other haue her.

Then sayde Raguel: I doute not, but God hath accepted my prayers and teares in his syght: and I trust he caused you to come vnto me for the same intente, & this doughter of myne might be maryed in her owne kynred, \* accorde dunge to the lawe of Moses. And nowe dowte thou not, but I wil geue her vnto the: So he toke the righte hande of his doughter, and gaue her into the ryghte hande of Tobiah, and sayd: The God of Abraham, the God of Isaac, and the God of Jacob be wyth you, ioyne you together, and fulfyll hys blessinge in you. And they toke a letter and made a wytyng of the mariage. And then made they mery, and prayesed God. And Raguel called Anna hys wyfe vnto hym, & bad her prepare another chamber, and thither he brought Sara hys doughter, and she wepte. Then sayde he vnto her: Be of good cheare my doughter, the Lorde of heauen geue the ioye, for the heynesse that thou haste suffered.

The. viii. Chapter.

The aungell byndeth the deuell. Tobiah exhorteth his wyfe to prayer, and they praye thre daies before they lye together.

**N**owe after that they had supped, they broughte the younge man in to her. Then thought Tobiah vpon the wordes of the aungell, and toke oute of his bagge a pece of the leuer of the fysh, and laied it vpon the hote coales. So the aungell Raphael toke holde of the deuell, and sente hym awaye, and bounde hym in the wyldernes of the hyer Egypte.

Pr. ii. Then

1. Tel. 4. a  
1. Tel. 32. b

Tob. 8. b

Rum. 36. a  
Tob. 8. b

Tob. 12. b

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**1. Leu. 7. a.** Then spake Tobiah vnto the virgin, and sayde: Up Sara, \* let vs make our prayer vnto God to daye, to morowe, and ouermorowe: for these thre nightes wyl we reconcytle our selues with God: and whan the thyrde holy night is past, we shall ioyne together in the deute of marriage. For we are the chyldren of holy men, & we may not come together as the Heathen, that knowe not God.

**Tobi. vi. b.** \* Then stode they vp both together, and besoughte God earnestly, that he woulde p̄serue them. And Tobiah sayde: O Lorde God of oure fathers, prayled be thou of heauen and earth, of the sea, welles, and foudes, and of all the creatures that be therein. \* Thou madest Adam of the mould of ȳ earthe, and gauest him Eua for an helper. And nowe Lorde thou knowest that it is not because of voluptuousnes, that I take this syster of myne to wyfe, but onely for the loue of chyldren, in whome thy name be blessed for euer. And Sara sayde: haue mercy vpon vs (O Lorde) haue mercy vpon vs, and let vs bothe come whole and sounde to a good age.

**C** And aboute the cock crowe, it happened, that Raguel called his seruautes, and they wente with hym, to make a graue. For he sayde: it is chaunced vnto hym peradventure, as it dyd vnto the other seuen men, that wente in vnto her. Nowe when they had made the graue, Raguel came agayne to hys wyfe, and said vnto her: lende one of thy maydes, to loke yf he be deade, that I may burye him afore it be lyght daye. So she sente a mayden to se, which when she came in to the chamber, she founde them whole and sounde, slepyng together: And so she came agayne, and brought good tydynges. Then Raguel and Anna hys wyfe prayled the Lorde, & sayde: Prayled be ȳ O Lord God of Israel, for it is not happened vnto vs, as we thoughte. For thou haste dealte mercifullye with vs, and put awaye from vs the enemye that persecuted vs, and haste shewed merce vnto ponde two beloued. O Lorde, cause them to magnifye ȳ more perfectly, and to offre thee the sacrifice of thy prayse, and of their healthe: that all people maye knowe, that thou onely arte God in all the earth.

And immediatly Raguel commaunded hys seruautes, to fyll the graue, that they had made, with earth, afore it was lyghte: and bad his wyfe prepare a feast, and to make readye all thynges that were necessarye for meate, to suche as wente by the waye. He caused two fat kyne also, and foure wethers to be slayne, and meates to be prepared for all his neyghbours and frendes. And Raguel charged Tobiah, to remayne with him two wekes. As for all the good that he had, he gaue Tobiah ȳ one halfe of it, and made this wyptynge, that the halfe which remayned, shoulde fal vnto Tobiah after their death.

## The. ii. Chapter.

The Angel goeth to Gabelus, at the desyre of Tobiah: whiche deliuereth the letter, and receaueth the money.

**A** Then Tobiah called vnto him the Angel, whō he thought to haue bene a man, and said vnto hym. Brother azarias, I praye the hearken vnto my wordes: Yf I shoulde geue my selfe to be thy seruaunte, I shall not deserue thy prouydence. Neuerthelesse, I beseeche the that thou wylt take the bestes and the seruautes, and go vnto Gabelus in Rages the cytie of Medes, and deliuer him his handewyptynge, and receyue the money of him, and praye hym to come to my maryage. For thou knowest thy selfe, that my father telleth the dayes: and yf I tary one daye to longe, he wyl be sorre in his mynde. Nowe seest thou howe earnestly Raguel hathe requyred me, so that I can not save him naye.

Then toke Raphael foure of Raguels seruautes, and two Camels, and wente vnto Rages the cytie of Medes: and when he had founde Gabelus, he gaue hym hys handewyptynge, and receyued all the money. He tolde hym also of Tobiah the sonne of Tobi, howe all thynges had happened, and caused hym to come with hym to the mariage. Nowe when he came in to the house of Raguel, he founde Tobiah syttinge at the table: and he leapte vp, & they kissed one another, and Gabelus wept, & praised God, and said: the \* blessinge of the God of Israel haue thou, for thou arte the

Tobi. vii. a



the sonne of a right vertuous and iuste man, and of one that feareth God, and geueth greates almes. And blessinge haue thy wyfe, and your elders, that ye may se your chylde and your chylde's chylde, vnto þe thirde & fourth generation, and that your seide maye be blessed of þe God of Israel, which reigneth worlde without ende. And when they all had sayde Amen, they wente to the feast, but with the feare of þe Lorde helde they the feast of the mariage.

The. x. Chapter.

Tobiah and his wyfe are sadde for the taryng of their sonne. Raguel sendeth agayne Tobiah with his wyfe.

**N**ow whyle ponge Tobiah made longe taryng, by reason of þe maryage, his father was full of care and heynnes, and thought: what shoulde be the cause, that my sonne taryeth so longe? Or why shoulde he be kepte so longe there? Peraduenture Gabelus is deade, and no mā wil geue him the money. Thus began he to be very sorowfull, he and Anna his wyfe with hym, and beganne to wepe both together, because they sonne was not come againe vnto them at the daye appoynted. As for his mother, she wepte with dyscomforstable teares, and sayde: Wo is me, my sonne: Oh what ayled vs to seide the awaye into a straunge countre, thou lyghte of our eyes, thou state of our age, thou cōforte of our lyfe, thou hope of our generation? Seynge al þe thynges that we haue are onely in the, we shoulde not haue sent the awaye from vs.

Then Tobiah comforted her, and sayde: holde thy tonge, and be not dyscomforsted, our sonne is whole & soude: the man that we sent him wal, is faithfull ynoughe. Neuerthelesse he myght in no wyse be comforted: but daylye wente oute, looked aboute, and wente aboute al the stretes, wherby he thought he shoulde come agayne: that (yf it were possible) he myght se him comynge a farre of.

**B**ut Raguel sayde vnto his sonne in lawe: O tary here, and I shall sende a messaunger vnto thy father Tobiah, to tell hym that thou arte in good health. Tobiah sayde vnto him: I am

sure, that my father and my mother counte euery daye, and that their heartes are sorow.

So when Raguel prayed Tobiah with many wordes, & would in no wyse heare hym, he deliuered Sara vnto him, and the halfe parte of all his good: in seruauntes and handemaydens, in shepe, in camels, and in kyne, & muche money, and so sent him awaye from him with peace and loye, and sayde: The holy aungel of the Lorde be with you in your iourney, and brynge you forth safe and sounde, that ye maye fynde all thynges in good case with your elders, and that myne eyes maye se your chylde afoze I dye. So the elders embraced they daughter, kyssed her, and let her go, exhortynge her to honoure her father and mother in lawe, to loue her husbände, to rule well her houtholde, to kepe her house in good orde, & to shewe her selfe faultlesse.

The. xi. Chapter.

Younge Tobiah leynge his wyfe & houtholde in the mydder waye, cometh before wth the Aungel. The dreame of his mother loynge after her sonne. He is ioyfull reccaued of his father and mother. Sara cometh. vii. dayes after.



**A**s they now were going homewarde agayne, vpon the. xi. day they came to Charra, whiche lyeth in þe halfe waye towarde Ninive. And the Aungel sayde: Brother Tobiah, thou knowest howe thou haste lefte thy father: therfore yf it please the, we two wyl go before, and let the houtholde wth thy wyfe and the catel come softe and saylye after vs. And when Tobiah was content that they shoulde go before, Raphael sayde vnto hym: Take of the gal of the fythe with the, for it shal be necessarye.

So Tobiah toke of the gal, & they went their waye. But Anna the mother of Tobiah sat dayly by the waye syde vpon the toppe of an hyll, from whence she myght se farre aboute her. And whyle she was waytynge there for his comynge, she looked a farre of, and anone she perceaued her sonne comynge, and ranne and tolde her husbände, saying: Beholde, thy sonne cometh. And Raphael sayde vnto Tobiah: As soone as thou comest in to the house,



# The booke

immedyatly worshyppe Lord thy God, and geue thankes vnto him: then go to thy father, and kysse him, and strike his eyes ouer with the gall of the fysh, that thou hast brought w the. For be sure, that hys eyes shall strayghte waye be opened, and thy father shall se the lyght of heauen, and shall reioyse at the sight of the. Then the dogge that had bene with the in their iourney, came before, and came as a messenger, and wagged with his tayle for gladnesse.

**C** So the blynde father arose, and beganne to renne, and stombled with hys feete, and gaue a seruaunte his hande, ranne to mete his sonne, receaued hym, and kysled him, he and his wyfe, and beganne to wepe for ioye.

Now when they had worshypped and thancked God, they sat downe. Then toke Tobiah of the fyshes gal, and anoynted his fathers eyes: and tarped halfe an houre, and then beganne the blemyshe to go oute of his eyes, lyke as it had bene the white skinne of an egge: which Tobiah toke, and drew from his eyes, and immediatly he receaued hys lyghte.

**D** Then they praysted God, he and hys wyfe, and all they that knewe him. And Tobiah sayde: O Lorde God of Israel, I geue the prayse and thackes, for thou hast chastened me, and made me whole. And lo, now do I se my sonne Tobiah. After seuen dayes came Sara his sonnes wyfe also whole and sounde with al the houtholde and catel, with camels and muche money of his wyues, & with the money that he had receaued of Gabelus: & he tolde his father and his mother all the benefytes, whiche God had done for hym, by the man that led hym. Achior also and Rabath Tobiah syster sonnes came, and were glade, and reioysed with hym, by reason of all the good that God had shewed vnto hym. And so for the space of seuen dayes they made mery, and were ryghte ioyfull euerychone.

## The .xii. Chapter.

**C** Younge Tobiah reckeneth vp vnto his father the pleasures that the Angel did him. He offereth vnto the Angel halfe the goodes that he brought with hym.



Then Tobiah called hys sonne vnto hym, & sayde: What maye we geue this holy man, & wente with the? Tobiah answered his father, and sayde: father, what rewarde shall we geue him? Or what thyng can deserue his benefytes? He hathe bene my gyde, and broughte me safe agayne: he receaued the money from Gabelus, he caused me to get my wyfe, he drove the euell spirite from her, he hath bene an occasyon of gladnesse to her father & mother: he deliuered me, that I was not deuoured of the fysh, he hathe made the to se the lyghte of heauen, yea, we al haue receaued greate good of him. How should we worthely deserue these thinges vnto hym? But I praye the my father, & thou wylte desyre hym, yf happlye he wylle bouchsafe, to take with him the halfe of all that we haue brought.

**S**o the father and the sonne called him, toke him asyde, and began to praye him, that he woulde be contente to take in good worth, the halfe parte of al that he had brought. Then sayde he secretly vnto them: Prayse the God of heauen, and geue thankes vnto hym before all men lyuyng, for he hathe shewed hys mercy vnto vs. It is good to hyde the kynges secreete, but to shew & to prayse the worckes of God, it is an honorable thyng. Prayer is good with fastyng, and to geue almes is better, then to hoorde vp treasures of golde. \* For almes delyuereth from deathe, clenseth synne, and causeth to fynde euerlastyng lyfe. But they & do synne and vnrightheousnes, are the enemyes of theyr owne soules.

**W**herfore I tel you the trueth, and wylle hyde nothyng from you. \* When thou praidest with teares, and buriedest the deade, & lestest thy dynet, & hyddest the deade in thy house vpon the daye tyme, that thou mightest burye them in the nyghte, I offered thy prayer before the Lorde. And because thou wast accepted & beloued of God, it was necessary, that tentacion should trye the. And now hath the Lorde sent me to heale the, and to delyuer Sara thy sonnes wyfe from the euell spirite. For I am Raphael

Some  
reade, vnto  
you.

Tobi. 4. d.  
Dani. 4. d.

Tobi. 11. a.



an Angel, one of the seven that stande before God.

**W**hen they heard this, they were sore aftrayed, and trembled, & fel downe vpon their faces vnto the grounde. The Angel sayde the Angel: Peace be with you, feare not. Where as I haue bene with you, it is the wyll of God; geue praye and thanckes vnto him.

Gene. 18. a  
and. xix. a  
Iud. xiii. c

\* You thought that I dyd eate and dryncke with you, but I vse meate that is inuisyble, and dryncke that can not be sene of men.

Now therfore is the tyme y I must turne agayne, vnto him that sente me: but be ye thanckfull vnto God, and tell out all his wonderous workes.

And when he had spoken these wordes, he was taken awaye oute of theyr syght, so y they saw him nomore. Then fell they downe flat vpon their faces by the space of thre houres, and prayled God: and when they rose vp, they tolde all his wonderous workes.

The. xiii. Chapter.

Tobiah the elder geueth thanckes vnto God.

**W**hen old Tobiah opened his mouth and prayled the Lord, & sayd: Great art thou O Lord for euermore, and thy kynges dome world wout ende:

Deu. 32. f  
1. Reg. ii. b  
Iapi. xvi. c

\* for thou scoutest and healest, y ledest vnto hell, and byngest out agayne, and there is noue that maye escape thyne hande. O geue thanckes vnto the Lord, ye children of Israel, and prayse him in the sight of the heathen. For amoge the heathen whiche knowe him not hath he scatered you, to thintent that ye should shew forth his maruelous workes: and cause them for to knowe, that there is none other God almyghtye but he. He hath chastened vs for oure mysdoes, and for his owne mercy sake shall he saue vs.

**C**onsydre then, howe he hath dealt with you, and prayse him w feare and drede, & magnifye y euerlastyng kyng in your workes. I wil prayse him euen in the lande of my captiuite, for he hath sheweth his maiestie vnto a synful people. Turne you therfore O ye synners, and do righteousnes before God, & be ye sure, y he wil shew his mercy vpon

you. As for me and my soule, we wil reioyse in God. O prayse the Lord all ye his chosen, holde the daies of gladnesse, and be thankfull vnto him. O Ierusalem thou \* cite of God, the Lord hath punysshed the for the workes of thyne owne handes. O prayse the Lord in thy good thinges, & geue thakes to y euerlastyng God, y he may buylde bp hys tabernacle agayne in the, that he maye cal agayne vnto the, all suche as be in captiuite, and that y mayest haue ioye for euermore. \* With a fayre light shalt thou shyne, and all the endes of y world shal honour the. \* The people shal come vnto the from farre, they shal bynge gyftes, and worshyp the Lord in the, and thy lande shal they haue for a Sanctuary, for they shal call vpon y greate name in the.

2 par. vi. a

Luce. ii. e

Esay. lx. a  
Ier. l. a  
Act. ii. a

**C**ursed shal they be that despyse the, and all that blasfeme the, shalbe condemned: but blessed shal they be that buylde the vp. As for the thou shalt reioyse in thy children, for they all shalbe blessed, and gathered together vnto the Lord. Blessed are they al that loue the, and be glade of thy peace. Prayse thou the Lord, O my soule, for the Lord our God hath deliuered his cite Ierusalem from all her troubles. I wil counte my selfe happye, yf my sede remayne to see the clearnes of Ierusalem.

\* The gates of Ierusalem shalbe buylde with Saphyre & Smaragde, and all the compasse of her walles with precious stones. All her stretes shalbe paved with whyte marble stone, and in all her stretes shal Allclupa be longe. Prayled be the Lord, which hath exalted her, that his kyngdome may be vpon her for euermore. Amen. And so Tobiah made an ende of his talkyng.

Apoc. xxi. a

The. xiiii. Chapter.

Tobiah prophesyeth the destruction of Antioch. His sonne returneth to Raguel, after the death of his father and mother.



**A**d after that Tobiah had gotten his syght agayne, he lyued. xlii. yeares, \* and sawe hys chylders children. Now when he was an. C.

Job. xlii. c  
Isal. xlii. a

and. ii. yeare olde, he dyed: and was buryed honorabyle in Antioch. For

DD. liii.

when



# The boke of Judith.

## The fyrste Chapter.

The buyldynge of Egbathanis. The victorie of Nabuchodonosor against Arphaxath. The messengers of Nabuchodonosor are despyed.

Psalm. 1. 2. 3.  
Sop. 40. 2. c

1. Esd. 3. 6  
3. Esd. 2. d

when he was fyre and fyfthe yeaeres of age, he lost the sight of his eyes, and when he was thre scoze yeaere olde, he gat his syght agayne. The respydue of his life led he in ioye, and increased wel in the feare of God, & departed in peace.

**B** But in the houre of his death he cal-  
led vnto him his sonne Tobiah, and se-  
uen younge springaldes hys sonnes  
chyliden, and sayde vnto them: The des-  
truction of Ninie is at hande, \* for  
the worde of y<sup>e</sup> Lord can not fayle, and  
oure brythren that are scattede oute of  
the lande of Israel, shal come thither a-  
gayne. And the whole lande of it y<sup>e</sup> hath  
bene waste, shalbe filled: \* and the house  
of God that was bryte in it, shalbe buil-  
ded agayne, and al suche as feare God  
shal retorne thither: the heathen also  
shal forsake their Idols, & come to Je-  
rusalem, and dwel there, and all y<sup>e</sup> kyn-  
ges of the earth shalbe glad of her, and  
worship the Lord God of Israel.

Deut. vi. c  
3. reg. vii. a  
Ios. 24. c

**C** And therfore my chyliden, heare your  
father: \* Serue y<sup>e</sup> Lord in faithfulness,  
seke after his wil, & do the thing y<sup>e</sup> plea-  
seth him. Commaunde youre chyliden  
y<sup>e</sup> they do right, geue almes, be mynde-  
ful of God, and euer to be thankfule vnto  
him in trueth and with all theyr po-  
wer. Heare me therfore my chyliden,  
and abyde not here: but in what day so  
euer ye haue buryed youre mother be-  
syde me, get you from hence. For I se,  
that the wycketnesse of it shal byynge  
it to destruction and ende.

**B** After the death of his mother, Tobia-  
h departed away from Ninie, with  
his wyfe and chyliden, and with hys  
chylidys chyliden, and came agayne to  
his father and mother in lawe, & founde  
them whole and in a good age, & toke  
the care of the. And he closed their eyes,  
& was heyre vnto all Raguels goodes,  
and saue the fifth generaciō & chylidys  
chyliden. And when he was .xcix. yeaere  
of age, he died in y<sup>e</sup> feare of y<sup>e</sup> Lord, and  
his kynnsfolkes buryed him. And al his  
posterite continued in a good lyfe, and  
holy conuersacion: so that they were lo-  
ued and accepted bothe of God & men,  
and of al the people of the lande.

**C** The ende of the boke of  
Tobiah.



**A** Rphaxat the kyng  
of the Medes sub-  
dued many people  
vnto his dominio,  
and buylded a no-  
ble stronge cytye,  
whiche he called  
Egbathanis. The  
walles of it made he of fre stone, foure  
squared, seuentye cubites hie, & .xxx. cu-  
bites brode. He made towres ther vpon  
of an hundred cubites hie. But vpon the  
foure corners euery syde was twentye  
fote brode. He made the portes in the  
heygth, lyke as the towres. This kyng  
trusted in his mightie hoste, and in hys  
glorious charettes.

**S**o in the twelfth yeaere of his raygne  
it happened, that Nabuchodonosor the  
kyng of the Assirians (whiche raygned  
in the great cytie of Ninie) fought a-  
gainst Arphaxat, and ouer came him in  
the great felde called Ragau, besyde  
Euphrates and Tigris and Tadason  
in the felde of Erith the kyng of the  
Elikes.

**T**hen was the kyngdome of Na-  
buchodonosor exalted, \* & his herte was  
lyfte vp: and he sente vnto all the that  
dwelte in Celycia, in Damascus, in Li-  
banus, and vnto the heathen y<sup>e</sup> dwelte  
in Carmel and Cedar, and to suche as  
dwelte in Galyle in the greates felde of  
Esdrelon, to all them that were in Sa-  
maria, and beyonde y<sup>e</sup> water of Iordane  
vnto Ierusalem and the whole lande of  
Jesse vnto the moūtaines of Ethiopia.  
Vnto all these dyd Nabuchodonosor  
the kyng of the Assirians sende messa-  
gers. But they al wone consent would  
not agree vnto him, and sent y<sup>e</sup> messa-  
gers agayne emptye, and put them a-  
way without honour. Then Nabucho-  
donosor the kyng toke indignacion at  
all those landes, & sware by his trone &  
by

1. Mac. 1. a

C

B



by hys kyngedome, that he woulde be  
auenged of al those countreys.

**The. ii. Chapter.**

Holofernes is sent of Nabuchodonozor, to subdue al the worlde. The preparacion and pursute of Holofernes.



**I**n the. xiii. yere of king Nabuchodonozor, vpon the. xxii. daye of the fyrste Monethe, it was deuysed in the courte of Nabuchodonozor the kyng of the Assyrians, that he woulde defende hym selfe. So he called vnto him al the elders, al his captaynes, and men of warre, and shewed them hys secreete counsaile, and tolde them, that hys purpose was, to brynge the whole earth vnder hys dominion. Now when they were all contente wyth thys sayynge, Nabuchodonozor the kyng called Holofernes the chiefe captayne of hys warres, and sayde vnto hym: Goe thy way forth agaynst al y kyngdomes of the Weste, and specialle agaynste those that haue despised my commaundement. \* Thou shalt spare no realme, all stronge cittes shalt thou brynge in subieccion vnto me.

**W**hen Holofernes called together all the Captaynes and ruelars of all the power in Assyria, and mustred the souldyers vnto the hooſte (lyke as the kyng comaunded hym) namely, an hundred and twenty thousande fyghting men vpon fote, and twelue thousande archers vpon horse backe. All hys ordynauce sent he before wyth an innumerable multytude of camelles, so that the hooſte was well prouyded for wyth oren, and small cattell, and that wythout nombze. He caused corne to be prepared out of all Syria for hys hooſte. Suche golde and syluer also toke he out of the kynges house. So he toke hys iourneye, he and all hys hoſte, with charettes, horsemen and archers: Of whome there were so manye, that they couered the grounde of the lande, lyke the grethoppers.

And when he was gone past the borders of the Assyrians, he came towarde the great mountaynes of Ange, whiche lye vpon the leſte syde of Celicia: and so he wet vpon into all their castelles, and

wanne euerpe ſtrollinge holde. As for the welthy citie of Melothus, he brake it downe, and ſpoyled all the chyldren of Charſis and the Almaellytes, whyche laye towarde the wyldernesse, and vpon the Southe syde of the lande of Chelon. He wente ouer Euphrates also, and came into Meſopotamia, and brake downe all the hye Cyttes that were there, from the broke of Hambre tyll a man come to the ſea: And he toke the boorders in from Celicia vnto the coaſtes of Taphet towarde the South. He carped awaye all the Madianytes, and ſpoyled all their goodes: And whoſouer withſtode him, he ſlew them with the ſwerde. After thys he wente downe into the felde of Damalcus in the tyme of harueſt, and bzent vp al the corne and all the trees, and cauſed the vyues to be cut downe. And the feare of hym fell vpon all them that dwelt in the earth.

**The. iiii. Chapter.**

Kynges become wyllingly ſubiect to Holofernes. The rir annye and crueltie of hym.



**S**o the kynges and princes of all Cyttes and landes ſente their Embaſytours: Namely, they of Syria and Meſopotamia, Siria, Soſball, and Libia, and Celicia, whyche came to Holofernes, and ſayde: Let thy wyath ceaſe towarde vs: It is better for vs to ſerue the great kyng Nabuchodonozor wyth our lyues, and to be ſubiect vnto thee, then that we ſhoulde dye, and be ſlayne, and receaue greater hurte. All our cyttes and poſſeſſions, all mountaynes and hylles, all feldeſ, greate and ſmall cattell, ſhepe, goates, hoſes, and camelles, all our goodes and houſholdes, be in thy power, vnder thy ſubieccion be it all together. We our ſelues alſo and our chyldren wyll be thyne owne, come vnto vs a peaceable Lorde, and vſe our ſeruyce at thy pleaſure.

Then came Holofernes downe from the mountaynes wyth hoſemen a great power, and conquered all ſtronge ſeſſed cyttes, and all that dwelte in the lande. And out of all the cyttes he toke ſtronge men, and ſuche as were mete for the warre, to helpe hym. \* There came

**DD. b. ſuch**

**Joab. 1. 1.**



Suche a feare also vpon all those coun-  
trees, that the indwellers of all the cy-  
ties, the princes and Rulers, and all  
the people together, went forth to mete  
hym as he came, and receaued hym ho-  
nourably wyth garlandes and toz-  
ches, with daunses, tabzettes and py-  
pes.

**C** neuerthelesse though they dyd this,  
yet myghte they not swage hys rigou-  
rus stomacke: but he destroyed their ci-  
ties, and hewed downe their woddes.  
For Nabuchodonozor the Kyng had  
commaunded hym, that he shoulde rote  
out all the goddes of the lande: To the  
intent that he onely myghte be called  
and taken for God, of the nations whi-  
che Holofernes w<sup>th</sup> hys power broughte  
vnder hym. So went he thowowe Si-  
ria Soball, and thowowe all Appamia,  
and al Mesopotamia, came to the Idus  
means, in the land of Gibeia, and Sep-  
topoly, and tooke their cities, and re-  
mained there. xxx. dayes, wherin he cau-  
sed all the whole multitude of his hoste  
to be gathered together.

**The. iiii. Chapter.**

Israel requireth helpe of God agaynst Holo-  
fernes. They fast and praye

**W**hen the chyldren of Is-  
raell that dwelte in Je-  
wyke hearde thys, they  
were sore afrayde of  
hym. There came suche  
a tremblunge also and  
feare vpon them, that they sorowed he  
shoulde do vnto the citie of Jerusalem  
and y<sup>e</sup> temple of the Lorde, as he had done  
to other cities and their temples. So  
they sente into all Samaria rounde a-  
bout vnto Jericho, toke in and occupi-  
ed all the toppes of the mountaynes,  
made fast the townes with walles, and  
prepared corne for them agaynst the  
batayll.

Eliachim also the priest wrote vnto  
all them that dwelt towarde Edozelon  
(whiche lyeth ouer agaynst the greate  
felde by Dothan) and vnto all those  
by whō men myght haue passage vnto  
them, that they shoulde take in the way-  
es of the mountaynes, whereby there  
might be anye way and passage to Je-  
rusalem, & that they shoulde holde dili-

gent watch where any straitte way was  
betwyxte the mountaynes. And y<sup>e</sup> chyl-  
dren of Israell dyd, as Eliachim the  
prieste of the Lorde had commaunded  
them. \* And all the people cryed earnest-  
ly, and humbled their soules with fas-  
tynges and prayers, they and their wi-  
ues. The priestes put on heerty clothes,  
and layed the younge babes before the  
temple of the Lorde, and couered the  
aulter of the Lorde wyth an heertye  
clothe. And with one accorde they cryed  
vnto the Lorde God of Israell, that  
their chyldren shoulde not be geuen in-  
to a praye, and their wyues into a  
spople, that their cities shoulde not be  
layed waste, and that their Sanctua-  
rye shoulde not be vnhalowed, and so  
they to be a shame and rebuke vnto the  
Heathen.

**C**hen Eliachim the hye priest of the  
Lorde went rounde aboute all Israell,  
and spake vnto them, sayinge: Be ye  
sure, that the Lorde wyll heare youre  
petitions, yf ye continue stedfast in fa-  
stynges and prayers in the syghte of  
the Lorde. Remembze Moses the ser-  
uaunt of the Lorde, \* which ouerthrew  
the Amalechites (that trusted in theyr  
myght and power, in their host, in their  
chyldes, in their charettes and horsmē)  
not with weapens, but with holy pray-  
ers. Euen so shal all the enemyes of Is-  
raell be, yf ye continue in thys worcke, &  
ye haue begonne. So vpon thys exhor-  
tacion they continued in prayer before  
the Lorde. In so muche that they why-  
che offered brente sacryfices vnto the  
Lorde, offered the offerynges vnto the  
Lorde, beyng atayed in heerty clothes  
and had aghes vpon their heades. And  
they al besought God from their whole  
heart, that he woulde viset hys people  
of Israell.

**The. v. Chapter.**

Holofernes is discontent w<sup>th</sup> y<sup>e</sup> Jewes. Achior the  
weth vnto Holofernes y<sup>e</sup> meruelles of God done  
vnto y<sup>e</sup> Jewes, for whiche thyng the rulers vnder  
Holofernes were very angere with hym.

**A**d worde came to Holofer-  
nes the prync of the warres  
of the Assiriās, that the chil-  
dren of Israell prepared them-  
selues to make resistance, and howe  
they had stopped the wayes betwyxte  
the



the mountaynes. Then was he excea-  
dyng wyroth, and called all the prynces  
of Moab, and the captaynes of Ammō,  
and sayd vnto them: Tel me, what peo-  
ple this is, that kepeth in the mountay-  
nes? Or what maner of Cytys are  
they? What is their power? Or what  
maner of hoost haue they? who is their  
Captayne? And why doe they dysp-  
pse vs (more\* then all those that dwell in  
the East) and come not forth to mete  
vs, that they myghte receaue vs wyth  
peace? \* then Achior the captayne of all  
the Ammonites answered and, sayde:  
Sir, yf it please the to heare me, I wyl  
tell the trueth before the concernynge  
thys people that dwell in the mountay-  
nes, and there shal no lye goe out of my  
mouthe.

**B** Thys people is of the generation of  
the Caldees, they dwelte fyrste in Me-  
sopotaimia, for they woulde not folowe  
the Goddes of their fathers that were  
in the lande of the Caldees, and so for-  
soke they the customes of their forefa-  
thers (whyche had manye Goddes) and  
worshypped one God, that made hea-  
uen and earthe: whiche also commaun-  
ded them that they\* shuld go fro thēce,  
and dwel at Haran. \* Nowe when there  
came a dearth into y whole land, & they  
went downe to Egypte, and there they  
dwelte foure . C . yeares, in the whyche  
they multiplied so greatlye, that their  
hoost myght not be numbred. \* And whē  
the kynge of Egypt oppressed them, and  
subdued them in buydyng of hys cy-  
ties wyth makinge of claye and bricke,  
they cryed vnto God their Lorde, whi-  
che punished the whole lande of Egypte  
wyth diuerse plagues.

\* Now whē the kynge of Egypte let  
them goe their way, and the plage ceas-  
ed, \* & then folowed after them, to take  
them, and to byngne them agayne into  
his seruice, whyle they were sleynge a-  
way, the God of heauen opened the sea,  
so y the waters stode fast vpon bothe y  
sydes as a wall, and these went thorow  
the botome of the sea drye shod. In the  
which place when an innumerable peo-  
ple of the Egyptians folowed vpon thē,  
they were so ouerwhelmed with the wa-  
ters, that there remayned not one, to  
tell them that came after, howe it hap-

pened. So when this people was passed  
thorow the reed sea, they came into the  
wyldernesse of the Mounte Synay,  
where neuer man myghte dwell afoze,  
and where the sonne of man had neuer  
rested. \* There were the bitter waters  
made swete for them, that they myghte  
dryncke, \* & . xl . yeares had they meate  
fro me heauen. Wheresoeuer they wente  
(withoute bowe and arowe, withoute  
bukler or swerde) their God fought for  
them, and caused them to haue the vic-  
tory. Yea, no man was able to hurt this  
people, except it were so, that they de-  
parted vnfaythfully from the worshypp-  
ping of y Lord their God. \* But as oft  
as they wurshypped anye other beside  
their God, he gaue thē ouer to be spoy-  
led, to be slayne, & to be put to confusio.  
Neuerthelesse as oft as they were sorre  
for departyng from y wurshypp of their  
God, the same God of heauen gaue thē  
power and strength to withstande their  
enemyes.

\* Moreouer they slewe the kynge of  
the Cananites, Jebusites, Phere-  
sities, Hethites, Guites, and Amozites, &  
al the myghtye in Hesebon, & toke theyr  
landes and cities in possession: And so  
longe as they sinned not in y sighte of  
theyr God, it went well w thē, for theyr  
God hateth vnrightheousnes. \* For in  
tymes past when they went oute of the  
waye, which God had geuen them, that  
they shoulde walcke in it, they were de-  
stroyed in diuerse batailes of many na-  
cions: & many of thē were carped away  
prysoners vnto a straunge countreye.  
But nowe latelye they haue turned thē  
selues agayne vnto y Lord theyr God,  
and are come together agayne out of y  
countrees where they were scattred a-  
bode: & thus haue they conquered these  
mountaynes and dwell therein: and as  
for Jerusalem where their Sanctuary  
is, they haue it agayne in possession.

And therefore my Lorde, make dy-  
ligent inquisition, yf thys people haue  
done wyckednesse in thē syght of theyr  
God, then let vs go vp agaynst thē, for  
doutles their God shall deliuer them  
into thy handes, & subdue thē vnto thy  
power. But yf this people haue not dis-  
pleased their God, we shall not be able  
to withstand them, \* for their God shal

Defenda

Exo. xv. d.

Exo. xvi. e  
Deut. 8. a.

Judi. ii. iii.  
and iii.

3. u. xxi. a.  
Jolu. xii. a.

iii. reg. 25. a

Judi. vi. a

Judi. 3. b

Judi. xi. b

Gen. xi. d.

Gen. 46. a  
Exod. i. a.  
I. Cro. xii. f  
Sala. iii. c.

Exod. i. b  
and, b. b

Exod. xii. e  
Ex. xiii. b



# The booke

defend them, and so shall we be a shame to all the worlde.

Nowe when Achioz had spoken out these wordes, all the prynces of Holofernes were wroth, and thought to slay hym, and sayde one to another: what is he thys, which dare saye, y the chyldren of Israel are able to withstand Nabuchodonosor the kynge and his hooster: where as they are an unwepened people, without strength or vnderstanding of the feates of warre: That Achioz therfore may know that he hath disceaied vs, we wyl goe vp into the mountaynes: and when the mightie men of the are taken, he also shalbe stycte with the swerde, y all people may know, that Nabuchodonosor is the God of the earth, and that there is none other with out hym.

## The .vi. Chapter.

Achioz is committed into y handes of y Jewes by Holofernes. He is tyed to a tree, but is louscd of y Jewes. The prayer of y people. Achioz is comforted of the Jewes.



Jud. 1. 6. 7.

When they had left of speakig, Holofernes toke soze indignacio, & sayde vnto Achioz, for so muche as y halt prophecied vnto vs, saying: y the peope of Israel shalbe defeded of the God, I wyl shew the, y there is no God but Nabuchodonosor. Yea, whe we slay the al as one man, y also shalt perishe w the thozow y swerde of y Assirians, and al Israel shalbe destroyed with the, and then shalt thou fele, that Nabuchodonosor is the Lorde of the whole earthe. The shal the swerde of my knighthode goe thozowe thy sydes, and thou shalt fal downe styckt amouge the wounded of Israel, and shalt not come to thy selfe agayne, but be vtterly destroyed with them. But yf thou thinkest thy prophesey to be true, why doest y then chaunge thy colour: why art thou afrayde: thinkest thou y my woordes are not able to be perfourmed: But that thou mayest know, that thou shalt fele these thynge with them, behold, from this houre forth wyl I sende the vnto yonder peope, that when the punishmente of my swerde (whiche they haue worthely deserved) falleth vpon them, thou mayest

be punished with them.

So Holofernes comaunded his seruautes to take Achioz, and to cary him vnto Bethulia, and to deliuer him into the handes of the chyldren of Israel. Then Holofernes seruautes toke him, and went thozow the playne felde. But when they drewe nye vnto y mountaynes, the sling casters came out agaynst them: Neuerthelesse they gat them awaye by the spde of the mountayne, and bounde Achioz hande and fote vnto a tree, and so left hym bound w withies, and turned agayne vnto their Lorde.

Notwithstandinge the chyldren of Israel went downe frome Bethulia, came vnto hym, louscd hym, broughte him into Bethulia, set him in the myddest of the people, and asked hym what the matter was, that the Assirians had left hym bounde.

Olias the sonne of Micha of the tribe of Simeon, and Charimim (whych is also called Gothomiell) were the pryncipall ruelars at the same tyme. Nowe when Achioz stode in the myddest of the Senatoures, & before the all he tolde them, what answer he gaue Holofernes, to the thynge that he asked hym, and howe Holofernes people wolde haue slayne hym for so saying, & how Holofernes hym selfe was wrothe, and comaunded him for the same cause to be deliuered vnto the Israelites: y when he ouercame the chyldren of Israel he might comaunde Achioz also to be put to death with diuerse toymes, because he sayd: The God of heauen is their defender. And when Achioz had playnely tolde out all these thynge, al the people fell downe vpon their faces, praynyng the Lorde, and poured oute their prayers together vnto the Lorde, with a generall complaynte and wepyng, and sayde: O Lorde God of heauen & of earth, beholde their pryde, and loke vpon oure lowlynesse, and conseydrehow it standeth with thy saynctes, and make it to be knowen, that thou forsakeest not those, whiche holde them fast by the, and how that thou bringest them low, that presume of them selues, and make their boast in their owne strengthe. So when the wepyng and prayer of the people (whych they had made



made the whole daye longe) was ended, they comforted Achior, sayinge: The God of oure fathers, whose power and strength thou hast prayled, shall so reward the, that thou shalt rather see their destruction: When the Lorde our God then shall geue hys seruantes this libertie, God be also with thee amonge vs: So that yf it please thee, thou with thyne mayest dwel with vs.

Nowe when Othias had ended the counsell, he toke him into hys house, and made a greate supper, called the elders to it, and so they refreshed them selues after y fastynge. And afterward was al the people called together, whiche made thet prayers all the nyghte longe in the congregacion, & besoughte the God of Israell for helpe.

The. vii. Chapter.

Bethulia is beseged of Holofernes. The people requirerh helpe of God. They of Bethulia wolde geue ouer y citie for waite of water. The prayer of the people with teares and lamentacion.

**T**he next day, Holofernes commaunded his host, to go bp agaynst Bethulia. \* There were an. C. and. xx. thousand outlande fightinge men on fote, and two & twenty. thousand horse, besyde y preparing of the y were wonne: & came to the on euerysyde out of y countrees and cities which he had taken. Al these prepared them selues vnto y batell against the Israellites, & came on by y hyl side, vnto y top y loketh oueragaist Bethulia, fro y place whiche is called Belma, vnto Chelmon that lyeth towarde Esdrelon.

Nowe when the children of Israell sawe so great a multitude of the Assyrians, they fell downe flat vpon y ground, strawed ashes vpon their heades, and prayed wyth one accorde, that the God of Israell woulde shewe hys mercy vpon hys people. And so they toke theyr weapens, and sat betwixt the mountaynes in the narrowe place, and kepte the waye day and nyght. But whyle Holofernes was goyinge aboute, he founde the water springe, whych fro y South syde was conueyed into the Cytte by a conduite: thys commaunded he to be direct another waye, and to cutte their

conduite in sunder. There were welles also not farre from the walles, whiche they bled secretelye, moze for pleasure then for necessitye.

Then went the Ammonites and the Moabites vnto Holofernes, & sayde: The children of Israel trust neither in speare nor arrowe, but haue taken in & kepe the mountaynes and hylles. That thou mayest ouercome them therefore without y strikinge of any battayl, send men to kepe the welles, that they draw no water out of them: so shalt thou destroye them without swerde, or at y lest they shall be so feble, that they muste be sayne to geue ouer the citie, which they thyncke not able to be wonne, for so muche as it lyeth in the mountaynes. These wordes pleased Holofernes well and al hys men of warre, \* and he set an hundred men at euery well rounde aboute.

And when this watche had endured twenty dayes, the cisternes and al that had water, failed them that dwelt in the citie of Bethulia, so that in the whole citie they had not drynke y enough for one daye, for all the people had water geuen them dayly in a measure. Then came the men and wemen, yonge personnes and childezen all vnto Othias, & sayd al with one voyce: \* God be iudge betwixt vs and the, for thou hast dealt equal with vs: thou wouldest not speake peaceably with the kynge of the Assyrians, therefore hath God solde vs into their handes, and there is no man to helpe vs where as we are broughte doune before their eyes in thirste and great destruction. Therefore gather now together al the people that be in the citie, that we maye all yelde oure selues wyllyngly vnto the people of Holofernes: for better it is that we be captiue and prayse the Lorde with our lyues, then to be slayne and perishe, and to be laughed to scorn and shamed of euery man when we see oure wyues and childezen dye before oure eyes. We take heauen and earthe thys daye to recorde, and the God of oure fathers (whych punisheth vs accordynge to the deservynge of oure synnes) and geue you warnynge, that ye geue vp the cytte now in to the power of Holofernes

hooft.

Judic. 16. a

Ecol. 17. a

Judic. 14. b.



# The booke

hooft, that oure ende maye be thozte  
wyth the swerde, whiche els shall en-  
dure longe for wante of water and for  
thirst.

**W**hen they had spoken out these woꝝ-  
des, there was a greate wepyng and  
howlyng in the whole congregacion,  
and that of euerye man, and they cryed  
an whole houre longe vnto God wyth  
one voyce, sayinge: \* We haue sinned  
with our fathers, we haue done amisse,  
we haue dealte wyckedlye. Thou that  
arte gracious, haue mercye vpon vs,  
punish our vnrightheousnes with thine  
owne scourge, and geue not thole ouer  
that knowledg the, vnto a people whi-  
che knoweth thee not, lest they saye as  
monge the Heathen: \* Where is theyr  
God.

psal, 116, 8

psal, 114, 5

And when they were so werpe wyth  
thys cryng and wepyng, that they  
helde their tongues, Olias stode by w  
watrye eyes, and sayde: O take good  
heartes vnto you, (deare byethzen) and  
be of good cheare, and let vs wayte yet  
these tyeue dayes for mercy of y<sup>r</sup> Lorde:  
 peraduenture he shal cutte awaye his  
indignacion, and geue gloꝝye vnto hys  
name. But yf he helpe vs not when  
these fyue dayes are past, we shall do as  
ye haue sayde.

## The. viii. Chapter.

Of the vertuous womā Judith, which repro-  
ueth the aunciētes because they tempted y<sup>r</sup> Lorde. She  
also moueth thē to encourage & hearten y<sup>r</sup> people, &  
bewerth her coucel against y<sup>r</sup> enemies of y<sup>r</sup> Aues.

**A**nd it happened when these  
wordes came to the eares of  
Judith a wydowe, whiche  
was the doughter of Hera-  
ry, the sonne of Idor, y<sup>r</sup> sonne of Joseph,  
the sonne of Osiā, the sonne of Elai, y<sup>r</sup>  
sonne of Jammoz, the sonne of Jee-  
deon, the sonne of Raphoim, the sonne of A-  
chitob, the sonne of Melchia, the sonne  
of Euam, the sonne of Nathania, the  
sonne of Salathiel, the sonne of Sime-  
on, the sonne of Ruben. And her hus-  
bande was called Manasses, whych dy-  
ed in the dayes of y<sup>r</sup> barlye hatueft. For  
whyle he was byndyng the sheues to-  
gether in the felde, the heate came vpon  
hys heade, and he dyed at Bethulia  
hys cytye, and there was he buryed be-  
syde hys fathers. Nowe was Judith

hys desolate wydowe thre yeares and  
syxe Monethes. And in the hyer partes  
of her house she made her selfe a pryue  
chambre, where she dwelte, beinge cloz-  
sed in wyth her maydens. She ware a  
smocke of heere, and fasted all the day-  
es of her lyfe, excepte the Sabothes,  
and newe moones and the Solempne  
dayes y<sup>r</sup> the people of Israel kept. She  
was a verie fayre & beutifull persone.  
Her husbāde also had left her greate  
ryches, a plenteous houtholde, greate  
vnnoueable possessyons and manye car-  
tell. Thys Judith was a woman of  
a verie good repozte wyth euerye one.  
for she feared the Lorde greatlye, and  
there was no bodey that spake an euell  
worde of her.

**W**hen thys Judith herde, howe O-  
sias had promysed the people, that af-  
ter the fyfte daye he woulde geue vpon  
the cytye vnto the Assirians, she sente  
for the elders Chamby and Charmin,  
and when they came to her, she sayde:  
What thyng is this, wherein Osiā  
hath consented, that yf God helpe not  
wythin fyue dayes, he wyll geue ouer  
the cytye to the Assirians? What are  
ye, that ye tempt the Lorde? Thys de-  
uyce optayneth no mercy of God, but  
prouoketh him vnto wꝝathe and dis-  
pleasure. Wil ye set y<sup>r</sup> mercy of y<sup>r</sup> Lord  
a tyme and appoynte hym a daye after  
your wyll.

Neuerthelesse for so muche as the  
Lorde is patient, let vs rather amende  
oure selues, pouryng oute teares, and  
beseechyng hym of grace. For God  
threateneth not as a man, nether wyll  
he be prouoked vnto wꝝath as the chil-  
dren of men. And therfore let vs hearte-  
ly fal downe before hym, and serue him  
with a meke spirite, and with wepyng  
eyes saye vnto the Lorde, that he deale  
with vs accor dyng to his owne wyll  
and mercye, that lyke as oure heart is  
nowe vexed, and brought lowe thozow  
the pryde of them, it maye so be confor-  
ted thozowe hys grace: in so muche as  
we folowe not the synnes of oure fa-  
thers, whych forsoke their God, & woꝝ-  
shipped other goddes: for the whiche  
synne they perished with the swerde,  
were spoyled and brought to shame of  
all their enemies. As for vs, we knowe

none



holie othe God but onely hym; for whose comfort let vs tarpe with mekenesse. \* He shall requite and make inquisition for our bloude, from the vexacions of our enemies: he shall bynne downe all the heathen, that cyle vp agaynst vs, and put them to dishonour, euen the Lorde our God.

**D** Therefore deare brethren, seinge ye are the honorable and elders in the people of God, vnto who all y people haue respecte, and vpon whom the life of the people standeth, lyfte vp their heartes with youre exhortacion, y they maye call to remembraunce, \* howe our fathers also in times past, were tempted; that they might be proued, if they worshipped their God a right. They ought to remembre, \* howe our father Abraham beyng tempted, and tried thow manye tribulacions; was founde a louer and frende of God. So was Isaac, so was Jacob, so was Moses, \* and all they that pleased God, beyng tryed thow manye troubles, were founde stedfast in faythe. Agayne, they that receaued not their temptacions with the feare of God, but put them selues forth with impacience and murmuringe agaynst God, \* perished of the destroyer, and were slayne of serpentes. And therefore shoulde not we undertake to be auenged, for the thinge that is done vnto vs: but to consyder, that al these punishmentes are farre lesse then our synnes & misdeedes. Beleuing also, \* y this correction cometh vnto vs (as to the seruantes of God) for amendement & not for our destruction.

**E** Then sayde Othas & the elders vnto Judith: All that thou speakest, is true, and no man can reprove thy wordes. Praye thou for vs nowe therefore vnto God, for thou arte an holy womā, and fearest God. And Judith sayde vnto them: \* Seinge ye knowe, that my wordes are of God, then proue my counsel and denice, yf it be of God: and beseeche God, that he wyl bynne my counsel to a good ende.

Thus haue I deuised: Ye shal stand this nyght before the port, and \* I wil go forth with Abraham my mayden: Praye ye therfore vnto God, that he wyl graunte yousse remembre his people of Isra-

ell within fyue dayes, as ye haue sayd. As for the thyng that I goe in hande withall, aske ye no questions of it, tyll I open it vnto you my selfe: Doe ye nothyng els but praye vnto the Lorde your God for me. Then Othas the prync of the people of Iuda sayde vnto her: Goe thy way in peace, the Lord be wyth the, that we maye be auenged of our enemies. And so they went from her agayne.

### The .ix. Chapter.

The prayer of Judith for the victorie.

**N**owe when they were gone their way, Judith wente into her oratorie, put on an heerde smocke, strowed ashes vpon her head, fel downe before y Lord, & cryed vnto him, saying: O Lord God of my father Simeon, \* which gauest him a swerde for a defence agaynst the enemies y vsed violence & wylfulness & that ransomed y virgin & put her to dishonesty. Thou y gauest their wyues into a pray, & their daughters into captiuite, and al their pray for a spoyle vnto thy seruantes, which bare a zeale vnto the, helpe me wydowe, O Lord my God, I beseeche the. For thou haste done al thinges from the beginning, & loke what thou hast taken in hande and deuised, it came euer to passe. For all thy wayes are prepared, & thy iudgements are done in thy euerlastinge forknowledge. O loke nowe vpon y armies of y Assiriās, lyke \* as it was thy pleasure somtyme to looke vpon the host of y Egipcians, when they beyng weapened, persecuted thy seruantes, & put their trust in their charrettes, horsmen, & in the multitude of their men of warre. But y lookedest vpon their hoooste castinge a thicke darckenes before them: and whē they came into the depe, the waters ouerwhelmed them.

Euen so Lorde let it goe with these, that truste in the power & multitude of their men of warre, in their charrettes, atowes and speares, and knowe not, y thou onely art our God, \* whiche destroyest warres from the begynnyng, and that thou arte the Lorde. O lyfte vp thyne arme nowe lyke as euer from

Dmt. 32. e

Dru. viii. a  
ii. par. 32. f.

Ge. xvi. a  
and. xii. a

Gen. 28. b  
I. Jo. iii. b  
Heb. xii. a

Rom. vi. b  
and. xii. a  
i. Cor. x. a

Ro. viii. b

i. Cor. 14. b  
i. Job. 4. c  
i. Tel. v. a

Judi. vii. b

Gene. 34. b

Gen. xlii. a

Plat. 46. b



# The boke

the beginning, and in thy power bring their power to noughte, cause their myght to fall in thy wrath. They make their boast, & they wyll vnhalowe and defyle thy Sanctuary; and to wast the tabernacle of thy name, and to caste downe the horne of thyne altar wyth their swerde. Byynge to passe (O Lord) that the pryde of the enemy may be cut downe wyth hys owne swearde that he maye be taken with the snare of hys eyes in me, and that thou mayest smite hym with þe lippes of my loue. O geue me a stedfast mynde, that I maye despyse hym and hys strengthe, & that I may destroye hym.

Judit. liii. b.  
and. v. b.  
1. par. 14. c.  
xvi. b. xx. a.  
Judit. 7. a.  
psal. 107. b.

Thys shall byynge thy name an euerlastinge remembraunce (\*yf þe hand of a woman ouerthrowe him. & for thy power (O Lord) standeth not in the power of men, neither haste thou any pleasure in the strenght of horses. There was neuer proude personne that pleased the, but in the prayer of the humble and meke hath thy pleasure bene euer more.

Eccle. 39. a

O thou God of the heauens, thou maker of þe waters, & Lord of al creatures, heare me poore woman, callinge vpon the, and puttinge my trust in thy mercy. \* Remembre thy couenaunte O Lord, & minister wordes in my mouthe, and stablyshe thys deuycce in my heart, that thy house maye continue styll in holynes, and that all the heathen maye knowe and vnderstande, that thou arte God, & þe there is none other but thou.

## The .x. Chapter.

Judit decketh her selfe to go to Holofernes. The blessing þe elders gaue Judit. Holofernes is in loue with Judit.

**A**ND when she had left of crying vnto the Lord, she rose vp from the place, where she had lien flat before the Lord, and called her mayde, went downe into her house, layed the heere clothe frome her, put of the garmentes of her wyddowhode, washed her bodye, annoynted her selfe w<sup>th</sup> precious thynges of swete sauoure, broyded and plated her heere, set an hooie vpon her heade, and put on suche appatell as belonged vnto gladnesse, shippers vpon her fete, armettes, spanges, earynges, synget ryn-

ges, and deckt her selfe wyth al her best aray.

The Lord gaue her also a specyall beuty and fayrenesse (for all thys deckyng of her selfe was not done, for any voluptuousnes or pleasure of the fleshy, but of a righte discrecion and vertue, therefore dyd. the Lord increase her beuty) so that she was excedyng amiable, and wellfaoured in all mens eyes. She gaue her mayde also a botell of wyne, a potte with oyle, potage, cake breade and chese, and wente her waye.

Nowe when she came to the porte of the citie, she founde Olyas and the Elders of the citie wayting there. Which when they saw her, they were astonied, and merueled greatlye at her beuty; neuerthelesse, they asked no question at her, but let her goe, sayinge: The God of oure fathers geue the hys grace, and wyth hys power perfourme all the deuycce of thyne heart: That Ierusalem maye reioyce ouer the, and that thy name maye be in the nombre of the holye and ryghteous. And all they that were there, sayde with one voyce: So be it, so be it. Judith made her prayer vnto the Lord, and went out at the port, she and her mayde.

And as she was goynge downe the mountayne, it happened that about the spyng of the daye, the spyes of the Assyrians, met with her, and toke her, sayinge: Whence comest thou? Or whyther goest thou? She answered: I am a daughter of the Hebrewes, and am fled from them, for I knowe, that they shall be geuen vnto you to be spoyled: Because they thoughte scozne to yelde them selues vnto you, that they myght fynde merce in poure syghte. Therfore haue I deuyled by my selfe after this maner: I wyll go before the prince Holofernes, and tell him all their secrettes, & wyll shewe him, how he may come by them, and wyne them, so that not one man of his host shall perishe.

And when these men had heard her woordes, and considred her fayre face, they were astonied (for they wondred at her excellent beuty) and sayde vnto her: Thou haste saued thy lyfe by synnyng out thys deuyl, & thou woldest come



come downe to oure lorde: and be thou sure, that whan þe comest vnto him, he shall intreate the well, and thou shalt please him at þe hert. So they broughte her into Holofernes pauplion, and told him of her. Nowe when she came in before him, immediately he was ouercome and taken wyth her bewtpe. Then said hys seruantes: who woulde despyse the people of the Jewes, that haue so fayre women: Shoulde we not by reason fyght agaynst them for these? So when Judith sawe Holofernes lpyting in a canopy, that was wrought of purple, sylke, golde, Smaragde and precious stonies, she looked fast vpon hym, and fell downe vpon the earth. And Holofernes seruantes toke her by a gaine, at their lordes commaundement.

The. xi. Chapter.

Holofernes requirerh of Judith the cause of her commyng, which spuerh him a surtell answer.

**H**eu sayd Holofernes vnto her: Be of good chere, & feare not in thyne herte, for I neuer hurt man, þe wold serue Nabuchodonosor the kyng. As for thy people, yf they had not despyled me, I shoulde not haue lyft vp a speare agaynst the. But tel me now, what is the cause that thou art departed from them, and wherfore arte thou come vnto vs.

And Judith sayed vnto him: Syr, vnderstaunde the wordes of thy handmayden: for yf thou wylte do after the wordes of thy handmayden, the Lorde shall byrnyng thy matter to a prosperous effecte. As truely as Nabuchodonosor a lorde of the lande lyueth, and as truely as hys power lyueth, whiche is in the to the punishmente of all men that go wrong, al men shall not only be subdued vnto him thowowe the, but all the beastes also of the felde. for all people speake of thy prudente actquite, and it hath euer bene reported, howe thou onely arte good and myghtye in all hys kyngdome, & thy discrecion is commended in all landes.

**T**he thyng is manifest also, that Achior spake, and it is well knowne, what thou commaundedst to do vnto him. for this is playne and of a suretye, that our God is so wroth with vs

(by the reason of our synnes) þe he hath shewed by his Prophetes vnto the people, how that for their synnes he wil deliuer the ouer vnto the enemy. And for so much as the childe of Israel knowe that they haue so displeased their God, they are sore afrayed of the.

They suffre great hunger also, and for wante of water, they are dead now in a manner. Moreover they are appointed to slaye all theyr cattell, that they may dryncke the blond of them; and are purposed to spende all the holye ornamentes of theyr GOD (which he hath forbydden theym to touche) for corne, wyne and oyle. Seynge now that they do these thynges, it is a playne case, that they must nedes be destroyed. Whyche when I thy handmayden perceaued, I fled from the, and the Lorde hath sente me vnto thee, to shewe thee these thynges. For I thy handmayden worshyppe GOD euen here nowe besyde thee, and thy handmayden shall go forth, and I will make my prayer vnto God, and he shall tell me, when he will rewarde theym theyr synne: then shall I come and shewe the and byrnyng the thowow the middell of Ierusalē, so that thou shalt haue al the people of Israel, as the shepe without a shepherd: there shall not so muche as one dogge barck agaynst the, for these thynges are shewed me by þe prouidence of God: and for so muche as God is displeased with theym, he hath sente me to tell thee the same.

These wordes pleased Holofernes & all his seruantes, which marueled at the wisdom of her, and sayd one to another: there is not suche a woman vpon earthe, in bewtpe and dyscrecyon of wordes. And Holofernes sayde vnto her: GOD hath done wel, that he hath sent the hyther before thy people, that thou mayest geue theym into our handes. And for so muche as thy promysse is good, if thy God perfourme it vnto me, he shall be my God also, and thou shalt be excellent and great in þe court of Nabuchodonosor, & thy name shall be spoken of in all the lande.

The. xii. Chapter.

Holofernes commaunderh that Judith be well intreated. She despyerh licence to go out in the



# The boke

the nyght season to pray, and obtayneth it. Wagao is sente vnto her, to moue her to come in to Holofernes to a banquet, and the cometh. Holofernes is droncken.

**S** Then commaunded he her to goe in, where hys treasure laye, and charged that she shoulde haue her dwellinge there, and appoynted what shoulde be geuen her from hys table. Judith answered him, and sayde: *Gen. 34.* \* As for the meate that thou hast commaunded to geue me, I maye not eate of it as nowe (lest I dysplease my God) but wyl eat of such as I haue brought wyth me. Then sayde Holofernes vnto her: If these thynges that thou hast brought wyth the sayle, what shall we do vnto thee? And Judith sayde: As truly as thou lyuest my lord, thy hand mayden shall not spende all thys, tyll God haue broughte to passe in my hande, the thynges that I haue deuyled.

**S**o his seruautes brought her in to the tent, where as he had appoynted. And as she was goynge in, she despyred that she myghte haue leue to go forth by nyght and before daye, to her praye, er, and to make intercession vnto the Lorde. Then commaunded Holofernes hys Chamberlaynes, that she shoulde go out and in at her pleasure, to praye vnto God those thre dayes.

And so in the nyght season she wente forth into the valley of Bethulia, and washed her selfe in the wel water. Then went she vp, and besoughte the Lorde God of Israell that he woulde prosper her waye, for the deliuerance of hys people. And so she went in, and remained cleane in her tente, tyll she toke her meate in the euynge.

**U**pon the fourth daye it happened, that Holofernes made a costlye supper vnto hys seruautes, and sayde vnto Wagao hys Chamberlayne: Go thy waye, and counsel thys Hebrewesse, that she maye be wylling to consent to kepe companye wyth me. For it were a shame vnto all the Assyrians, that a woman should so laughe a man to scorn, that she were come from hym humbled withall.

Then went Wagao vnto Judith, and saide: Let not the good doughter be as

frayed, to come in to my lord, that she may be honoured before him, & she may eate & drinck wine, & be mery with hym. Vnto who Judith answered: Who am I, that I should say my lord nay: what soeuer is good before his eyes, I shall do it: & loke what is his pleasure, that shall I thyncke well done, as long as I lyue.

**S**o she stode vp, and deckte her self w her apparell, and went in, and stode before hym. And Holofernes herte was whole moued, so that he bent in desyre towards her. And Holofernes sayd vnto her: Dryncke nowe and sytte downe, and be mery, for thou haste founde fauoure before me. Then sayde Judith: Syr, I wyl dryncke, for my mynde is merier to day, then euer it was in al my lyfe. And she toke and ate and dranke before him, the thynges that her mayden had prepared for her. And Holofernes was mery wyth her, and dranke more wyne, then euer he dyd afore in hys lyfe.

## The .xiii. Chapter.

Holofernes slepeth for very dronkenesse, and Judith curtieth of his heade, and goeth therwith to her owne people: of who she is receaued with ioye. They geue thankes vnto God, for the deliuerance. Judith speaketh vnto Achior, whiche marueleth at her feate done to Holofernes.

**N**ow when it was late in the night hys seruautes made hast euery mā to his lodgig. And Wagao shut the chamber doores, and wente hys waye, \* for they were all ouerladen wyth wyne. *Gen. 13.* So was Judith alone in the chamber. As for Holofernes he laye vpon the bed al droncken, and of very dronkenesse fell a slepe.

Then commaunded Judith her mayden, to stande wythout before the doze, and to wayte. And Judith stode before the bed, makynge her prayer wyth teares, and moued her lippes secretly, and sayd: Strengthen me O Lord God of Israell, and haue respect vnto the workes of my handes in thys houre, that thou mayest set vp the cytie of Ierusalem, lyke as thou haste promysed: O graunte that by the I may persourne the thyng, which I haue deuyled thou to the beleue that I haue in the.

And



And when she had spoken thys, she wente to the bedsteade, and lowsed the swerde that hanged vpon it, and drew it oute. Then toke she hold of the heery lockes of his heade, and sayde: Streng then me O Lorde God in this houre: & with that, she gaue him two strokes vp on the necke, and smote off hys heade. Then toke she the canappe awaye, and rolled the dead body asyde. Immediately she gat her forth, and deliuered the head of Holofernes vnto her mayden, and bad her put it in her wallet.

**B** And so these two went forth together after their custome, as though they woulde praye, and so passed by the hoste, and came thorow the balley vnto the porte of the cytie. And Judith cryed a farre of vnto the watchmen vpon the walles: Open the gates (sayde she) for GOD is with vs, whiche hath shewed his power in Israel. And when they hearde her voice, they called the elders of the cytye together. And they came all to mete her, lytle & great, yong and olde, for they thoughte not that she shoulde haue come so soone. So they lyghted candels, and gathered aboute her euerychone: but she went vp into an hye place, and caused silence to be proclaimed.

**C** When euery man now helde his tong, Judith sayd: O prayse the Lorde oure GOD, for he hath not dyspyssed, nor forsaken theym, that put theit in hym: and in me hys handmaiden he hath performed his mercye, whiche he promysed vnto the house of Israel: yea, in my hande this same nighte hath he slayne the enemy of his people.

And with that she toke forth þe head of Holofernes oute of the wallet, and shewed it theym, sayinge: Beholde the heade of Holofernes the captayne of þe Assyrians, and this is the canapp, wherein he laye in his dronkenes: where the Lorde oure God hath slayne him by the hande of a woman.

But as truly as the Lorde lyueth, his Angell hath kepte me, goynge thither, remaininge there, and comynge hither agayne from thence. And the Lorde hath not suffred me hys hande, mayden to be defyled, but without any filthynes of synne hath he brought me

agayne vnto you: & that w great victorie, so that I am escaped, and ye deliuered. O geue thankes vnto him euerychone, for he is gracious, & his mercye endureth for euer

Isa. xli. a.  
and. xlii. b

So they praysed the Lorde altogether, and gaue thankes vnto him. And to her they sayde: The Lorde hath blessed the in his power, for thorow thee he hath brought our enemyes to nought. And Ozias the chief ruler of the people of Israel, sayde vnto her: Blessed arte thou (O doughter of the Lord the hygh God,) aboue all women vpon earth.

Blessed be the Lorde, the maker of heauen and earth, whiche hath gyded the a right to woude and to finite of the heade of the capitayne of oure enemyes. For this daye he hath made thy name honourable, that thy prayse shall neuer come oute of the mouthe of men, whiche shall alwaye remember þe power of the Lorde: seynge thou hast not spared thyne own selfe, but put the in iopardy, consyderynge the anguish and trouble of thy people, and so haste helped theyr tal before God our Lord. And all the people sayde: Amen, Amen.

Achior also was called, and he came. Then sayd Judith vnto him: The god of Israel vnto whom thou gauest witnesse, that he woulde be auenged of hys enemyes, euen he hath thys nyght thorow my hande synpten of the heade of al the vnfaythful. And that thou mayest see that it so is, behold, this is þe head of Holofernes, which in hys presumptuous pryde dyspyssed the God of the people of Israel, and threatened the wyth destruction, sayinge: \*whē the people of Israel is taken, I shall cause the also to be styckte with the swerde. When Achior sawe Holofernes heade he fell dwone vpon his face to the ground for very anguish and feare, so þe he swowned wythall. But after that he was come agayne to hym selfe, he fell downe before her, and praysed her, sayinge: Blessed arte thou of thy God in all the tabernacles of Jacob: for al the people that heare of thy name, shall prayse the God of Israel because of the.

Judit. 6. a.

The. xliii. Chapter.

The counsel of Judith. Achior being an heathen man, turneth to God. The Assyrians are  
E. ii. afrayed



# The booke

afrayed of the Jewes.

**J**udith said vnto all the people. Brethren heare me. Stick vp this hed vpon our wales, & when the Sūne aryseth, take euery man his weapen, and fal out violently: not as though ye would go besyde thē, but to renne vpon thē, with violence. When the spies in the tentes se this, they shal of necessity be compelled to fle backward, & to raise vpon theyr captayne to the battayle. So when their captaynes come into Holofernes paylton, and fynde the dead body wrapped in the blod, fearfulness shal fall vpon thē: & when ye perceaue that they fle, folow thē without all care, for God shal delpyer them vnto you, to be destroyed.

Then Achyoz seynge the power of God which he had shewed vnto y<sup>e</sup> people of Israel, fel of fro his heathen belefe, & put his trust in God, & let hym self be circūcised: & so was he nombred among y<sup>e</sup> people of Israel, he & all hys posterite vnto this daye.

**N**ow as soone as it was daye, they sticke vpon Holofernes heade vpon the walles, and euery man toke his weapen, and so they wente oute wyth an horrible crye. When the spyes sawe that, they ranne vnto Holofernes tent. And they that were within y<sup>e</sup> tent, came before hys chambze, and made a great rushing to wake him vp, because they thought with the noyse to haue rased him. For there durst not one of the Assyrians knocke, go in, or open.

But when the captaynes and princes and all the chefe in the kynge of the Assyrians hooſte came together, they sayd vnto the chamberlaynes: Go your waye in, and wake hym vp, \* for the myse are crepte out of theyr holes, and dare prouoke vs vnto battayle.

**T**hen went Agao into his chamber, stode before the bedde, and clapped with his handes, for he thought he had bene slepyng with Judith.

But when he had hekened perfectly with hys eares, and coulde perceaue no sterenge, he went nyet to the bedde, and lyfte it vp, and then sawe he the deade bodye of Holofernes lyeng there

wythout a heade, wel-tred in his bloud vpon the earth. Then cryed he wyth a loude voyce, and with wepyng rent his clothes, and went into Judithes tente, and founde her not: And so he leapt out vnto the people, and sayde: one woman of the Jewes, hath broughte all Nabuchodonosors people to shame. For lo, Holofernes lyeth vpon the ground, and hath no head.

When the chefe of the Assyrians hooſt hearde that, they rente theyr clothes, and there fel an intollerable feare and trembling vpon them, so that their myndes were soze afrayed. And there was an excedyng greate crye in the whole hooſt.

## The .xv. Chapter.

The flyght of the Assyrians. The pursute of Israel after them. Israel becommeth ryche, by the spoyles of the Assyrians. Judith is prayſed of Joachim and of the people.

**N**ow when al the hooſt heard that Holofernes was headed, theyr mynde and counsel fell from them: and suche a feare came vpon them, that they vnder-toke to defende theym selues by flyeng away: one spake not to another, but hāged downe their heades, lest al behynd them, & made hast to escape fro the hebrues: for they heard, y<sup>e</sup> they were hastyng to come after with their weapens, and so they fled by the waies of the fel-des, and thorowe all the sote pathes of the dales.

And when the children of Israel saw that they fled, they folowed vpon thē, and went downe with trompettes, blowyng and makyng a great crye after them. As for the Assyrians, they had no order, and kepte not them selues together, but fled their waye. Neuerthelesse the children of Israel fell vpon them with one company and order, and dyscomfyted as many as they myght get. And Olias sent messaungers vnto all the cyties and countrees of Israel.

So al the regiōs and euery citie set out their best men after thē in harnes, and smote them with the swearde, tyll they came to the vttemost part of their borders. And the other that were in Bethulia came into the tentes of the Assyrians,



Assyrians, alid toke all that they which were fled had left behynde theym, and so they founde great good. And they þ came againe to Bethulia from the battayle, toke with them suche thinges as had bene theirs: there was no nombze of the catell, and of all costlye Jewels, so that from the lowest vnto the hyst, they were all made riche of the spoyles of theym. And Joachim the hys pꝛest at Ierusalem, came to Bethulia wyth all the Elders, that they myghte see Judith.

**C** Nowe when she came out vnto the, they beganne all to pꝛapse her with one voyce, sayinge: thou worshyppe of the cyte of Ierusalem, thou ioye of Israel, thou honoure of oure people, thou hast done manly, and thy hearte is comforted, because thou hast loued, clenelynesse and chastyte, and hast knowen no manne but thyne owne husbände: therefore hath the hande of the Lorde comforted the, and blessed shalt thou be for euer. And all people sayde: so be it, so be it.

In thyrtye dayes coulde the people of Israell scarce gather vp the spoiles of the Assyrians. But all that belonged vnto Holofernes, and had bene his, specially (whether it were of golde, of syluer, pꝛecyous stones, clothynge and all ornamentes) they gaue it vnto Judith. And al the people reioysed, both wemē, maydens, and yonge people, with pyppes and harpes.

#### ¶ The. xvi. Chapter.

The song of Judith for the victorie. After the victorie obtayned, the people cometh to Ierusalem, to worshyp and pꝛapse God.

**A** Then songe Judith this song vnto the Lorde: Begynne vnto the Lorde vpon the tabzettes, synge vnto the Lorde vpon the cymbales. O synge vnto hym a newe songe of thankesgeuyng, be ioyfull and call vpon his name. \* It is the LORDE that destroyeth warres, euen the LORDE is his name. Whiche hath pitched hys tentes in the midst of his people, that he myght delpue vs from the hand of all our enemyes. Thus came out of the mountaynes in the multitude of hys strength. \* His people stopped the water brokes, & their hoxses couered þ va-

leis. He purposed to haue bzent þp my land, & to slay my yonge mē w the sword.

He wolde haue caried away my children and virgyns into captiuite, but þ almyghty Lorde hurte him, and deliuered hym into the handes of a womā, whiche brought him to confusyon. For their myghte was not destroyed of þ yonge menne. It was not the sonnes Titan that slewe hym, neyther haue the great gyautes set theym selues agaynst him: but Judith the doughter of Merari wyth her sayze betwye hath discomfyted him, and broughte hym to nought. For she layed away her wydowes garment, and put on the apparel of gladnesse in the reioysynge of the children of Israell. She anoynted her face, and bounde þp her hearte in an hooue, to begyle him. Her slippers caught hys eyes, her bewty captiuated his mynde, with the sword smote she of his neck. The Persians were astonnished at her stedfastnesse, and the Medes at her boldnesse. Then howled the armyes of the Assyrians, when my symple appeared, dy of thyrt. The sonnes of the doughters haue pearled the thow, and slayne them as fugityue children: they perished in the battayle, for the very feare of the Lorde my GOD. Lette vs synge a songe of thankesgeuyng vnto the Lorde, a newe songe of prayse wyll we synge vnto our God. Lorde, Lorde, thou art a great GOD, myghtie in power, whom no man maye ouercome. All thy creatures should serue the: for \* thou spakest but the word, and they were made: thou \* sentest thy spyte, and they were created, and no man can withstande thy voyce. The mountaynes shall moue from the foundations with þ waters, the stony rockes shall melt before þ lyke waxe. But they that feare the: shall be great in the in all thinges. Wo vnto the people that ryle vp agaynst my generacyon, for the Almyghty Lorde wyll auenge him selfe of them, and in the daye of iudgement wyll he byset theim. For he shall geue fyre & wormes into their flesh, that they may burne and fele it for euermore.

After this it happened, that after the victorie all the people came to Ierusalem, to geue praise and thankes vnto

EE.iii. the

Genes. 1.2.  
10 Cal 32. 8.  
Ipsa. 104. 0

Ps. 46. 6.

Judit. 7. c.



# The rest of the booke

2 Reg. 8. b.  
Judith. 13. b.

the Lorde. And when they were purified, they offered all their bzent sacrifices and they promysed offerynges. And Judith offered al Holofernes weapons, and al the Jewels, that the people had geuen her, and the canapp that she toke from his bed, \* and hanged them vp vnto the Lorde. The people was ioyfull, as the vse is: and thys ioye by reason of the victorie, with Judith, endured thre monethes.

So after these dayes euery manne went home agayne, and Judith was in great reputacyon at Bethulia, a righte honourably taken in al the lande of Israel. Vnto her vertue also was chastitie ioyned, so that after her husband Manasses dyed, she neuer knewe man all the dayes of her lyfe. Upon the hye solempne dayes she went out w great worshyppe. She dwelte in her husbandes house an hundzeth and fyue yeares, and left her handmayden fre, & dyed, & was buried beside her husbände in Bethulia. And all the people mourned for her seuen daies. So long as she lyued, there was none that troubled Israel, & many yeares also after her death.

The daye wherein this victorie was gotten, was solemply holden, and rekened of the Jewes in the nombze of the holy dayes, and it is yet greatly holden of the Jewes euer sence, vnto this day.

The ende of the booke  
of Judith.

## The rest of the

Chapters of the booke of Esther,  
which are nether foude in the  
Hebzeue, nor in y Chaldee.

The dreame of Mardocheus.

The. xi. Chap. after the Lastie.



Mardocheus the son of Jair, the sonne of Semei, y sonne of Cisai of y trybe of Ben Jamin, a Jewe: whiche had hys dwellynge in Susis, a manne of great reputacion, & excellent among al

the y were in the kinges court. (Neuer theles he was one of y prisoners, \* who had carped awaye fro Jerusalem vnto Babilon w Jechonias the king of Iuda.) In the second yeaere of the raigne of great Artaxerxes in the first daye of the moneth Nisan, had thys Mardocheus suche a dreame: He thoughte he herde a great tempest, horrible thonder clappes, earthquakes, and greate vproute in the lande: and that he sawe. ii. great dragons, ready to fyghte one agaynst another. Their crye was great. At the whiche roating and crye al heathen were vp, to fight agaynst y cruell people. And y same day was full of darcknes and very vncleare, full of trouble and anguysh, yea, a great fear: fulnes was there in all the lande. The rightuous were amased, for they feared y plage & euell y was deuyled ouer the, & were at a pointe with the selues to dye. So they cryed vnto God: & whyle they were cryeng, the lytle well grew in to a great riuer & into many waters. And wthat it was day, & the sunne rose vp againe. And the lowly were exalted, and deuoured the glozious & proude.

Nowe when Mardocheus had sene this dreame, he awoke, and mused stedfastlye in his heart, what God wolde do: and so he desyred to knowe all the matter, and hys wynde was therupon vntyll the nyghte.

The. xli. Chapter.

Mardocheus uttereth the treason deuised against the king, & is therfore rewarded of him.

At the same tyme dwelt Mardocheus with Bagatha and Tares the kynges chamberlaynes and porters of the palace. \* But when he heard their deuise, and had dyligently consydered their ymaginacyons, he perceaued that they went about, to laye their cruell handes vpon the kyng Artaxerxes: and so he certifyed the kyng therof. Then caused the kyng to examen the two gelded with tormentes. And when they had graunted it, they were put to death.

This the kyng caused to be put in the cronicles for an euerlastyng remembrance, and Mardocheus wrote vp the same matter. So the kyng com



**B** commaunded that Harbocheus shuld do serupce in the courte, and for thys fapthfulnesse of hys, he gaue hym a reward. But Aman the sonne of Amadathu the Agagite, whiche was holden in greate honoure and reputacon in the Kinges courte vnder toke to hurt Harbocheus and his people, because of the two chamberlapnes that were put to death.

**The. xlii. Chapter.**

The coppe of the letters of Artaxerxes agaynst the Jewes. The prayer of Harbocheus.

**De. l. a. ar. 16. a.** **H**e great king Artaxerxes which trauerneth from India vnto Ethiopia, ouer an hundreth and seuen and twentye landes, sendeth hys frendly salutacion vnto all the Princes and debtyes of the countrees, whiche be subiecte vnto his dominion.

When I was made **L O R D** Couer in all ye people, and hadde subdued the whole earthe vnto my domynyon, my mynde was not with crueltye & wrong to exalte my selfe by the reason of my power: but purposed wyth equitie alwaye and gentylnesse, to gouerne those that be vnder my iurisdiction, and wholy to set the in a peaceable lyfe, and thereby to bynge my Kyngdome vnto tranquillitie, that men might safely go thorowe on euerye syde, and to renue peace agayne, whiche all men desyre.

**B** Nowe when I asked my Counsellers howe these thynges myght be brought to a good ende, there was one by vs, excellent in wysedome, whose good wyll, truely, and fapthfulnesse hath oft bene shewed and proued (whiche was also the pryncypall and next vnto the king) Aman by name: whiche certifyed vs, howe that in all landes there was crept in a rebellious folke, that made statutes and lawes agaynst all other people, and haue alwaye despyed the proclaimed commaundementes of Kinges: and how that for this cause it were not to be suffred, that suche rule should continue by you and not to be put downe.

**C** Seynge nowe we perceaue the same, that thys people alone are contrary vnto euery man, vsynge straunge and other maner of lawes, and wythstande oure statutes and daynges, and go a-

boute to stablish the shrewd matters, that oure Kyngedome shoulde neuer come to good estate, and stedfastnesse: Therefore haue we commaunded, that al they that are appoynted in wytyng and shewed vnto you by Aman (whiche is ordered and set ouer all oure busynes, and the mooste pryncypall nexte vnto the Kyng, and in maner as a father) shall wyth theyr wyues and chyldren be destroyed and rooted oute wyth the swearde of theyr enemyes and aduersaries: and that there shall be no mercy shewed, and no man spared. And thys shall be done the. xlii. daye of the moneth (called Adar) of thys yeate, that they whych of old (and nowe also) haue euer bene rebellious, maye in one daye wyth violence be thrust downe into the hell, to the intente that after this maner, our Emppre maye haue peace and tranquylite.

**B** But Harbocheus thought vpon all the worckes and noble actes of the Lorde, and made his prayer vnto hym, sayinge: O Lorde, Lorde, thou valesant and almyghtie kyng (for all thynges are in thy power, and yf thou wylt helpe and deliuer Israel, there is no man that can withstande nor let the: for thou hast made heauen and earth, and what wonderous thyng so euer is vnder the heauen: thou arte Lorde of all thynges, and there is no man, that can resist the O Lorde.) Thou knowest all thynges, thou wotest Lorde, that it was nether of malice, nor presumption, nor for any desyre of gloze, that I wold not bowe downe my selfe nor worshyppe yonder proude presumptuous Ama (for I woulde haue bene content, and that wyth good wyll, yf it myght haue done Israel any good, to haue kynt euen his fote steps) but that I dyd it, because I woulde not set the honoure of a man in the steade of the gloze of God, and because I woulde worshyppe none but only the my **L O R D**. And this haue I done in no pryde nor presumption.

**C** And therfore O Lorde thou God & kyng, haue mercy vpon thy people for they ymagin howe they maye bynge vs to nought, yea, their mynde and desyre is to destroye and to ouerthrowe the people, that haue euer bene thyne



# The rest of the booke

inheritance of olde. **O** despise not thy porciō, which thou hast deliuered and brought out of Egypte for thyne owne selfe. Heare my prayer, and be merciful vnto thy people, whome thou hast chosen for an heritage vnto thy selfe. Turne our complaynte and sorow into ioye, that we maye lyue **O** Lorde, and prayse thy name. **O** Lorde, suffre not the mouthes of them that praise the, to be destroyed.

All the people of Israel in lyke maner cryed as earnestly as they coulde vnto the Lorde, for theyr death and destruction vpon thode before their eyes.

## The. xiii. Chapter.

The prayer of Esther for the deliuerance of her and her people.

**Q**uene Esther also beyng in the battayll of death, resorted vnto the Lorde, layed away her glorious apparel, and put on the garments that serued for syghyng and mournyng. In y<sup>e</sup> stead of precious oymment, she scattered ashes and donge vpon her head: and as for her body, she humbled it, & brought it very lowe. All the places where she was wonte to haue ioye afore, those filled she with the hearte that she plucked out of her selfe. She prayed also vnto the Lord God of Israel with these wordes.

**O** my Lorde, thou onely art our kynge, helpe me desolate woman, which haue no helper but the, for my myserye and destruction is harde at my hande.

Deut. xlii. and. vii. d

\* fro my youth vp I haue heard oute of the kindred of my father, that thou tookest Israel from among al people (and so haue our fathers of their fore elders) that they shoulde be thy perpetuall inheritance, and loke what thou dydest promise them, thou hast made it good vnto them.

**B**owe well Lorde, we haue synned before the, \* therfore haste thou geuen vs in to the handes of our enemies, because we worshipped their gods. Lorde thou art ryghtuous. Neuertheles it satisfieth theym not, that we are in bytter and heuy captiuite and oppressed amonge them, but thou hast layed theyr handes vpon the handes of their gods: so that they begyn to take awaye, the thyng that thou wyth thy mouth

hast ordered and appoynted: to destroy thyne inheritance, to shut and to stop the mouthes of theym that prayse thee, to quench the glory and worshyppe of thy house and thyne aulter, and to open the mouthes of the heathen, that they maye prayse the power and vertue of y<sup>e</sup> goddes, and to magnifye the fleshye kynge for euer.

**O** Lorde geue not thy scepter vnto them that be nothyng, lest they laughe vs to scorne in oure myserye and fall: but turne their deuyce vpon theym selues, and punyssh him, that hath begon the same ouer vs, and sette hym to an example. Thyncke vpon vs **O** Lorde, and shewe thy selfe in the tyme of oure dytresse and of our trouble. Strengthen me **O** thou kynge of Goddes, thou Lord of al power, \* geue me an eloquent and pleasaunt speache in my mouth before the Lorde. Turne his hert into the hate of our enemye, to destroye hym, and all suche as consent vnto him. But deliuer vs wyth thy hande, and helpe me desolate woman, which haue no defence nor helper but onely the. Lorde thou knowest al thynges, thou wotest that I loue not the glory and worshyppe of the vnyghtuous, and that I hate and abhorre the bed of the vncircumcised and of al heathen.

Eccl. 4. c. Jerem. l. a

**T**hou knowest and wotest my necessity, that I hate y<sup>e</sup> token of my premyence and worshyp, whiche I beare vpon my head, what tyme as I must shewe my selfe and be sene, and that I abhorre it as an vncleane cloth, & that I weare it not when I am quyet and alone by my selfe. Thou knowest also that I thy hande mayden haue not eaten at Amās table, & that I haue had no pleasure nor delite in the kynges feast, that I haue not droncke the dynckofferthynges, and that I thy hand mayden haue had no ioye sence that daye that I was brought hyther, vnto this day, but ouerlie in the **O** LORDE. **O** thou GOD of Abraham, **O** thou myghty GOD aboue all, heare the voyce of theym, that haue none other hope, and deliuer vs out of the hande of the wycked, and deliuer me out of my feare.

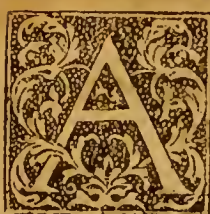
## The. xii. Chapter.

Harbocheus



Mardocheus moueth Hester to go in to the kynge, and make intercession for her people, and he performeth his request.

De. ii. v. a.



And vpon the thyrde day it happened, that Hester layed away þe mourning garmentes, and put on her glorious apparell, and deckte her selfe goodlye (after that she had called vpon God, which is the beholder and Sauour of all thinges) toke two maydes with her: vpon the one she leaned her selfe, as one that was tender: the other folowed her, and bare the trayne of her best robe. The shyne of her bewtye made her face rose coloured. The similitude of her face was cherfull and amiable, but her herte was sorowfull for greate feare. She wente in thowow all the doores, and stode before the kynge. The kynge sat vpon the trone of his kingdome, and was clothed in his goodlye aray, all of gold, and set with precious stones, and he was very terrible. He lyfte vp his face, that shone in the clearenes, and looked grimly vpon her. Then fell the Quene downe, was pale and faynte, leaned her selfe vpon the heades of the mayde that wente with her.

B  
Gen. xii. a.

Neuertheles God turned the kynge's mynde, that he was gentle, that he leapt out of hys seate for feare, and gat her in his armes, and helde her vp tyll she came to her selfe agayne. He gaue her longynge wordes also, and sayde vnto her: Hester, what is the matter? I am thy brother, bee of good cheare, thou shalt not dye: for our commaundement toucheth the commons not the. Come nye. And with that he helde vp his golden wand, and layde it vpon her necke and embraced her frendelye, and sayde: talke with me. Then sayde she: I sawe the (O Lorde) as an angell of God, and my harte was troubled for feare of thy maiestye and clearenesse. For excellent and wonderfull art thou (O Lorde) and thy face is full of amytie. But as she was thus speakynge vnto him, she fell downe agayne for fayntnes: for the whiche cause the kynge was afrayed, and all hys seruantes comforted her.

Gen. xii. a.  
11. 12. 13. c.

The xvi Chapter.

The Copy of the letters of Artaxerxes, wherby he reuoketh those which he sent forth.



The greake kynge Artaxerxes, which raygueth from India vnto Ethiopia ouer an hundred and xxvii. landes, sendeth vnto the princes and rulers of the same landes, such as loue hym, hys frendly salutacyon. There be many that for the sondrye frendshippes and benefytes whiche are dyuerfly done vnto the for theyr worshyppe, bee euer the more proude and hye minded, and vnder take not onely to hurte our subiectes (for plenteous benefytes may they not suffer, and begynne to ymagyn some thing agaynst those that do them good, and take not only all vnthankfulnes awaye from meyne) but in pryde and presumption (as they that be vnmyndefull and vnthankfull for the good dedes) they go aboute to escape the iudgement of God, that seyth all thynges, which (iudgement) hateth and punyssheth all wyckednes. It happeneth oft also, that they which be set in office by the hyper power, and vnto whome the busines and causes of the subiectes are comyncted to be handled, waxe proude, and desyle them selues with shedding of innocent bloud, whiche byngeth them to intollerable hurte. Whiche also with false and deceitfull wordes and with lying tales, disceau and betray the innocent goodnes of princes.

Now is it profytable and good, that we take hede, make search therafter, and consyde, not only what hath happened vnto vs of olde: but the shamefull, vn honest, and noysome thynges, that the debtyes haue now taken in hande before our eyes: and therby to beware in tyme to come, that wee maye make the kyngdome quiete and peaceable for all men, and that we myghte some tyme drawe it to a chaunge: and as for the thyng that now is present before our eyes, to withstande it, and to put it downe, after the most frendly maner.

\* What tyme now as Aman the sonne of Amadathu the Macedonian (a stranger verely of the Persians bloud, a far from our goodnes) was come in among vs as an aleaunte, and had optayned the frendshyp that we beare towarde all people, so that he was called our father, and had in hys honoure of euerye man,

De. iii. a.

EE. v.

as



# The boke.

As the nexte and principall vnto the kynge, he could not forbeare him selfe from hys pryde, hath undertaken not only to robbe vs of the kyngdome, but of our lyfe.

**C** With many folde dysceat also hath he desyred to destroy Haradocheus our helper and preseruet, whiche hath done vs good in all thynges: and innocent Hester the lyke partaker of oure kyngdome, with all her people. For his mind was (when he had taken them out of the waye, and robbed vs of them) by this meanes to translate the kyngdome of Persians vnto them of Macedonia. But we fynde, that the Jewes (whiche were accused of the wycked, that they myght be destroyed) are no euell doers, but vse reasonable and righte lawes: and that they be the children of the most hye luyng God, by whome the kyngdome of vs and our progenitours hath bene well ordred hitherto. Wherefore, as for the letters and commaundementes, that were put forth by Aman the sonne of Amadathu, ye shall do well, yf ye holde them of none effecte: for he that set them vp and inuēted them, hangeth at Susis befoze the porte, with all hys kynred, and God (whiche hath all thynges in his power) hath rewarded hym after hys deseruyng.

**D** And vpon this ye shall publysh and set vp y<sup>e</sup> copy of this letter in all places, that the Jewes may frely and without hynderaunce holde them selues after theyr owne statutes, and that they may be helped, and that vpon the .xiii. day of the .xii. moneth Adar, they may be auenged of them, whiche in the tyme of their angurthe and trouble, woulde haue oppressed them. For the God that gouerneth al thynges, hath turned to ioye the daye, wherin the chosen people shoulde haue perished.

Moreover, among the hye solempne dayes that ye haue, ye shall holde this day also with all gladnesse: that nowe and in tyme to come, this daye maye be a remembraunce to good, for al such as loue the prosperity of the Persians: but a remembraunce of destruction to those that be seditious vnto vs.

All cytyes and landes that do not this, shall horribly perishe and be de-

stroyed with the swerde and fyre, and shall not onely be nomore inhabited of men, but be abhored also of the wilde beastes and foules.

**C** The ende of the reast of the boke of Esther.

## The boke of wisdom.

**C** The fyrst Chapter.

How we ought to search and enquire after God and who be those that fynde him. Of the holpe good. We ought to stepe frome backsytyng and murmuring. &c.



**S**et poure affection vpon wysdome, ye that be Judges of the earth. Haue a good opinion of the Lord, and seke him in the singlenesse of herte. \* For he wyll

be fownde of them that tempte hym not, and appeareth vnto suche as put theyr truste in him. As for frowarde thoughtes, they seperate from God, but vertue (if it be allowed) resourmeth the vnwise. And why? wysdome shal not entre into a frowarde soule, nor dwell in the bodye that is subdued vnto synne. For the holy gooste abhorreth fawned nourtoure, and withdraueth hym selfe from the thoughtes that are withoute vnderstandyng: and where wyckednes hath the upper hande, he flyeth from thence. \* For the spirite of wysdome is luyng, gentle and gracypous, and wyll haue no pleasure in hym that speaketh euell with hys lippes. For God is a wytnesse of hys reynes, a true searcher oute of hys herte, and an hearer of his tonge. \* For the spirite of the Lorde fylleth the round compassse of the worlde, and the same y<sup>e</sup> vpholdeh all thynges, hath knowledge also of the voyce.

Therefore he that speaketh vntygh, & tuous thynges, can not be hyd, \* nether may he escape the iudgemēt of reprove. And why? inquisycion shalbe made for the thoughtes of the vngodly, and the reprove

u par. xv. a

Eala. v.

Eccl. vi. a  
Jer. xlii. b  
Acta. vii. c

3 Re. ii. g.  
Mat. vi. a.  
Heb. iii. b.



reporthe of hys wordes shall come vnto God, so that his wickednes shall be punished. For the eare of gelousie heareth all thynges, and the noyse of the grudgynges, shall not be hydde. Therefore beware of muturynge, whiche is nothyng worthe, and refrayne your tongue from sleaunders. \* For there is no worde so darcke and secrete, that it shall go for nought: and the mouth that speaketh lies, slayeth the soule,

Luke. xii. a

Note

Deu. xlii. s.

**C** Seke not your owne death in the course of your lyfe. \* Destroye not your selues thorow the workes of your owne handes. For God hath not made death, nether hath he pleasure in the destruction of the lyfynge. For he created all thynges, that they myght haue their beinge: yea, all the people of the earth hath he made that they shoulde haue health, that there shoulde be no destruction in them, and that the kyngdome of hell shoulde not be vpon earth (for rightuousnes is euerlasting and immortal, but vnrighuousnes bringeth death.) Nevertheless, the vngodly call her vnto them both with wordes and workes, and while they thynke to haue a friend of her, they come to nought: for the vngodly that are confederate with her and take her parte, are worthy of death.

Note

Death

of Confessors

## The. ii. Chapter.

The imaginations and despyres of the wicked, and their counsell against the fawthfull.

Job. vii. e  
Mat. xxi. t  
Luk. xii. d



**L**et the vngodly talke and imagin thus among them selues (but not right): \* The time of our lyfe is but shorte and transitory, and when a man is once gone, he hath no more soye nor pleasure, nether know we any man that turneth agayne from death: for we are borne of nought and we shall be hereafter as though we had neuer bene. For our brethe is as a smoke in our noses, trelles, and the wordes as a sparcke to moue our herte. As for our bodye, it shall be verie ashes that are quenched, and our soule shall vanishe as the softe ayre. Our lyfe shall passe awaye as the trace of a cloude, and come to nought as the myst that is dryuen awaye with the beames of the Sunne, & put downe with the heate therof. Our name also

shall be forgotten by lytle and lytle, and no man shall haue our workes in remembrance.

\* For our tyme is a very shadow that passeth awaye, and after our end there is no returnynge, for it is fast lealed, so that no man can open it agayne. \* Come on therefore, let vs enioye the pleasures that there are, and let vs soone vse the creature lyke as in youth. We will fill our selues with good wyll and opynmente, there shall no floure of the tyme goo by vs. We will crowne our selues with roses afore they be withered. There shall be no fayre medowe, but our luste shall goo thorow it. Let euery one of you be partaker of our voluptuousnes. Let vs leaue some token of our pleasure in euery place, for that is our porcyon, els get we nothinge. Let vs oppresse the poore rightuous, let vs not spare the wyddow nor old man, let vs not regard the heades that are grave for age. Let the lawe of vnrighuousnes be our auctoritie, for the thyng that is feble is nothyng worthe. Therefore let vs defraude the rightuous, and why? he is not for our profyte, yea, he is cleane contrary to our doynges. He checketh vs for offendynge against the lawe, and sleaundreth vs as transgressours of all nourtur. He maketh his booste to haue the knowledge of God, yea, he calleth him selfe Gods sonne. \* He is p bewarder of our thoughtes: \* It greueth vs also to loke vpon hym, for hys lyfe is not lyke other mennes, hys wayes are of another fashyon. He counteth vs but bayne personnes, he withdraueth hym selfe from our wayes as from fylthynesse: he commendeth greatly the latter ende of the lust, and maketh his boaste that God is hys father. Let vs se then if his wordes be true, let vs proue what shall come vpon hym: so shall we knowe what end he shall haue. \* For yf he be the true sonne of God, he will receaue hym and deliuer hym from the handes of his enemyes. \* Let vs examen him with despitiful rebuke and tormentynge, that we may knowe his dignite and proue his patience. Let vs condemne hym with the mooste shamefull deathe: for lyke as he hath spoken, so shall he be rewarded.

B  
par. xxi. s

Ps. xxi. b.  
and. 56 d.  
Sap. v. b.

Note

C

Note

Job. vii. a  
Esa. lvi. a

No

D  
Ps. xxi. a  
Mat. 27. c

Iere. xl. b.

Suche



# The boke.

Such thinges do the vngodly putte  
gyn, and go astraye, for theyr owne wic-  
kednes hath blinded them. As for the  
mysteres of God, they vnderstand the  
not: they nether hope for the rewarde of  
ryghtuousnesse, nor regarde the wor-  
thyppes that holye soules shall haue. For  
God created manne to be vnderstoyde,  
yea, after the ymage of his owne lyck-  
nesse made he hym. \* Neuerthelesse tho-  
rowe enuie of the deuell came deathe in  
to the world, and they that holde of his  
syde, do as he doth.

## The.iii. Chapter.

The conseruation and assurance of the rightwys.  
The rewarde of the faythfull.

**B**ut the \* soules of the  
rightuous are in y hand  
of God, and the payne of  
death shall not touch the  
\* In the syght of the vn-  
wise they appeare to die,  
and their end is taken for very destruc-  
cion. The waye of the rightuous is  
iudged to be bitter destruccion, but they  
are in reste. And though they suffre  
paine before men, yet is theyr hope ful  
of immortalite. They are punished but  
in few thynges, neuerthelesse in manye  
thynges shall they be wel rewarded. For  
God proueth them, and synneth them mete  
for hym selfe: yea, as the golde in the for-  
nace dothe he trye them, and receaueth  
them as a brente offerynge, and when  
the tyme commeth they shall be looked  
vpon.

\* The ryghtuous shall thynne as the  
sparkes that renne thorow y red bushe.  
\* They shall iudge the nacions, and haue  
dominion ouer the people, and theyr  
Lorde shall raygne for euer. They that  
put theyr trust in him, shall vnderstand  
the trueth, and suche as bee faythfull,  
wyl agree vnto him in loue: for his cho-  
sen shall haue gyftes and peace. \* But  
the vngodly shall be punished according  
to theyr owne ymaginacions, for they  
haue despyled the ryghtuous, and for-  
saken the Lorde.

Who so despiseth wysdome and nur-  
ture, he is vnhappie, and as for the  
hope of suche, it is but vayne, theyr  
laboures vnfrutfull, and theyr workes  
vnprofytable. Theyr wyues are vn-  
discrete, and theyr chyldren mooste vn-

godly. Theyr creature is cursed. Bles-  
sed is rather the baren and vnderfyled,  
which hath not knowen the synfull bed:  
he shall haue frute in the rewarde of the  
holye soules. \* And blessed is the gelded,  
which with his handes hath wroughte  
no vnrighuousnesse, nor ymagyned  
wycked thynges agaynst God. For vn-  
to hym shall be geuen the speciall gyfte  
of faythe, and the mooste acceptable por-  
cion in the temple of God. For glori-  
ous is the frute of good labour, and the  
rote of wysdome shall neuer fade away.  
As for the chyldren of aduouters, they  
shall come to an end, and the seede of an vn-  
righteous bed shall be roted oute. And  
though they lyue longe, yet shall they be  
nothyng regarded, and theyr last age shall be  
without honour. Yf they dye hastily, they  
haue no hope, neither shall they be spokē  
to in the daye of knowledge. For horri-  
ble is the deathe and ende of the vn-  
rightuous.

## The.iiii. Chapter.

Of the chaste generacion of the faythfull, and of  
theyr felicitye. Of the deathe of the rightuous, and  
of the condemnation, of the vnfaythfull.

**H**ow fayre is a chaste  
generacion with ver-  
tue. The memoriall  
therof is immortal,  
for it is knowen with  
good men. Whe it is  
present, men take ex-  
ample there at: and yf it go awaye, yet  
they desyre it. It is allwaye crowned  
and holden in honour, and wynneth the  
rewarde of the vnderfyled battayll. But  
the multitude of vngodlye chyldren is  
vnprofytable, and the thynges that are  
planted with whoredome, shall take no  
depe rote, nor laye any fast foundation.  
\* Though they bee grene in the braun-  
ches for a tyme, yet shall they be shaken  
with the winde for they stande not faste,  
and thorow the vehemency of y winde  
they shall be roted out. For the vnperfect  
branches shall be broken, theyr frute  
shall be vnprofytable and sower to eate,  
yea, mete for nothyng. And why al the  
chyldren that are borne of the wycked,  
must beare recorde of the wyckednesse  
agaynst theyr fathers and mothers,  
when they be asked. But though the  
rightuous be ouertaken with death, yet  
shall

Truith  
y my

Gen. ii. a.

Gen. iii. a.

John. viii. d.

Deu. xxiii. a.

Dani. vii. b.  
Heb. xi. f.

1 Pet. i. c.  
Rom. viii. c.  
11. Cor. v. a.

ote

Mat. xii. e.  
1 Cor. xv. a.  
1 Mat. xix. c.  
1 Cor. vi. a.

Mat. xv. d.

1 Cor. vi. d.

1 Pet. xii. b.  
1 Mat. i. a.  
1 Mat. vii. c.



shall he be in rest.

**B** Age is an honorable thyng: neuer theles it standeth not only in the length of tyme, noz in the multitude of yeares: but a mans wysedome is þy gray herte, and an vnderstandynge lyfe is the olde age. He pleased God, and was beloued of hym: so that where as he lyued amonge synners, he translated hym. Yea, sodenly was he taken awaye, to the intent þy wickednesse should not alter his vnderstandynge, and that yppocryt should not begyle hys soule. For the crafty bewitchynge of lyes make good thynges darcke, the bysted fastnesse also and wickednesse of voluptuous desyre turne asyde the vnderstandynge of the symple. Though he was soone dead, yet fulfilled he muche tyme. For his soule pleased God, therfore hastened he to take hym awaye from amonge the wycked. This the people se, and vnderstande it not: they laye not vpon suche thynges in their hertes, howe that the lounge fauoure and mercy of God is vpon his saintes, and that he hath respecte vnto hys chosen.

**C** Thus the ryghtuous that is dead, condemneth the vngodly which are liuing: and the yowth þy is soone brought to an ende, the longe life of the vnrigh-  
**tuous.** For they se the ende of the wyse, but they vnderstande not what God hath deuised for him, and wherfore the Lord hath taken hym awaye. And why? they se him and despyse hym, therfore shall god also laugh them to scorne: So that they them selues shall die here after (but without honoure) yea, in shame among the dead for euermore. For without any hope shall he burst those that be putte vpon, and remoue them from the foundations, so that they shall be layed wast vnto the hiest. They shall mourne, and their memozyall shall perishe. So they beinge astrayed shall remembre theyr synnes, and theyr owne wyckednesse shall bewraye them.

## The. v. Chapter.

The constantnes of the ryghtuous before theyr persecutours. The hope of the vnsapthful is vndurable and vayne. The blessednes and fortunatenes of the sayntes and godlye.

**A** Then shall the ryghteous stand in greates stedfastnesse agaynst such as haue dealte extreamely wyth

them, and taketh awaye theyr labours. When they se it, they shall be vexed with horryble feare, and shall wondre at the hastinesse of the sodayne health: groupnge for very distresse of mynde, and shall say within them selues, hauinge inward sorowe, and mournyng for very anguysh of mynde.

These are they, whome we somtyme had in derisyon, and iested vpon. \* We foolles thought theyr life very madnesse and theyr ende to be without honoure. But lo, how they are counted among þy chyldren of God, and theyr porcyon is amonge the sayntes. Therfore we haue erred from the waye of truth, the lyghte of ryghteousnes hath not shyned vnto vs, and the sunne of vnderstandynge rose not vpon vs. We haue wrecched our selues in the waye of wickednesse and destruccion. Tedious wayes haue we gone: but as for the way of þy Lorde we haue not knowen it.

What good hath our pryde done vnto vs? Or, what profyt hath the pompe of ryches brought vs? \* All those thynges are passed awaye lyke a shadow, and as a messaunger tennynge before: as a shyppe that passeth ouer the waues of the water, \* whiche when it is gone by, the trace thereof canne not be founde, neyther the pathe of it in the floudes. Or as a byrd that flyeth thorow þy ayre, and no man can se any token where she is flowne, but only heareth the noyse of her wynges, beatynge the lyght wynd, partynge the ayre thorow the vehemency of her goynge, and flyeth on shakynge her wynges, where as afterward no token of her way can be founde. Or lyke as whē an arrow is shot at a marcke, it parteth the ayre, which immediatly cometh together agayne, so that a man can not know where it went thorow. Euen so we in lyke maner as soone as we wer borne, began immediatly to drawe to our ende, and haue shewed no token of vertue, but are consumed in our owne wyckednesse.

Suche wordes shall they that haue synned speake in the hell: for the hope of þy vngodly is lyke a drye thystell flour (or dust) that is blowen awaye with the wynde: lyke as thynne scombe that is scatred abroade with the storme: lyke as the

Sap. xl. a

Eccl. i. a

Job. i. a

Job. i. a

Job. i. a

Job. i. a

Job. i. a

Job. i. a

Job. i. a

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Job. i. a

Job. i. a

Job. i. a

Job. i. a



# The boke.

the smoke whiche is disperfed here and there with the wynde, and as the remembraunce of a straunger that tarreth for a daye, and then departeth.

Psal. 39. a.

\* But the ryghtuous shall lyue for euermore: their rewarde also is with the Lord: and they remembraunce with hym. Therefore shall they receaue a glorious kyngdome & a bewtyfull crowne of the Lordes hande: for with his right hande shall he couer them, and with his owne arme shall he defende them. Hys gelousy also shall take awaye the hatredde, and he shall weapen the creature to be auenged of the enemyes. \* He shall put bryghtuousnes for a brest plate, and take sure iudgement in steade of an helmet. The inuincible shylde of equityte shall he take, his cruell wrath shall he sharpen for a speare, and the whole compasse of the worlde shall fyght with him agaynst the bulwylfe.

Eph. vi. b.

Then shall the thonder boltes go out of y lychtenynges, and come out of the rayne bowe of the cloudes to the place apoynted: out of the hard stony indygnacon there shall fall thicke hayles, and the water of the sea shall be wroth agaynst them, and the floudes shall renne roughly together. Yea, a myghty wynde shall stande vp agaynst them, and a storme shall scatere them a broode. Thus the bryghtuous dealyng of them shall bringe al the land to a wyldernes, and wickednes shall ouerthrow the dwellynge of the myghty.

## The. vi. Chapter.

The callinge of kynge, Princes and Iudges: which are also exhorted to searce the wysedome

Eccle. ix. b.



Wysedome is better then strength, and a man of vnderstandynge is more worthe then one that is stronge. Heare therefore (O ye kynge) and vnderstande: O letne ye that be iudges of the endes of the earth. Geue care ye that rule the multitudes, and delite in much people, \* for the power is geuen you of the Lord, and the strength from the hyest: which shall trye your worckes and searce out your ymagynacions: howe that ye being officers of hys kyngdome haue not executed true iudgement, haue

Rom. xiii. a.

not kepte the law of ryghtuousnes, nor walked after his wil. Wherby and that righte soone shall he appeare vnto you: for an hard iudgement shall they haue that beate rule. \* Mercye is graunted vnto the synple, but they that be in auctorite shall be sore punyshed. For God whiche is Lord ouer all, shall excepte no mannes personne, neyther shall he stand in awe of any mannes greatnesse: for he hathe made the small and greate, and careth for all a lyke. But the myghty shall haue the sozer punyshmente.

Eccle. ix.

Vnto you therfore (O ye kynge) do I speake, that ye maye lerne wysedome and not goo amysse: for they that kepe ryghtuousnes shall be ryghteously iudged: and they that are lerned in ryghtuous thynges, shall fynde to make answer. Wherfore set your lust vpon my wordes, and loue them, so shall ye come by nourtour. Wysedome is a noble thing and neuer fadeth away: yea, she is easely sene of them that loue her, and founde of suche as seke her. She preuenteth them that desyre her, that she maye fyrste shew her selfe vnto them. Who so awaketh vnto her by tymes, shall haue no greate trauayle, for he shall fynde her spyttyng ready at hys doores. To thynck vpon her, is perfecte vnderstandynge: and who so watcheth for her, shall be safe, and that soone. For she goeth about, seeking such as are mete for her, sheweth her selfe cherefully vnto them in theyr goynges, and meteth them with al diligence. For the vnfayned desyre of resourmacyon is her begynnynge: to care for nourtoure is loue, \* & loue is the keepynge of her lawes. Nowe the keepynge of the lawes is perfeccion and an vncorrupte lyfe, and an vncorrupte lyfe maketh a man famplier wth God. And so the desyre of wysdome leadeth to the kyngdome of euerlastynge. \* If your delite be then in royall seates and cepters (O ye kynge of the people) set your luste vpon wysedome, that ye maye raygne for euermore. O loue the lyght of wysdome, al ye that be rulers of the people. As for wysdome what she is, and howe she came vp I wyll tell you, and wyll not hyde the mysteryes of God fro you: but wyll seke her out from the begynnynge of the natyuite, and byynge the knowe

Rom. xiii. b.

Ru. xiii. c.  
li. Be. xiii. c.  
3. Be. xiii. c.



knowledge of her into lyghte, and wylf not kepe backe the truth: Neither wyl I haue to do with consuynge enuye, for suche a manne shall not bee partaker of wysedome. But the myltitude of the wyle is the welfare of the world, and a wyle king is the vpholdyng of the people. Receaue nourtonte then thoro we my wordes, and it shal do you good.

## The vii. Chapter.

Wysdome ought to be preferred before al thynges

**I** My selfe also am a mortall man, lyke as all other, and am come of the earthy generation of hym that was first made, and \* in my mothers wombe was I fashioned to be flesh: In þe tyme of ten monethes was I brought together in bloude thoro we the sede of man, and the commodious appetyte of flepe. When I was borne, I receaued like ayze as other men, and set vpon the earth (which is my nature) crynge and wepyng at the fyrste, as all other do. I was wrapped in swadlyng clothes, and brought vp with great cares. For there is no kyng that hath had any other begynnynge of byrth. \* All men then haue one enteraince vnto life, and one going out in lyke maner.

**W**herfore I despyed, and vnderstandynge was geuen me: I called, and the spirit of wysdome came in to me. I sette more by her the by kyngdomes and countreys, and counted ryches nothyng in comparisoun of her. \* As for precyous stone I compared it not vnto her: for al golde is but grauell vnto her, and syluer shalbe counted but claye before her lyghte. I loued her aboue welfare and beuety, and purposed to take her for my lyght, for her shyne can not be quenched. \* All good thynges came to me with her and innumerable riches thoro we her handes. I was glad in them al, for thys wysdome went before me, and I knew not that she is þe mother of al good thynges. Now as I my selfe learned vnfaynedlye, so do I make other men partakers of her, and hide her riches from no man: for she is an infinite treasure vnto men, which whoso vble, be come partakers of the loue and frendshipp of God, and are accepted vnto hym for the gyftes of wysdome.

God hath graunted me to talke wyle, and conueniently to handle the thynges that he hath graciously lent me. For it is he, that leadeth vnto wysdome, and teacheth to vble wysdome a ryghte. \* In his hand are we and oure wordes: yea, all our wysdome, our vnderstandynge and knowledge of all our woorkes. For he hath geuen me the true science of these thynges: so that I know how the world was made, and the powers of the elementes: the begynnynge, endynge and myddelst of the tymes, howe the tymes alter, how one goeth after another, and howe they are fulfilled: the course of the yere: the ordynaunces of the starres: the natures and kyndes of beastes: the furyousnesse of beastes: the power of the wyndes: the ymagynacions of men: the dyuerstytes of younge plantes: the vertues of rotes, and all suche thynges as are secrete and not loked for, haue I learned. For the woorkmaster of al thynges hath taughte me wysdome. In her is the spirite of vnderstandynge, whiche is holy, manyfolde, one only, sorpyll, courteous, discret, quicke, vnderstode, plaine, swete, louyng the thyng that is good, sharpe, which forbyddeth not to do wel, gentle, kynd, stedfast, sure, fre: haungeth all vertues, circumspecte in al thynges: receauyng all spores of vnderstandynge beyng cleane and sharpe. For wysdome is nembler then al nembler thynges: she goeth thoro and attayneth to al thynges, because of her cleennes. \* For she is the byeth of the power of God, and a pure cleane expressing of the cleannes of Al myghty God. Therfore can no vnderstode thyng come vnto her: for she is the byghthnes of the euerlastyng lyght, the vnderstode myrroure of the maiestye of God, and the image of his goodnesse. And for so muche as she is one, she may do all thynges: and beyng stedfast her selfe she renueth al, and among the people conueieth she her selfe into the holy soules. She maketh Gods frendes and prophetes: for God loueth no man, but hym in whome wysdome dwelleth. For she is more beutifull the þe Sunne, and geueth more light then the starres, and the day is not to be compared vnto hit, for vpon the day cometh nyghte. But wyckednesse can not overcome wysdome.



# The boke.

do me, & folowes may not be with her.

The. viii. Chapter.

The effectes of wysdome.

**W**ysdome reacheth from one ende to another mightely, and lounyngly dothe she orde all thynges. I haue loued her and laboured for her euen frome my youth vp: I dyd my diligence to marpe my selfe with her, such loue had I vnto her beuty. Who so hath the company of God, commendeth her noblyte, yea, the Lord of al thynges him selfe loueth her, for she is the scolemastresse of the nurture of God, and the choicer oute of hys workes. Yf a man would desyre riches in this lyte, what is rycher then wysdome, that worketh all thynges? Thou wilt saye: vnderstandynge worketh. What is it among al thynges, that worketh more then wysdome? If a mā loue vertue and ryghtuousnes, let him labour for wysdome, for she hath greate vertues. And why? she teacheth sobernes and prudence, ryghtuousnes and strenght, which are such thynges as mē can haue nothyng more profitable in theyr lyfe. If a man desyre much knowledg, he can tell the thynges that are past, and discerne thynges for to come: she knoweth the sotelties of wordes, & can expounde darcke sentences. She can tell of tokens and wonderous thynges, or euer they come to passe, and the endes of all tymes and ages. So I purposed after this maner: I will take her vnto my company, and comen lounyngly with her: no doute she shal geue me good counsell, and speake comforytable vnto me in my carefulnes and grete. For her sake shal I be well and honestly taken amonge the comens and Lordes of the counsell. Though I be younge, yet shal I haue sharpe vnderstanding, so that I shalbe maruelous in the sight of great men, and the faces of Princes shal wonder at me. \* When I holde my tounge, they shal bide my leasure: whē I speake they shal loke vpon me: and yf I talke much, they shal lape theyr handes vpon their mouth. Moreouer, by the meanes of her I shall obtayne immortalite, and leaue behinde me an everlastynge memorypall, among them that come after me. I shall set the people in orde, and the

nacions shalbe subdued vnto me. Horrible tyrantes shalbe afrayd, when they do but heare of me: amonge the multitude I shalbe counted good, and mightye in battayll. When I come home, I shall finde rest with her: for her company hath no bitternes, and her felowship hath no tedynousnesse, but myght & love.

Nowe when I consydered these thynges by my selfe, and pondered them in my herte, howe that to bee toynded vnto wysdome is immortalite, and greates pleasure to haue her frendshyppe: howe that in the workes of her handes are infinite riches: how that, who so keperth company with her shalbe wysse: and that he which talketh with her, shal come to honoure: I wente aboute sekynge, to get her vnto me. For I was a ladde of a ype wytte, and had a good vnderstandynge.

But when I grew to more vnderstandinge, I came to an vnderpiled bodye. Neuertheles when I perceaued that I coulde not kepe my selfe chaste, \* except

Jacob. i. b.

The. ix. Chapter.

A prayer of Salomon to obtayne wysdome.



God of my fathers, & I \* Lord of mercyes \* thou that hast made all thynges with thy worde, and ordeyned mā thozow thy wysdome, that he should haue dominion ouer the creature which thou hast made: that he should orde the world accordynge to equite and righteousnes, and execute iudgemente with a true herte) geue me wysdome, which is euer about thy seate: & put me not oute from among thy children: for \* I thy seruant & sonne of thy handmaiden, am a feble personne, of a shorte tyme, and to younge to vnderstanding of Iudgement and the lawes. And though a man be neuer so perfecte amonge the chyldren of menne, yet yf thy wysdome be not with him, he shalbe nothyng regarded. \* But thou hast chosen me to be a kinge vnto thy people, and the iudge

3. Reg. iii. b.

Gen. i.

Psal. 116. b.

1. par. xxi. b. 11. par. 3. a.

Job. xxxi. c.



of thy sonnes and daughters.

**B** Thou haste comaunded me to builde a temple vpon thy holy mounte, and an altier in þe citie wherein thou dwellest: a licknesse of thy holy tabernacle which þe hast prepared fro the begynnynge, and thy wysedome with the, which knoweth thy worckes: \* whiche also was in the, when thou madest the worlde, & knewe what was acceptable in thy syghte and right in thy comaundementes. O sende her oute of thy holy heauens & from the trone of thy maiesty, that she may be to me, and laboure with me: that I maye knowe, what is acceptable in thy syght. For she knoweth and vnderstandeth all thynges: and she shall leade me soberly in my worckes, and preserve me in her power. So shall my worckes be acceptable, and then shall I gouerne thy people ryghteously, and be worthy to syt in my fathers seate. \* For what man is he, that maye knowe the counsell of God? Or, who can thynke what the wyll of God is? For the thoughtes of mortal men are mysferable, and oure forcastes are but vncertayne. And why? a mortal and corruptible body is heuy vnto the soule, and the earthy mansyon keepeth downe the vnderstandynge that misleth vpon manye thynges. Vety hardly can we dyscerne the thynges that are vpon earth, and greate labour haue we, or we can spyde the thynges whiche are before oure eyes: Who wyll then seke oute the grounde of the thynges that are done in heauen? Oh Lord, who can haue knowledge of thy vnderstandynge and meanyng, excepte thou geue wysedome and sende thy holy gost from aboue: that the wayes of them whiche are vpon earth maye be reformed: that men maye learne the thynges that are pleasaunte vnto the, & be preserved thowow wysedome.

**C** The .x. Chapter.

The deliuerance of the righteous cometh throughe wysedome.

**W**ysedome preserved the fyrste man, whome \* God made a father of the worlde, when he was created alone, broughte him out of his offence, toke him oute of the mould of the earth, & gaue him po-

wer to rule al thynges. \* When the vniuersal righteous went away in his wraath fro this wysedome, þe brotherhede perished thowow the wraath of murther. \* And he gaue, whē the water destroyed þe whole worlde, wysedome preserved the ryghteous thowow a pooze tre, wherof she was gouerner her selfe. \* Moreover when wickednes had gotten the vpper hāde, so that the nacions were puste by with pryde, she knewe the righteous, preserved him faultlesse vnto God, & layed vpon sure mercy for his children. \* She preserved the righteous, when he fled from the vngodlye that perished, what tyme as the fyre fel downe vpon the .v. cities: Lyke as yet this daye the vncircumcised wast, & smokyng lāde geueth testimony of their wickednes: yea, þe vntyme frutes þe growe vpon the trees.

And for a token of a remembraunce of the vnfaythful soule, there standeth a pyller of salt. For all suche as regarded not wysedome, gat not onely this hurte, that they knew not the thynges whiche were good, but also leste behynde them vnto men, a memoriall of their foolyshnes: so that in the thynges wherein they synned, they coulde not be hyd. But as for suche as take hede vnto wysedome, she shall deliuer them from sorowe.

\* When the ryghteous fled because of hys brothers wraathe, wysedome led him the ryghte waye, shewed hym the kyngdom of God, gaue him knowledge of holy thynges, made him ryche in his laboures, and brought to passe þe thynges that he wente aboute. In the dysceitfulnes of suche as defrauded hym, she stode by hym, and made him ryche. She saued him from the enemyes, and defended hym from the dysceauers. She made hym stronge in battayle and gaue him the victorie, that he myghte knowe, howe that wysedome is stronger then all thynges. \* When þe ryghteous was solde, she forsoke him not, but deliuered him from synners. She went downe with hym into the dongeon, and saved hym not in the bandes: \* tyll she had broughte hym the scepter of the realme, and power agaynste those that oppressed hym. As for them that had accused hym, she declared them to be lyars, and broughte hym to perpetuall

ff. i. worship.



# The boke

worship.

**D** Exod. i. b  
and 3. 4. 5.  
7. 9.

\* She deliuered the righteous people and faultlesse sede, from the nations that oppressed them. She entred in to the soule of the seruaunt of God, & stode by him in wonders and tokens agais̃t the horrible kyng. She gaue ỹ righteous the rewarde of their labours, and led them forth a maruelous waye: on the daye tyme she was a shadowe vnto them, and a lyght of starres in ỹ nyght season. \* She brought them thorow the reed sea, and carped the thorow ỹ great water. She drowned their enemyes in the sea, & brought the out of ỹ depe. So the righteous toke the spoyle of ỹ vngodly, and \* prayled thy holy name, O Lorde, and magnifyed thy victorious hande with one accorde. \* For wysedom openeth the mouth of the domine & maketh the tonges of babes to speake.

Exo. 14. f.

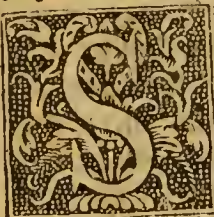
Exod. xv. a

Psal 9. a  
Mat. xxi. b

The. xi. Chapter.

The miracles done for Israel. The vengeance of synners. The great power and mercy of God.

**A**



Exo. xvi. a

He ordred theyz workes in the handes of the holy prophet: so \* ỹ they went thorow the wilderness that was not inhabited, & pitched their tentes in the waste deserte. They stode agaynste their enemyes, and were auenged of their aduersaries. \* When they were thirstye, they called vpon the, and water was geuẽ them out of the rocke, and their thirst slackened out of ỹ harde stone. For by the thinges, where thorow theyz enemyes were punished, were they helped in their nede. For vnto the enemyes thou gauest mans bloude in steade of luyng water. And where as they had scarcenesse in the rebuke when the chyldren were slayne, thou gauest vnto thyne owne a plenteous water vnboked for: declarynge by the thyrst that was at that tyme, howe thou wouldest bryng thyne owne vnto honoure, & slay their aduersaries.

Exo. xvii. b  
Num. xxi. a

**B** \* For when they were tryed and tortured with fatherly mercy, they knowledged how the vngodly were iudged, and punished thorow the wrath of God. These hast thou exhorted as a father, & proued them: but vnto the other ỹ haste bene a boysterous kyng, laied harde to

their charge, & cōdēnted them. Whether they were absēt or present, their punishment was alyke. For their grefe was double: namely, mounyng, & the remembrance of thinges past. But when they perceaued ỹ their punishmentes dyd the good, they thought vpõ ỹ Lord, & wondered at ỹ ende. For at ỹ last they helde muche of hym, of whō in ỹ out castynge they thought scozne, as of an abiecte. Neuertheles ỹ righteous did not so whe they were thirstye: but euen lyke as the thoughtes of ỹ folish were, so was also their wickednes. \* Where as certayne mē now (thorow erreure) did worshyp dome serpētes & bayne bestes, ỹ sededst a multitude of dome beastes vpõ them for a vègeāce: ỹ they might know, that loke where withal a man synneth, by the same also shal he be punished. \* For vnto thy almightye hande; that made the world of nought, it was not vnpossible, to sende among the an heape of Beeres, or woode lyons, or cruell beastes of a straunge kynde, such as are vnknewen; or spoute fyre, or caste oute a smokyng breth, or shote horrible sparkes oute of their eyes: which myghte not onely destrōye them w̃ hurtynge, but also kyll them with their horrible sight. Yea, w̃ out these beastes might they haue bene slaine w̃ one winde, being persecuted of their owne workes, & scatered abroad thorow the breth of thy power.

C  
Sapi. xii. c  
Roma. i. c

Actu. xxi. b  
Sap. xvi. a  
Iere. viii. c

Neuertheles thou hast ordred al thynges in measure, nombre and weyghte. For thou haste euer had great strength and might, and who may withstāde the power of thyne arme? And why: lyke as the smal thinge that the balaunce weyeth so is the world before the: yea, as a drop of ỹ moznige dew, ỹ falleth downe vpon the earth. Thou hast merce vpon al, for thou hast power of all thynges: \* and makest the as though ỹ sawest not the synnes of men, because they shoulde amende. For thou louest all the thinges that are, and hatest none of them whom thou hast made: nether diddest thou ordeyne or make any thinge, of euil wyll. Howe myghte any thinges endure, yf it were not thy wil? Or howe coulde any thing be preserued, except it were called of the? But thou sparest all, for all are thyne, O Lorde, thou louet of soules.

Roma. ii. a

The



The. xii. Chapter.

The mercy of God toward synners, the workes of God are vntreprouable. God geueth leifure to repent vs.



**L**orde, howe gracious & sweete is thy spirit in al thinges: Therfore chaſtenest thou the measturablye & go wroge, and warnest the concernynge the thynges wherin they offende: thou speakest vnto them (O Lorde) and exortest them to leaue their wyckednes, & to put their trust in the. \* As for those olde inhabiteurs of thy holy lande, thou mightest not awaye with them, for they comytted abhominable workes agaynst the: as witchcraft, soecrye and Idolatry: they slew their owne children without mercy: they ate vy mens bowels, and deuoured the bloude: yea, because of such abhominacions, myſbeles and offerynge, thou slewest the fathers of the desolate soules by the handes of oure fathers: that y lande which thou louest aboue al other, myghte be a dwellynge for the children of God.

Deut. ix. a,  
xii. d. 18. b

Exod. 33. d  
Deut. vii. b

Leuit. vi. a

**N**euertheles thou sparest them al, so (as me) and sendest the forerunners of thyn hoost euē hornettes to destroe them oute by lytle and lytle. Not that thou wast vnable to subdne y vngodly vnto the ryghteous in battayle or with cruel beastes, or with one rough word to destroe them together: \* But thy mynde was to dvyne them out by lytle and lytle geuyng them tyme and place to amende: knowynge wel, that it was an vnrightheous nacion and wycked of nature and that their thoughte myght neuer be altered. For it was a cursed seede from the begynnynge, and feared no man: Yet hast thou pardoned they synnes. For who wyl saye vnto the: why hast thou done that? Or who wil stande agaynst thy iudgement? Or who wyl come before thy face an auenger of vnrightheous men? Or who wyl blame the, yf the people peryshe, whome thou hast made: For there is none other God but thou, \* that carest for al thynges: y thou mayest declare how that thy iudgment is not vnrightheous. There darre nether kynge, nor tyraute in the syght require accoptes of them who y hast destroyed.

For so much then as thou art rightheous thy selfe thou ordrest all thynges rightheously and \* punyſhest euē hym that hath not deserued to be punyſhed, and takest him for a straunger and an aleaunt in the lande of thy power. For thy power is the begynnynge of rightheousnes: and because thou art Lorde of al thinges therfore arte thou gracious vnto al. When me thincke the not to be of a ful strength, thou declarest thy power: & boldly deliuerest thou them ouer that know y not. But thou Lorde of power iudgest quietly, & ordrest vs with greate worthyp, for thou mayest do as thou wylte.

Job. ix. a

**B**y such workes now hast y taught thy people, y a mā also shoulde be iust & louynge: and hast made thy children to be of a good hope: for euē when thou iudgest, thou geuest to wme to amende from synnes. For in so much as y haste punyſhed, & with such diligence deliuered the enemies of thy seruantes, which were worthy to dye (where thorow thou gauest them tyme and place of amendement that they might turne from they wickednes) with how great diligēce the punyſhest thou thynne owne children, vnto whose fathers y hast sworn & made couenantes of good promyses. So, where as thou doest but chaſten vs, thou punyſhest oure enemyes dyuerse wayes to the intente that when we punyſhe we should remēbre thy goodnesse: and when we our selues are punyſhed, to put oure trust in thy mercy.

**W**herfore, where as men haue lyued ignorauntly & vnrightheously, thou hast punyſhed them sore, euē thorow y same thynges that they worshipped. \* For they wente astraye very longe in the waye of errour, & helde the beastes (whiche euē their enemyes despyſed) for goddes, lyuyng as chyldre of no vnderstādyng. Therfore hast thou sent a scorneful punyſhment amonge them, as amonge the chyldre of ignorance. As for suche as would not be reformed by those scornes and rebukes, they felte the worthe punyſhment of God. For y thynges y they suffred, they bare them vnpaciently, beyng not contēt in the but vnywyllynge. And whē they peryshe by y same thynges y they toke for goddes, they knowe

Sept. x. c  
Roma. i. c



ledged the, & ther was but one true god, whome afore they woulde not knowe: therfore came the ende of their damnacion vpon them.

## The .xiii. Chapter.

All thinges be vayne, except the knowledge of God. Idolaters and Idoles are mocked.

**V**ayne are all men, which haue not the knowledge of GOD: \* as were they that oute of the good thinges whiche are sene, knewe not him, that of him selfe is euerlastyng. Nether toke they so much regarde of the worckes that are made, as to know, who was the craftesman of them: \* but some toke the fyze, some the wynde or ayze, some the course of the starrs, some the water, some toke Sunne and Moone, or the lyghtes of heauen whiche rule the earthe, for goddes. But thoughe they had suche pleasure in their beuty, that they thoughte them to haue bene goddes: yet shoulde they haue knowen, howe muche more fayrer he is that made them. For the maker of beuty hath ordered all these thynges. Or yf they marueled at þe power and worckes of them, they shoulde haue perceaued therby, that he whyche made these thynges is myghtyer then they.

For by the greatnesse and beuty of the creature, þe maker therof may playnely be knowen. Not withstandyng they are the lesse to be blamed, þe sought God, and woulde haue founde him, and yet mysted. And why: for so muche as they wente aboute in his worckes and soughte after them, it is a token, that they regarded and helde muche of hys worckes that are sene: howbeit they are not wholly to be excused. For yf they vnderstandyng and knowledge was so greate, that they coulde dyscerne the worlde and the creatures, why did they not rather synde out the Lord therof?

But vnhappye are they, & amonge the deade is their hope, that call them Goddes whiche are but the worckes of mens handes: golde, syluer, & the thing that is founde out by conynge, the synnitude of beastes, or any vayne stone that hath bene made by þe hãde of olde.

\* Or as whẽ a carpeter cutteth downe a tree out of the wod, and pareth of the barkke of it conyngly: and so with the

one parte maketh a vessel to be vsed, and dighteth meate with the resydue. As for þe other parte that is left, which is profytable for nothyng (for it is a croked pece of wod & full of knobbes) he carueth it diligently thorow his vanitye, and (accordyng to þe knowledge of his conynge) he geueth it some proportion, fashioneth it after the synnitude of a man, or maketh it lyke some beast, streaketh it ouer with red, & paineth it, and loke what foule spot is in it he casteth some coloure vpon it.

Then maketh he a conuenient tabernacle for it, setteth it in the wall, and maketh it fast with yron, proupyng so for it, lest it happẽ to fall: for it is well knowen, þe it can not helpe it selfe: And why: it is but an ymage, and muste of necessity be helped.

Then goeth he and offreth of hys goodes vnto it, for his chyldren and for hys wyfe: he seketh helpe at it, he asketh counsell at it: he is not ashamed to speake vnto it that hath no soule: for health, he maketh his peticiõ vnto him that is sycke: for lyfe, he prayeth vnto him that is deade: he calleth vpon hym for helpe, that is not able to helpe hym selfe: and to sende him a good iourney, he prayeth him that may not go. And in all the thynges that he taketh in hãde (whether it be to optayne any thyng or to worcke) he praieth vnto him that can do no manner of good.

## The .xiiii. Chapter.

The detestacion and abhominaciõ of images. A curse of them, and of him that maketh them. The euellies that come of Idolatrye.

**V**ayne, another man purposynge to sayle, & begynnynge to take his iourney thorowe the ragynge sea, calleth for helpe vnto a stocke, þe is farre weaker, then the tree that beareth hym. For as for it, coueteousnes of money hath founde it out, and the craftesman made it with his conynge. But thy proupyde, O father, gouerneth all thynges from the begynnynge: \* for þe hast made a way in the sea, and a sure pathe in þe myddest of the waues: declarig therby þe thou hast power to helpe in al thinges, yf though a man wente to the sea, without shyppe. Neuerthelesse, that the worckes of thy wysedome

Roma. i. b.

Deut. 4. c. and. xvi. b.

Eclat. 44. b. Jerem. x. a.

Ezo. 14. d.



**Gen. vi. c.** Wisedome shoulde not be bayne, \* thou hast caused an arke to be made: & therfore do men commytte their lyues to a small pece of wod, passynge ouer þe sea, in a shyppe, and are sauēd.

**Gen. vii. b.** \* For in the olde tyme also whē the proude giauntes perished, he (in whome the hope was leste to increase þe world) wente into the shyp, which was gouerned thorow thy hande, and so leste sede behynde him vnto the worlde. For happye is the tree where thorow righteousnes commeth: but cursed is the ymage of wod, that is made with handes, \* yea, both it and he þe made it. He, because he made it: & it, because it was called God, where as it is but a fraille thinge. \* For the vngodly and his vngodlynnes are both lyke abhominable vnto God. Euen so the worcke and he that made it also shalbe punished together. Therfore shal there a plage come vpon the images of the heathen: for oute of the creature of God they are become an abhominaciō, a temptaciō vnto the soules of mē, and a snare for the fete of the vnwysse. And why, the sekynge out of ymages is þe begynnyng of whoredome, and the byngynge by of them is the destruction of lyfe. For they were not from the begynnyng, nether shal they continue for euer. The welthy ydelnes of men hath founde them oute vpon earthe, therfore shal they come shortly to an ende.

**Ps. 114. c.**  
**and. 135. c.**  
**Baru. vi. d.**

**Ps. 8. a.**

When a father mourned for hys sonne that was taken awaye from hym, he made him an ymage (in all the haste) of his dead sonne: and so begaune to worshyp him as God, which was but a dead man, and ordered his seruauntes to offer vnto him. Thus by processe of tyme and thorow longe custome, this erreure was kepte as a lawe, and tyrauntes compelled men by violence to honoure ymages. As for those that were so farre of, that men myghte not worshyppe them presentlye, their picture was broughte from farre (lyke the ymage of a kynge whome they woulde honoure) to the intent that with greate dyligence they myght worshyp him whiche was farre of, as though he had bene presente. Agayne, the singular conynge of þe craftsman gaue the ignoraunt also a great occasion to worshyp ymages, for the

workeman wyllynge to do hym a pleasure that set hym a worcke, laboured withal his conynge to make the ymage of the best fashon. And so (thorowe the beuty of the worcke) the comē people was dysceaued, in so muche that they toke him now for a God, whiche a lytle afore was but honored as a man. And this was the erreure of māns lyfe, when men (ether for to serue their owne affectiō, or to do some pleasure vnto kynnges) ascribēd vnto stones and stockes the name of God, which ought to be geuen vnto no man.

Moreouer, this was not ynough for them that they erred in the knowledge of God: but where as they lyued in the greate warrs of ignoraunce, those many and greate plagēs called they peace. For ether \* they slue theyr owne chylde, and offered them, or byd sacrifice in the nyght season, or els helde vntreasonablen watches: so that they kepte nether lyfe nor mariage cleane: but ether one slue another to death maliciouslye, or els greued his neyghboure with aduoutre. And thus were all thynges myxt together: bloude, manslaughter, theste, dysimulation, corrupciō, vnfaithfulnesse, sediciō, perjury, disquietynge of good men, vnthankfulnes, dyspyng of soules, chaūngynge of byrthe, vnfedfastnesse of mariage, mysfordre of aduoutre and vnclemence. And why? the honoutynge of abhomyable ymages is the cause, the begynnyng & ende of al euil. For they that worshyp Idols, either they are mad when they be merry, or prophete lyes, or lyue vngodlye, or els lyghtly forswear them selues. For in so muche as their trust is in þe Idols (whiche haue nether soule nor vnderstandynge) though they sweare falselye, yet they thyncke it shal not hurte them.

**Deu. 18. d.**  
**Iere. vii. a**  
**and. xix. a**

Therfore commeth a great plage vpon them, and that worthely: for they haue an euell opynyon of God, geuyng hede vnto Idols, swearynge vniustlye to dysceauē, and dyspyssynge ryghteousnes. For theyr swearynge is no vertue, but a plage of them that synne, and goeth euer with the offence of the vngodlye.



# The booke

## The .xv. Chapter.

The voyce of the faythfull prayseinge the mercie of God, for whose graces sake they serue not Idols.

**A**l thou (O oure God) arte swete, longe sufferinge and true, and in mercye ordrest thou all thynges. Though we synne, yet arte we thyne, for we knowe thy strength. If we synne not, then arte we sure, that thou regardest vs. For to knowe the, is perfecte righteousness: Yea, to knowe thy righteousness and power, is þe rote of immortalityte. As for the thinge that men haue founde out thorow their euell science, it hath not disceaue vs: as the paynting of the picture (an vnprofytable labour) and carued ymage, w<sup>th</sup> diuerse colours, whose syght entyseth the ignoraunte: so that he honoureth and loueth the picture of a deade image þe hath no soule.

**B**eneuerthelesse, they that loue suche euell thinges, are worthy of death: they that trust in the, they that make them, they that loue them, and they þe honour them. The potter also taketh and tempereth soft earth, labourerth it, and geueth it the fashyon of a vessel, whatsoeuer serueth for oure vse: and so of one pece of claye he maketh some cleane vessel for seruyce, and some contrary. But where to euery vessel serueth, that knoweth the potter him selfe. So with hys bayne labourer he maketh a God of the same claye: this doth euen he, whiche a lytle afore was made of earth him selfe, and within a lytle whyle after (when he dyeth) turneth to earth agayne.

**C**otwithstandynge, he careth not the more because he shall labour, nor because his lyfe is shorte: but stryuerth to excel goldesmythes, the syluersmythes and copersmythes, and taketh it for an honour to make bayne thynges. For his hert is ashes, his hope is but bayne earthe, and hys lyfe is more vyle then claye: for so muche as he knoweth not his owne maker, that gaue him hys soule to worcke, and brethed in him the breath of lyfe. They counte oure lyfe but a pastyme and oure conuersacion to be but a market, and that men shoulde euer be gettynge, and that by euell meanes. Now he that of earth maketh fragile vessels and ymages, knoweth hym selfe

to offende aboue all other.

All the enemyes of thy people and that holde them in subieccion, arte vniuersallye, vnhappye, and exceddinge proude vnto their owne soules: \* for they iudge all the Idols of the Heathen to be goddes, whiche nether haue eye syght to se, nor noses to smell, nor eares to heare, nor fyngers of handes for to gripe: and as for their fete, they arte to slow to goe. For man made them, and he that hath but a borrowed spirite, fashyoned them. But no man can make a God lyke vnto him: for seynge he is but mortall him selfe, it is but mortall that he maketh with vnrightheous hādes. He him selfe is better then they whome he worshypeth, for he lyued though he was mortall, but so did neuer they. Yea, they worshyp beasts also, which arte most myserable: for compare thiges þe cannot fele vnto them, & they arte worse then those. Yet is there not one of these beasts, þe with his syght can beholde any good thyng, nether haue they geuen prayse nor thanckes vnto God.

## The .xvi. Chapter.

The punysshment of Idolaters, and the benefytes done vnto the faythfull.

**A**l these and such other thinges haue they suffred worthe thy punysshment, & thorowe the multitude of beasts arte they roted oute. In steade of the which punysshmentes thou haste graciouslye ordred thyne owne people, & geue them theit desyre that they longed for: a new and straunge taist, \* preparynge them quayles to be theit meate: to the intent that (by the thinges whiche were shewed and set vnto them) they that were so greedy of meate, myght be withdrawen euen from the desyre that was necessarye. But these within shorte tyme were brought vnto pouertie, & fasted a new meate. For it was requysyte that (without any excuse) destruccio shoulde come vpon those whiche vsed tyranny, and to shewe onely vnto the other, how their enemyes were destroyed. \* For when the cruel woodnesse of the beasts came vpon them, they perished thorow the stynges of the cruel serpentes.

Not withstandynge thy wrath endured



dured not perpetuallye, but they were put in feare for a lytle season, that they myghte be reformed, hauinge a token of saluacion, to remembre the commaundement of thy lawe. For he þat converted, was not healed by þat thyng that he sawe, but by the, O sauour of all. So in this thou shewedst thyne enemies, that it is thou, whiche deliuerest fro al euel. As for them \* when they were bytten with greshoppers and flies, they died, for they were worthy to perishe by suche: But nether the teeth of dragons nor of venimous wormes ouercame thy children, for thy mercy was euer by the and helped them. Therfore were they punished to remembre thy wordes, but hastily were they healed agayne: lest they shoulde fall in to so depe forgetfulness, that they might not vse thy helpe.

It was nether herbe nor playster that restored them to healthe, but thy worde (O Lord) which healeth al thynges. It is thou (O Lord) that hast the power of lyfe and death: \* thou ledest vnto deathes doze, and bringest by agayne. But man thowow wickednes slayeth his owne soule, and when his spytte goeth forth, it turneth not agayne, nether maye he call agayne the soule that is taken awaye: It is not possyble to eschape thy hande. For the vngodly that woulde not knowe the, were punished by the strength of thyne arme: \* with straunge waters, hayles and raynes were they persecuted, and thowowe fyre were they consumed. For it was a wonderous thyng that fyre might do more then water whiche quencheþ all thyng: but the world is the auenger of þat righteous. Some tyme was the fyre so tame, that the beastes which were sente to punish the vngodly, bent not: and that because they shoulde se and knowe, that they were persecuted with the punishment of God. And some tyme bent the fyre in the water on euery syde, that it might destroye the vnrightheous nation of the earth. \* Agayne, thou haste

feed thyne owne people with Mungels fode, and sent them bycades readye from heauen (without their labour) beyng very pleasaunte and well gusted. And to shewe thy ryches and swetnesse vnto thy chyldre, thou gauest euery one their

desire, so that euery man myghte take what lyked hym best. But the snow and yse abode the violence of the fyre, a melted not: that they might knowe, that the fyre burnyng in the haile and raine, destroyed the frute of the enemyes: þat fyre also forgat his strength agayne, that the ryghteous myght be noyshed. For the creature that serueth the (which art the maker) is feareful in punishyng the vnrightheous, but is easy, and gentle to do good, vnto suche as put their truste in the. Therfore did all thynges alter at the same tyme, and were al obedyent vnto thy grace, which is the noyse of al thynges, accordyng to the desyre of the that had nede therof: that thy children, O Lord, whome thou louest, myghte knowe, \* that it is not nature and þat growyng of frutes þat fedeth men, but that it is thy worde, whiche preserueth them that put their trust in the. For loke what myghte not be destroyed with the fyre, as soone as it was warmed with a lytle Sunne beame, it melted: that all men myght knowe, that thackes ought to be geuen vnto the before the Sunne ryse, and that thou oughtest to be worshipped before the dawe spryng. For the hope of the vnthankful shal melt away, as the wynter yse, and perishe as water, that is not necessarye.

The .xvii. Chapter.

The iudgements of God vpon the Egyptians.



Greates are \* thy iudgements (O Lord) & thy counsels can not be expressed therfore me do erre, that wyl not be reformed with thy wysdome. \* For when the vnrightheous thoughte to haue thy holy people in subiection, they were bounde with the bandes of darcknesse & lōge nyght, but vnder the rose, they myghte to escape the curclastynge wysdō. And whyle they thought to be hyd in the darcknesse of their synnes, they were scatered abrode in þat very myddest of þat darcke coneryng of forgetfulness, put to horrible feare & wonderously vexed. For the corner where they were myghte not kepe them from feare: because the sounde came downe and vexed them: yea, many terrible and straunge visions made them afrayed.

ff. iiii.

made

Exo. x. d.

Dent. 32. f  
1. Reg. ii. b.

Exod. ix. c.

Exo. 16. a

Dent. 32. f  
Mat. 23. c

Roma. xi. d

Exod. 7. f



**B** No power of the fyre myght geue them light, nether might the cleare flames of the starres lighten that horrible night. For there appeared vnto them a sodayne fyre, very dredefull: At þ which (when they sawe nothinge) they were so afrayed, that they thoughte the thyng which they sawe, to be the more fearful. \* As for the sorcery and enchaunement that they vled, it came to derision, and the proude wisdom was brought to shame. For they that promysed to dyue awaye the fearfulness and drede from the weake soules, were lyke for feare them selues, and that with scozne. And though none of the wonders feared them, yet were they afrayed at the beastes which came vpon them, and at the byssynge of the serpent. In so much that with tremblynge they sowned, and said they sawe not the aye, which no man yet may escape.

Exo. vii. b

**C** For it is an heuy thing, when a mans owne conscience beareth recorde of hys wickednes and condemnyeth him. And why: a vexed & wounded conscience, taketh euer cruel thinges in hāde. \* Fearfulness is nothing els, but a declarynge that a man seeketh helpe and defence, to answer for him selfe. And loke howe much lesse the hope is with, the more is the vncertēty of the matter for þ which he is pūpshed. But they þ came in the mighty night: slept þ slepe þ fel vpo the fro vnder and fro aboue: somtyme were they afrayed thow þ feare of the wōders, and somtyme they were so weake that they sowned withal: for an hastye and sodayne fearfulness came vpo them. Afterwarde, yf any of them had fallen, he was kepte & shut in pylson but wout chaynes. But yf any dwelt in a village, yf he had bene an heerd or husbandman he suffred intollerable necessity: for they were all bounde with one chayne of darcknesse.

Psal. 46. a

**D** Whether it were a blasynge wynde, or a swete songe of the byrdes amōg the thicke braunches of the trees, or the behemency of hastie runnyng water, or greate noyse of the fallynge downe of stōnes, or the playnyng and runnyng of beastes whome they saw not, or þ myghtye noyse of roaryng beastes, or the sounde that answereth agayne in þ hye

moūtaynes: It made them solwe for very feare. For all the earthe shyned with cleare lyght, and no man was hyndered in his labour. Onely vpon them there fell a heuy nighte, an ymage of darcknesse that was to come vpon them. Yea, they were vnto them selues the most heuy and horrible darcknesse.

## The xviii. Chapter.

The fyre lyght that the Israelites had in Egypt. The persecucion of the farythfull. The Lord smote al the fyre borne of Egypt. The synne of the people in the wilderness. Aaron stode betwixt the lyue and the deade, with his censoure.



Euertheles thy sayntes had a very greate lighte (and the enemyes hearde theyr voyce, but they sawe not the figure of them.) And because they suffred not the same thynges, they magnified the: and they that were vexed afore (because they were not hurte now) thancked the, & belought the (O God) þ there myghte be a dyfference. \* Therefore had they a burnynge pyller of fyre to leade the in the vnkowen waye and thou gauest them the Sunne for a fre gyft without any hurte. Reason it was, y they should want lyght and be put in the pylson of darcknes, which kepte thy chyldren in captiuitie, by whome the vncorrupte lyght of the lawe of the worlde was for to be geuen. \* When they thought to slaye the babes of the ryghteous (one beynge laied oute, & preserued to be leader vnto the other) \* thou broughtest out the whole myltitude of the chyldre, and destroidest these in the mighty water. Of that nyght were oure fathers certified afore, that they knowynge vnto what othes they had geuen credence, myght be of good cheare. Thus thy people receaued the health of þ righteous, but the vngodly were destroyed. For lyke as thou haste hurte oure enemyes, so hast thou promoted vs whome thou calledest afore. For the ryghteous chyldren of the good men offred secretly and ordred the lawe of righteousness vnto vnite: that the iust should receaue good and euell in lyke maner, singynge prayles vnto the father of all men. Againe, there was herde an vconuenient voyce of the enemyes, & a pyteous crye for chyldren that were bewayled. The master & the seruante were pūpshed

Exo. xiii. a

Exod. i. c. b

Exod. 14. b



in lyke maner. For they al together had  
Innumerable that dyed one death.

Exo. xli. a

\* Neither were the living suffi-  
cient to burye the dead, for in the twink-  
linge of an eye, the noblest nation of the  
was destroyed. As ofte as God helped  
them afore, yet woulde it not make the  
belene: But in the destruction of the  
first booke they knowleged, that it was  
the people of God. For whyle all thyn-  
ges were styl, and when the nyght was  
in the myddest of her course, thy al-  
myghtye worde (O Lorde) leapt downe  
from heauen oute of thy royal throne, as  
a rough man of warre, in the myd-  
dest of the lande that was destroyed:  
And y<sup>e</sup> sharpe swerde perfourmed their  
strayte commaundement, standynge  
and fyllynge all thynges with death:  
Yea, it stode vpon the earthe and re-  
ached vnto the heauen. Then the syghte  
of y<sup>e</sup> cruel drcames vexed them sodenlye,  
and fearfulnesse came vpon them vna-  
wares.

**D** Then laye there one here, another  
there, halfe dead halfe quicke, and shew-  
wed the cause of hys death. For the vi-  
sions that vexed them, shewed them  
these thynges afore. So that they were  
not ignorant, wherfore they perished.  
The temptacion of death touched the  
righteous also, and amonge the multi-  
tude in the wyldeynes there was in-  
surreccion, but thy wrath endured not  
longe. \* For the faulcesse man wente in  
all the haste, and toke the battayle vpon  
hym, broughte forth the weapon of  
his ministracion: Even prayer and cen-  
sours of reconcyllinge: Sette him selfe  
agaynst the wrath, and so brought the  
miserye to an ende: Declarynge there-  
by, that he was thy seruaunt. For he o-  
uercame not the multitude with bode-  
lye power, nor with weapens of myght:  
But wyth the woorde he subdued hym  
that vexed him, puttyng the in remem-  
braunce of the othe, and couenaunte  
made vnto the fathers. For when the  
deed were fallen downe by heapes one  
vpon another, he stode in the myddest,  
pacified the wrath, and parted y<sup>e</sup> waye  
vnto the living. And why, \* in hys  
longe garment was all the beute, and  
in the foure towes of y<sup>e</sup> stones was the  
gloire of the fathers grauen, and thy

maiestye was wyrtten in the crowne of  
hys heade. Vnto these the destroyer  
gane place, and was afrayed of them:  
For it was onely a temptacion worthy  
of wrath.

The. xix. Chapter.

The death of the Egyptians, and the great ioye  
of the Hebrewes. The meate was geuen at the de-  
sire of the people. The Elementes serue not onely  
to the wyll of God, but also to the wyll of man.



**A** For the vngodlye, the  
wrath came vpon them  
wythoute mercy vnto  
the ende. For he knewe  
before what should hap-  
pen vnto them: Howe y<sup>e</sup>  
(when they had consented to let them  
goe, and had sent them out with greates  
dyligence) they woulde repent, and for-  
lowe vpon them. \* For when they were  
yet mounyng and makynge lamenta-  
cion by the graues of the deed, they de-  
uisid another foolishnes: So that they  
persecuted them in their flyenge, whom  
they had caste oute afore wyth prayer.  
Worthy necessity also broughte them  
vnto this ende, for they had cleane for-  
gotten the thynges that happened vnto  
them afore. But y<sup>e</sup> thyng that was  
wantynge of their punishment, was  
requisite so to be fulfilled vpon them  
wyth tormentes: That thy people  
myght haue a maruelous passage tho-  
rowe, and y<sup>e</sup> these might fynde straunge  
death.

Exo. xlii. a

**T**hen was euerye creature fashyo-  
ned agayne of the newe accordynge to  
the wyll of their maker, obeyinge thy  
commaundementes, that thy chyldren  
myght be kept wythout hurte. For the  
cloude ouersadowed their tentes, and  
the drye earthe appeared, where afore  
was water: So that in the reed sea  
there was a way without impediment,  
and the greates depe became a grene  
felde: Where thorowe all the people wēd  
that were defended wyth thy hande, les-  
ynge thy wonderous and maruelous  
woorkes. For as the hoxles, so were  
they feed, and leapte lyke lambes, pray-  
syng the (O Lorde) whyche haddest de-  
lyuered them. And why? They were  
yet myndfull of the thynges, that hap-  
pened whyle they dwelt in the lāde: how  
y<sup>e</sup> groude brought forth flyes in steade

B



# The boke

of catell, and howe the ryuer scauled  
with the multitude of frogges in stead  
of fshes.

**C** But at the laste they sawe a newe  
creation of byrdes, what tyme as they  
were disceaues with luste, and despyred  
delycate meates. For when they were  
speakyng of their appetite, the quays  
came by vnto them frome the sea,  
and punyementes came vpon the  
synners not wythout the tokens which  
came to passe afore by the vehemency  
of the streames: For they suffred woꝝ  
thely accordyng to their wyckednesses,  
they dealt so abhominably & churlyshly  
wyth straungers. Some receaued no  
vknouen gestes, some broughte the  
straungers into bondage that dyd the  
good. Besyde all these thynges there  
were some, that not onely receaued no  
straungers wyth their wylles, but per-  
secuted those also, \* and did them much  
euell, that receaued them gladly.  
Therefore were they punyshed wyth  
blindnesse, \* lyke as they that were co-  
uered with sodeyn darkenes at the do-  
res of the ryghteous so that euerye one  
sought the entraunce of hys doze.

**D** Thus the Elementes tourned into  
them selues, lyke as when one tune is  
chaunged vpon an instrument of mus-  
ycke, and yet all the resydue kepe their  
melodye: Whyche maye easely be per-  
ceaued, by the sight of the thynges that  
are come to passe. The drye lande was  
turned into a waterye, and the thyng  
that afore swamme in the water, wente  
nowe vpon the drye grounde. The fy-  
re hath power in the water (contrarye  
to hys owne vertue) and the water for-  
gat his owne kynd to quench. Agayne,  
the flammes of the noysome beastes  
hurte not the fleshe of them that wente  
wyth them, neither melted they the yse,  
whyche els melteth lyghtely. In all  
thynges haste thou promoted thy peo-  
ple (O Lorde) and broughte them to  
honoure: Thou hast not despyred them,  
but alwaye and in all places hast thou  
stande by them.

**The ende of the boke  
of wysedome.**

## The prologue of Iesus the sonne of Sy- rach vnto hys boke.



Anye great men haue decla-  
red wysdome vnto vs oute of  
the lawe, out of the propheetes  
and out of other that folowed  
them. In the whiche thynges  
Israel ought to be commen-  
ded, by the reason of doctryne  
and wysdome: Therefore they  
that haue it, and reade it, shoulde not onely them  
selues be wise there thorow, but serue other al-  
so with teachinge and writunge.

After that my graundfather Iesus had geuen  
diligent labour to reade the lawe, the propheetes  
and other boke that were lesse vs of oure fa-  
thers, and had well exercised hym selfe therein: he  
purposed also to write some thyng of wysdome  
and good maners, to the entent that they whiche  
were wyllinge to learne and to be wise myght  
haue the more vnderstandyng, and to be the more  
apert to leade a good conuersation.

Wherefore I exhorte you to receaue it louyng-  
ly, to reade it with diligence, & to take it in good  
worth, though oure wordes be not so eloquent as  
the famous oratours. For I thynke that is written  
in the Hebrew tongue, sounderly not so well when  
it is translated into another speache. For onely  
this boke of myne, but also the lawe, the propheetes  
and other boke shoulde farre otherwile, then  
they doe, whan they are spoken in their owne  
language.

Nowe in the xxxviii. yere when I came into  
Egypte in the tyme of Ptolomee Euergetes, and  
continued there all my lyfe. I gate libertye to  
reade and write many good thynges. Wherefore  
I thought it good and necessarye, to bestowe my  
diligence and trauayle to interprete this boke.  
And consideryng that I had tyme, I laboured  
and dyd my best to persourme this booke, and to  
bringe it vnto lyght: That the straungers also  
whiche are disposed to learne, myght alype them  
selues vnto good maners, and lyue accordyng to  
the lawe of the Lorde.

## The boke of Je- sus the sonne of Syrach,

whyche is called in Latyn  
the Ecclesiasticus.

**C: D**

**The. vi. Chapter.**

Wysdome procedeeth and commeth of God. A  
praise of the feare of God. A pghteousnes is a de-  
gre to come to wysdome.

Many  
have declar-  
ed wysdome out-  
law to be  
Others tho

Soe Ioseph  
the son of  
he was not  
to learn a  
conuersion

I exhort  
to receive  
it with  
good  
worth

Now yz  
I came to  
I continued  
my life  
Liberty to  
Many go  
thing  
Strangers  
to learn  
Lords



Happy  
in Elysium  
And  
free of  
Lords.  
It is  
of  
The  
the  
the  
Wisdom

My fo  
of thou D  
Wisdome  
do not ob  
ake & Vn  
full to the  
of the Lord  
Come Not  
im with  
Duble I  
Do Not a  
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in the fir  
of Mon  
Mark not  
hast thou  
out the  
all and  
y soul d  
y none

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Eu  
God Goe  
Dignou  
y seene  
but desir  
he for a  
Becau  
O ye  
full &  
wicked



The booke

that trust in hym. A curse vpon þe sottel, scarce, &  
impacient of heart.

A large, ornate initial letter 'M' in a decorative border. The letter is white with a gold outline, set against a dark background filled with intricate floral and foliate patterns in gold and brown. The border is also decorated with similar patterns.

patient: bowe downe thine eare, receaue  
the wordes of vnderstandyng, & shrinke  
not away, when thou art entysled. Holde  
the fast vpon God, ioyne thy lelfe vnto  
hym and suffre, that thy lyfe maye en-  
crease at the laste. Whatsoever happeneth  
vnto the, receaue it: suffre in heu-  
nes, and be patient in thy trouble. \* For  
lyke as golde and siluer are tried in the  
fyrre, euē so are acceptable men in y<sup>e</sup> for-  
nace of aduersite. Beleue in God, and he  
shal helpe the: Order thy way a right,  
and put thy trust in him. Holde fast his  
feare, and growe therein. O ye that feare  
the Lorde, take sure holde of his mercy:  
Shryncke not awaye frome hym, that  
ye fall not. O ye that feare the Lorde,  
beleue him, & youre rewarde shal not be  
emptye. O ye that feare the Lorde, put  
your trust in him, and mercye shal come  
vnto you for pleasure. O ye y<sup>e</sup> feare the  
Lorde sette youre loue vpon hym, and  
your heartes shalbe lightened.

Conſydre the olde generacions of  
men (O ye chyldren) and marcke them  
well: \* Was there euer anye one con-  
founded, that put hys truſt in y<sup>e</sup> Lorde-  
who euer continued in hys feare and  
was forſake: Or whom dyd he euer de-  
ſpyſe, that called faythfully vpon him-  
For God is gracious and mercyfull,  
he forgoeueth ſinnes in the time of trou-  
ble, and is a defender for all them that  
ſeke hym in the trueth. Who be vnto  
hym that hath a double heartte, wycked  
lyppes and euell occupied handes, and  
to the ſpyner that goeth two maner of  
wayes. Who be vnto them that are  
looſe of heartte, whyche put not theyr  
truſt in God, and therefore ſhall they  
not be defended of hym. Who be vnto  
them that haue loſte pacience, forſaken  
the ryght wayes, and are turned backe  
into frowarde wayes. What wyl they  
doe, when the Lorde ſhall begynne to  
biſet them.

They that feare the Lorde , wyl not

mistrust hys word: And they that loue hym, wyl kepe hys commaundemente. They that feare the Lorde wyl seke out the thynges, that are pleasaunte vnto hym: \* And they that loue hym, shall fulfyll hys lawe. They that feare the Lorde wyl prepare theyr heartes, and humble their soules in his syght. They that feare the Lorde kepe hys commaundementes, and wyl be patiente tyll they see hym selfe, sayinge: \* Better it is for vs to fall in to the handes of the Lorde, then into the handes of men: For hys mercye is as great as hym selfe.

The.iii. Chapter.

To oure father & mother ought we to geue double honor. Of þ blessing & curse of þ father and mother. No man ought ouer curiously to search out the secretes of God.



the chyl dren of wisdom  
are a congregacion of  
the ryghteous, & theyr  
exercyse is obedyence  
and loue. Heare me your  
father (o my deare chil  
dren) and do there after, that ye may be  
safe. \* For þe Lorde wyl haue the father  
honoured of the chyl dre, and loke what  
a mother commaundeth her chyl dren  
to do, he wyl haue it kept. Who so ho  
noureth hys father, hys synnes shall be  
forgeuen him: \* and he that honoureth  
hys mother is lyke one that gathereth  
treasure together. Who so honoureth  
hys father, shall haue ioye of his owne  
chyl dre: and when he maketh his pray  
er, he shall be heard. He that honoureth  
his father, shall haue a longe lyfe: And  
he that is obediēt for the Lordes sake,  
his mother shall haue ioye of hym.

He that feareth the Lord, honoureth  
hys father and mother, and doth them  
seruice, as it were vnto the. Lorde hym  
selfe. Honoure thy father in dede, in  
woorde, and in all pacience, that thou  
mayest haue hys blessing: \*for y<sup>e</sup> bles-  
syng of the father buyldeth vpy<sup>e</sup> hou-  
ses of the chyldren, but the mothers  
curse roteth oute the foundations. Re-  
ioyce not when thy father is reprov-  
ed, for it is no honoure vnto the, but a  
shame. For the wurchyppe of a mannes  
father is hys owne wurchyppe, & where  
the father is without honoure, it is the  
dishonour of the sonne. My sonne, make  
much

306. 211. 6

28014. xiii, c:

Indy  
that Lord  
Lord Yulf  
his. Law.  
li reg. x. e  
Dulan. d.

Bottom to  
Into the ha  
Gird the n

Ho I ha  
Donors fa  
His fin an  
for given

Exod. xx. 5.  
Deut. v. 8  
Ephes. vi. 9

Joy of the  
ournd Philon  
Eph. vi. a

H. & Th. 11  
Hear Ditt  
Lord's Ho  
with his  
father's  
mother's

11

Rejoice  
Whom thy  
hon. Is. Ho  
uod. For  
Neo. Nam

to the



much of thy father in his age, & greue hym not as longe as he lyueth. And yf hys vnderstandynge fayle, haue patience wyth hym, and despyse hym not in thy strengthe. For the good dede that thou shewest vnto thy father, shall not be forgotten: & when thou thy selfe wantest, it shall be rewarded the (and for thy mothers offence thou shalt be recompensed with good, yea, it shall be founded for the in ryghteousnes) & in þ daye of trouble thou shalt be remembred: thy synnes also shall melt away, lyke as the yce in the fayre warme wether.

He that forsaketh hys father, shall come to shame: and he that defieth hys mother, is curst of God: My sonne, perfourme thy workes w<sup>th</sup> louinge mekenesse, so shalt thou be loued aboue o<sup>th</sup>er men. The greater thou art, þ more humble thy selfe (in all thinges) & thou shalt finde fauour in the syght of God. For great power belongeth onely vnto God, and he is honoured of the lowely.

\* Seke not out the thynges that are aboue thy capacite, and search not the grounde of suche thynges as are to myghty for thee: But looke what God hath comaunded the, thynke vpo<sup>n</sup> that alwaye, and be not curyous in manye of hys workes. For it is not nedefull for the to see w<sup>th</sup> thine eyes the thynges that are secret. Make not thou to much search in superfluous thynges, & be not curyous in manye of hys workes: For manye thynges are shewed vnto the alreadye, whyche be aboue the capacite of men. The medlynge wyth such hath begyled manye a mā, and tangled their wyttes in vanite. Nowe he that loueth paryl, shall peryshe therein.

An harde heart shall fare euell at the last (an hearte that goeth two wayes, shall not prosper: & he that is frowarde of heart, wil ener be þ worse and worse). A wycked hearte shall be laden wyth sorowes, and the vngodlye synner wyll heape one synne vpo<sup>n</sup> another. The counsell of the proude hath no healthe, for þ plant of synne shall be roted out in them. The heart of hym that hath vnderstandynge shall perceauie hys thinges, and a good eare wyll gladlye hearken vnto wysdome. An heart that is wyle and hath vnderstandynge wyl abstayne fro

synnes, & increase in þ workes of righteouslynes. Water quencheþ burninge fyre, & mercye reconcileth synnes. God hath respect vnto hym that is thankeful: he thynketh vpo<sup>n</sup> hym agaynste the tyme to come: so that whē he sayleth, he shall fynde a stronge holde.

The.iiii. Chapter.

Almes must be done w<sup>th</sup> all mekenes. The study of wysdome and her fruit. A iudge ought to be merciful. An exhortacion to eschue euell & to do good.



My sonne, \* defraude not the poore of his almes, and tourne not awaye thyne eyes frome him þ hath nede. Despyse not an hongrye soule, and despye not þ poore in his necessite: greue not the heart of hym that is helpeles, & withdrawe not thy gift fro<sup>m</sup> the nedeful. Refuse not the prayer of one that is in trouble, and tourne not awaye thy face from the nedye. Caste not thyne eyes asyde frome the poore, & thou geue hym not occasion to speake euell of thee. For yf he cōplayne of the in þ bytternesse of hys soule, hys prayer shall be heard: euē he that made hym, shall heare hym. Be curteous vnto the compaignie of the poore, humble thy soule vnto the elder, and bowe downe thy heade to a man of wurthyppye. Let it not greue the to bowe downe thyne eare vnto the poore, but paye thy det, & geue hym a frendlye answer, and that with mekenes.

\* Delyuer hym þ suffreth wrong fro<sup>m</sup> the hande of the oppressour, and be not faynt hearted whē thou sittest in iudgement. Be mercyfull vnto the fatherles as a father, and be in steade of an husbāde vnto their mother: so shalt thou be as an obedient sonne of the hyst, & he shall loue the more then thy mother doeth. Wysdome bryneth lyfe into her chyldren, receaueth them that seke her, and wyll goe before them in the waye of righteouslynes. He that loueth her, loueth lyfe: & they that seke her diligently, shall haue great ioye. They that kepe her, shall haue the herytage of lyfe: for where she entresth in, there is the blessing of God. They that honoure her, shall be the seruauntes of the hollye one: And they that loue her, are beloued of God. Whoso geueth care vnto her, shall iudge

Water  
8th Burnin  
And Mon  
Ciles fims  
God hath  
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He shall  
Echew  
A Good  
Deu, xv. b  
Not the  
Almos Not  
turn away  
oye from  
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to Pitty  
Poor & to  
Rosauro  
Nifom  
Bredatho  
Life into  
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He that  
hair down  
Whore  
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Is the  
of God  
C



# Ecclesiasticus The booke

Judge the heathen: and he that hath respect vnto her, shall dwell safely.

**H**e that beleueth her, shall haue her in possession, and hys generacion shall endure: for when he falleth, she shall go with hym, before all. Feare, drede and temptation shall she bringe vpon him, & trye hym in her doctryne: tyll she haue so proued hym in hys thoughtes, that he committe hys soule vnto her. Then shall she stablish hym, bringe the right waye vnto him, make him a glad man, shewe hym her secretes, and heape vpon hym treasures of knowledge, vnderstandynge & ryghteousnes. But yf he goe wronge, she shall forsake hym, & geue him ouer into the handes of hys enemye.

**M**y sonne, make muche of the tyme, deschue the thyng þ is euell, & for thy life shame not to say the truth. For there is a shame that bringeth synne, and there is a shame that bringeth wurchipp and fauoure. \* Accept no person after thyne owne wyl, that thou be not confounded to thyne owne decaye. Be not ashamed of thy neyghboure in his aduersyte, & kepe not backe thy counsell when it maye doe good, neither hyde thy wyl, dome in her beutye. For in the tongue is wysdome knowen, so is vnderstandynge, knowledge and learnynge in the talkynge of the wyle, and stedfastnesse in the worckes of ryghteousnes. In no wise speake agaynst þ worde of tructh, but be ashamed of the lyes of thyne owne ignoraunce, shame not to confesse thyne erroure, and submit not thy selfe vnto euery mā bycause of synne. Withstande not the face of the myghtye, and stryue not agaynst the streame. But for the tructh stryue thou vnto deathe, and God shall syght for the agaynst thyne enemyes. Be not hastye in thy tongue, neither slacke and neglygente in thy worckes. Be not as a Lyon in thyne owne house, destroyinge thyne housholde folkes and oppressing them that are vnder thee. \* Let not thyne hande be stretched out to receaue, & shut when thou shouldest geue.

The. v. Chapter.

In riches maye we not put anye confidence. The vengeaunce of God oughte to be feared, & to repentaunce maye we not be slowe.

**T**ruste not vnto thy ryches, and \* say not: tushe, I haue ynough for my life. (For it shall not helpe in the tyme of vengeaunce and temptation.) Followe not the luste of thyne owne hearte in thy strength, and saye not: tushe, howe haue I had strength, or who wyl bringe me vnder because of my worckes? for doubtles God shall auenge it. And say not: I haue committed ino synnes, but what euell hath happened me? for the Almightye is a paciente rewarder. \* Because thy synne is forgiven thee, be not therfore withoute feare, neither heape one synne vpon another. \* And saye not: tushe, the mercye of the Lorde is great, he shall forgive me my synnes, be they neuer so manye. \* For like as he is mercyfull, so goeth wrath from hym also, & hys indignacion commeth downe vpon synners.

**M**ake no taryng to tourne vnto the Lorde, & put not of fro daye to day: for sodenly shall his wrath come, & in þ tyme of vengeaunce he shall destroye thee. \* Truste not in wycked ryches for they shall not helpe in the daye of punysshment & wrath. Be not carryed aboute to euery wynde, and goe not into euery way: for so doeth þ sūmer þ hath a double tongue. Stande fast in þ way of the Lorde, be stedfast in thy vnderstanding, abyde by the worde, and folow þ worde of peace and righteousnes. Be gentle to heare the woorde of God, that thou mayest vnderstande it, and make a true answer with wysdome. \* Be swyfte to heare, but slowe and pacient in geuing answer. If thou hast vnderstandynge, shape thy neyghbour an answer: yf no, laye thyne hande vpon thy mouth: lest thou be trapped in an vndiscrete word, and so confounded. Honour and wurchipp is in a mans wise talking, but the tongue of the vndiscrete is hys owne destruction. \* Be not a priuy accuser as longe as thou lyuest, and vse no sleaunder with thy togue. For shame & sorow goeth ouer þ these, & an euell name ouer him þ is double tongued: But he that is a priuy accuser of other men, shall be hated, enuyed & confounded. Se þ thou iustifye the smale and great alphe.

The. vi. Chapter.

It is



# Of Iesus Syrach. Vol. xlviii.

It is þe propertye of a sinner to be euell tongued. The doctrine & good counsell of the wise is to be embraced. Wifdom shoulde be searched for. The profit thereof.

**N**ot thy neighboures enemye for thy frendes sake: for who so is euell shalbe þe heyre of rebuke and dishonour, & whoso euer beareth enuye and a double tongue offendeth. \* Be not proude in the deuyce of thyne owne vnderstandinge, lest thy leaues wither, & thy fruit be destroyed, & so thou be leste as a dyre tree. For a wicked soule destroyeth him þe hath it, maketh hym to be laughed to scozne of his enemies, & bringeth him to the porcion of the vngodlye. A swete woorde multiplieth frendes, and pacieth them þe be at variance, and a thankfull tongue wyll be plenteous in a good mā. Hold frēdshyp with manye, neuertheles haue but one counseller of a thousande.

**Y**f thou gettest a frende, \* proue hym fyrst, and be not hastye to geue him credence. For some man is a frende, but for a tyme, & wyll not abyde in the daye of trouble. And there is some frende that tourneth to enemye, and taketh part agaynst the: & yf he knowe any hurte by the, he telleth it out. \* Agayne, som frēd is but a companion at the table, & in the day of nede he cōtinueth not. But a sure frende wyll be vnto thee euen as thyne owne selfe, & deale faythfullye with thy houtholde folcke. If thou suffre trouble & aduersite, he is with the, & hydeth him selfe from the. Depart from thyne enemyes, yea, & beware of thy frendes.

**A** faithfull frende is a stronge defence: who so fyndeth suche one, fyndeth a noble treasure. A faythfull frende hath no peare, þe weight of golde & syluer is not to be cōpared to the goodnes of his fayth. A faithfull frende is a medecine of lyfe, & they that feare the Lorde shall fynde him. Whoso feareth þe Lorde, shal prospere w frendes: & as he is him selfe, so shal his frende be also. My sonne, receaue doctryne from thy youthe by, so shalt thou fynde wysdome tyll thou be olde. Goe to her as one that ploweth, and soweth, and wayte patiently for her good frutes. For thou shalt haue

but litle labour in her worke, but thou shalt eate of her frutes tyght soone. & howe excedinge sharpe is wysdome to vblearned men: An vnsteadfast bodye wyll not remayne in her. Vnto such she is as it were a touche stone, & he casteth her from him in all the haste: for wysdome is with him but in name, there be but fewe that haue knowledge of her. (But with the þe knowe her, she abydeth euen vnto the appearynge of God.)

**G**eue eare (my sonne) receaue my doctryne, and refuse not my counsell. Put thy fote into her lynckes, & take her pocke vpon thy necke: bowe downe thy shoulde vnder her, beare her patiently, and be not weery of her bandes. Come vnto her with thy whole hearte, and kepe her wayes with al thy power. Seke after her, & she shalbe shewed the: and when thou haste her, forsake her not. For at the laste thou shalt fynde rest in her, and that shall be tourned to thy great ioye. Then shall her fetters be a stronge defence for the, & her pocke a glorious rayment. For the beutyfe of lyfe is in her, and her bandes are the couplynge together of saluacion. Yea, a glorious rayment is it, thou shalt put it on, and the same crowne of ioye shalt thou weere. And at last thou shalt fynde

**M**y sonne, yf thou wilt, take hede, thou shalt haue vnderstandyng: and yf thou wilt applye thy mynde, thou shalt be wise. If thou wilt bowe downe thine eare, thou shalt receaue doctryne: and yf thou delyte in hearpyng, thou shalt be wise. Stande with the multitude of suche elders as haue vnderstandinge, and consente vnto their wysdome wyth thyne hearte: \* that thou mayest heare al godly sermons, and that the worthy sentences escape the not. And yf thou seyst a man of discrete vnderstandyng, get the soone vnto hym, and let thy fote treade vpon the steppes of his dozes. \* Let thy mynde be vpon the commaundementes of God, and be earnestly occupied in hys lawes: so shal he stablish thy heart, & geue the wysdome at thyne owne desyre. Soul & hart and

**The. vii. Chapter.**

**W**e must forsake euell, & yet not iustifie oure selues. The behauioure of the wyse towarde hys wyfe.

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Iwisdom; Dm  
Vnderstand  
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# Ecclesiasticus The booke

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wife, his frende, his children, his seruantes, his  
father and mother, the priestes, &c.

**N**o euell, so shal there no  
harne happen vnto the.  
Depart away from the  
thyng that is wicked, &  
no misfortune shal me-  
dle w the. My sone, sow  
no euell things in y sowes of vntigh-  
teousnes, so shalt y not reape the seuen  
folde. Laboure not vnto man for anye  
lordship, nether vnto y kyng for y seate  
of honour. \* Justify not thy selfe before  
God (for he knoweth y hearte) & delyze  
not to be reputed wise in y ptesence of y  
kyng. Make no laboure to be made a  
iudge, except it so were, y thou couldest  
mightely put downe wickednes: for yf  
thou shouldest stande in awe of the pre-  
sence of the myghtye, thou shouldest  
sayle in geuyng sentence. Offende not  
in the multitude of the citie, and putte  
not thy selfe amoge the people. \* Binde  
not two sinnes together, for in one sinne  
shalt thou not be unpunished. Saye  
not: tushe, God wyll loke vpon the mul-  
titude of my oblacions, and when I  
offre vnto the hyest God, he wyll ac-  
cepte it.

Be not faynt hearted when thou ma-  
kest thy prayer, nether flacke in geuyng  
of almes. Laugh no mā to scozne in the  
heynesse of hys soule, for God (whiche  
seyth all thynges) is he y can byrnye  
downe, and set vp agayne. Accepte no  
lesyng agaynste thy brother, neither  
doe the same agaynste thy frende. Use  
not to make anye maner of lye, for the  
custome therof is not good. Make not  
manye wordes, when thou art amonge  
the Elders: \* And when thou prayest,  
make not muche bablyng. Let no la-  
borious worke be tedious vnto the, ne-  
ther the housbandye whych y almighty  
hath created. Make not thy boast in  
the multitude of thy wyckednesse, but  
humble thy selfe euē from thyne heart:  
and remembre that the wrath shal not  
be longe in taryng, and that the ven-  
geaunce of the fleathe of y vngodlye is  
a very fyre and worme. Geue not ouer  
thy frende for anye good, nor thy sayth-  
full brother for the best golde.

Depart not from a discrete and good  
woman, that is fallen vnto the for thy  
sin. A good woman, that is fallen vnto thes.  
be ware of a secret Bad woman that Departs from thes and hydes thy Buiyness & Knowl-  
thy Houshold concerns from thes, Not hauing the fear of the Lord Nor Honour to  
the Gifts of her Honesty. Is aboue gold, But not to be so Dishonour with his siluer  
D. 1. 22, 24, b

porcion in the feare of the Lorde, for the  
gyfte of her honestye is aboue golde.  
\* Where as thy seruauent worketh tru-  
lye, intreate hym not euell, nor the hy-  
relyng that is saythfull vnto thee.  
Loue a discrete seruauē as thyne owne  
soule, defraude him not of his libertye,  
neither leaue him a poore mā. \* If thou  
haue catell, loke well to them: and yf  
they be for thy profyt, kepe them. \* If  
thou haue sonnes, byrnye them vp in  
nourtour and learnyng, and holde the  
in awe from their youthe vp. If y haue  
doughters, kepe their body, & shew not  
thy face chereful towarde them. Marry  
thy doughter, and so shalt thou per-  
fourme a weightye matter: But geue  
her to a man of vnderstanding. If thou  
haue a wyfe after thyne owne mynde,  
forsake her not: (but committe not thy  
selfe to the hatefull.

\* Honour thy father from thy whole  
hearte, and forget not the sorrowful tra-  
uayle y thy mother had wyth the: Re-  
membre that thou wast borne thowowe  
them, and howe canst thou recompense  
them the thynges that they haue done  
for the feare y Lorde with al thy soule  
and honoure his ministers. Loue thy  
maker with all thy strength, & forsake  
not hys seruantes. Feare the Lorde  
with all thy soule, & honoure his pye-  
stes. \* Geue them their porcion of the  
first frutes & increase of the earth, like  
as it is commaūded the: geue them the  
shoulders, & their appointed offerings  
and firstlynges. Reach thyne hande vn-  
to the poore, that God may blesse the in  
plenteousnes. \* Be liberal vnto al men  
liuing, & yet let not but do good euē to  
them that are dead.

\* Let not them y wepe be withoute  
cōforte, but mourne w such as mourne.  
\* Let it not greue the to viset y sick, for  
that shal make the to be beloued. What  
locuet y takest in hand, remembre y ende,  
and thou shalt neuer doe amisse.

## The .viii. Chapter.

Agayn thy better is no stryuing. Of y deathe of  
thyne enemye maist thou not reioyce, nor despise  
thy neighbours, nor the wordes of the wise.

**S**tryue not wyth a myghtye mā,  
lest thou chaunce to fal into his  
hades. \* Make no variaunce w  
a ryche  
Knowl-  
And such an owne

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Of Jesus Syrach,

Fol. xlix.

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The ix. Chapter.

The icopardies of chastenes are to be eschued. An olde friend is to be preferred before a new. The glorie and riches of synners. Rightwife men shuld be bidden to get. Labour is the chiefe thing in a work man, and wisdom in a prince.



Be not gelous ouer the wife of thy bosome, that she shewe not some shrewed poynte of wycked doctrine vpo the. \* Seue not the power of thy

lyfe vnto a woman, lest she come in thy strength, and so thou be confounded. Loke not vpon a woman that is desyreous of many me, lest thou fal into her snares. Use not the copany of a woman that is a player & daunser, & heare her not, lest thou perishe thoroowe her entysung. Beholde not a mayden, that thou be not hurt in her bewtpe. \* Caste not thy mynd vpon harlottes in any maner of thyng, lest thou destroye bothe thy selfe and thyne heritage. Go not about gaspyng in euery lane of the cytye, neither wandre thou abroad in the stretes therof. \* Turne awaye thy face from a bewtysfull woman, and loke not vpon the fayrnesse of other.

\* Manye a man hath perished thoroowe the bewtpe of women, for thoroowe it the desyre is kyndled as it were a fire. (An aduouturous woman shal be troden vnder fote as myxe, of euery one goeth by the waye. Manye a man wonderynge at the bewtpe of a straunge woman, hath bene cast out, for her wordes kinde as a fyre.) Sit not with another mans wife by any meanes, lye not with her vpon the bed, make no wordes with her at the wyne: lest thine hert consente vnto her, and so thou wyth thy bloude fall into destruction. Forsake not an olde frende, for the new shall not be like him. Many aduices to men to forbeare y<sup>e</sup> companye of women.

A newe frende is newe wync: let hym be olde & thou shalt dryncke hym wyth pleasure. Desyre not the honoure and riches of a synner, for thou knowest not what destruction is for to come vpon him. Delyte not thou in the thyng that the vngodlye haue pleasure in, beyng sure, y<sup>e</sup> the vngodlye shal not be accepted vntyll they graue. Destruction is to come vpon,

Kepe the from the man that hath power.

Things Exponens. A riche man, lest he happen to byrnyng by an hard quatrel agaynst the. \* For gold and syluer hath vndone many a man, yea, euen the hertes of kynges hath it made to fall. Striue not with a man y<sup>e</sup> is ful of wordes, & laye no styckes vpon his fyre: kepe no company with the vnlearned, lest he geue thy kyrted an euil reposte. \* Despyse not a man that turneth him selfe awaye from synne, & cast him not in the teeth withal: but remembre that we are fraile euery chone. \* Thyncke scoone of no man in his old age, for we waxe olde also. Be not glad of the death of thyne enemye, but remembre that we must dye all the sorte of vs (and sayne would we come into roye.)

\* Despyse not the sermons of such elders as haue vnderstandyng, but accorde to fall quarynte thy selfe with the wyse sentences of them: for of them thou shalt lerne wysedome and the doctryne of vnderstandyng, and howe to serue great me without complaynte.

Go not from the doctrine of the elders, for they haue lerned it of their fathers. For of them thou shalt lerne vnderstanding, so y<sup>e</sup> thou maiest make answer in the tyme of nede. Kyndle not the coales of synners, lest thou be brent in the fyre flamme of their synnes. Resist not the face of the blasphemour, that he lay not wayte for thy mouth. \* Lend not vnto him that is myghtier then thy selfe: If thou lendest him, counte it but lost. Be not suertie aboue thy power: yf thou be, then thyncke surely to paye it. Go not to lawe wyth the Iudge, for he wyll iudge accordyng to his owne honoure. \* Trauayle not by the way with him that is braynelesse, lest he do the euell: for he foloweth his owne wyllfulness, and so shalt thou perishe thoroowe his folpe.

\* Striue not with him that is angry and cruel, and go not with him into the wyldernes: for bloude is nothyng in his syght, and where there is no helpe, he shall murther thee. \* Take no counsell at soles, for they loue nothyng but the thynges that please theym selues. Make no counsel before a straüger, for thou canst not tell what wyl come of it. Open not thyne herte vnto euery man, lest he be vnthackfull to thee, and put

Is no Helper. Soe it was with Poor Abell, that Cannish Spirit Infused with wrath slew his Brother Able. Call'd Pain to an Account for it as he will. Other Paunite

His mo. Elizabeth. God gra. And. No. The f. of. Dion. and. v. a. G. no. Power to. Woman. Confound. In her. The. Company. Woman. Play. Wat. d. Cast. not. On. Har. B. Look. Gene. 34. a. Reg. 1. a. Radi. c. xi. and. xii. Many. ha. Perished. How. Bon. of. An. How. trou. Woman. If. Mine. Pro. 1. 24. 25. Compan. Women. Desir. 3. No. Rich. a. sin. Know. not. Com. upon.



# Ecclesiasticus. The booke

**T**wer to slaye, so nedest thou not to be as-  
fraped of death. And yf thou comest  
vnto him, make no faute, lest he happen  
to take away thy lyfe. Remembre that  
thou goest in the midst of snares, and  
upon the bulwokes of the cytie. Be-  
ware of thy neighbour as nye as thou  
canst, \* and medle with such as be wise  
and haue vnderstandynge. Let iust me  
be thy gesses, lette thy mythe be in the  
feare of God, let the remembraunce of  
God be in thy mynde, \* and let all thy  
talkynge be in the commaundementes  
of the hyst. In the handes of craftes-  
men shall the worckes be commended,  
\* so shall the prynces of the people in  
wysedome of their talkynge. A man ful  
of wordes is perious in hys cytie: and  
he that is temerarious and past shame  
in his talkynge, is to be abhored.

## The .x. Chapter.

Of kynges and iudges. Pryde, and couetous-  
nes are to be abhored. Labour is praysed.



**A** wise iudge wyll orde  
his people with discreti-  
on, and where a man of  
vnderstandinge beareth  
rule, there goeth it well.  
\* As the iudge of p<sup>e</sup> peo-  
ple is him selfe, euen so are his officers:  
and loke what maner of man the ruler  
of the cytie is, suche are they that dwell  
therin also. \* An vnwise kyng destroy-  
eth his people, but where they that be  
in auctorite are men of vnderstanding,  
there the cytie prospereth.

The power of the earth is in p<sup>e</sup> hand  
of God, and when his time is, he shal set  
a profytable ruler vpon it. In the hand  
of God is the power of man, and vpon  
the Scribes shall he laye his honoure.  
\* Remembre no wronge of thy neygh-  
boure, and medle thou with no vnrigh-  
tuons worckes. Pryde is hatefull be-  
fore God and man, and all wickednesse  
of the Heathen is to be abhored. \* Be-  
cause of vnrighytuous dealing, wrong,  
blasphemies & dyuerse disceate, a real-  
me shall be translated from one people  
to another.

There is nothynge worse then a co-  
uetous man. Why art thou proude, O  
thou earth and althes? There is not a  
more wycked thynge, then to loue mo-  
ney. And why? suche one hath his soule

to sell: yet is he but fylthy donge while  
he lyueth.

And though the phisician shewe his  
helpe neuer so longe, yet in conclusion  
it goth after this maner, to day a king,  
to morow dead. For when a man dyeth,  
he is the heyre of serpentis, beastes and  
wormes. The begynnynge of mannes  
pryde, is to fall away from God: and  
why? his hert is gone from his maker,  
for pryde is the orygynall of all synne.  
Who so taketh holde therof shall be fyl-  
led wyth cursynge, and at the laste it  
shall ouerthrowe hym. Therefore hathe  
the LORD broughte the congrega-  
tions of the wicked to dishonoure, & de-  
stroyed them vnto the ende.

\* God hath destroyed the seates of  
proude prynces, and set vp the meke in  
their steade. God hath withered the ro-  
tes of the proude heathen, and planted  
the lowlye amonge them. \* God hathe  
ouerthrowen the landes of the heathē,  
and destroyed them out of the ground.  
He hath caused them to wyther away,  
he hath brought them to naughte, and  
made the memorie of theym to cease  
from oute of the earth (God hathe de-  
stroyed the name of the proude, and left  
the name of the humble of mynde.)

Pryde was not made for man, neyther  
wrothfulnes for mennes children. The  
seede of men that feareth God, shall be  
brought to honoure: but the seede which  
transgresseth the comaundementes of  
the Lord shalbe shamed. He that is the  
ruler among brethre, is holde in honout  
among the, & he regardeth such as feare  
p<sup>e</sup> Lord. The glory of the rich, of the ho-  
nourable & of p<sup>e</sup> poze is p<sup>e</sup> feare of God.

Despyse not thou the iust poore mā,  
and magnifye not the ryche vngodlye.  
Great is the iudge and mightie in ho-  
nour, yet is there none greater, then he  
that feareth God. \* Vnto the seruaunt p<sup>e</sup>  
is discrete, shall the fre do seruice. \* He  
that is wyse & well nurtoured, wyll not  
grudge when he is reformed, and all  
ignoraunt body shal not come to honore.  
Be not proude to do thy work, & dispaire  
not in the tyme of aduersite. \* Better is  
he that labourerth, and hath plenteous-  
nes of all thynges, then he that is go-  
geous and wanteth breade.

My sonne, kepe thy soule in mekenes,

Opride  
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Byrnye not euerye man into thyne  
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uerfly. Like as a parrich in a maund,  
so is the hert of the prouder: and lyke as  
a spre, that loketh vpon the fall of hys  
neighbour. for he turneth good vnto  
euill, and sclaundereth the chosen.  
Of oire sparcke is made a greate fyre,  
and soth he him þe G. ii. and an oire  
from his son Estate; Pray's



# Ecclesiasticus. The booke

Note

and an vngodly man layeth wayte for bloude. Beware of the disceatfull, for he ymagineth wicked thinges, to bring the into a perpetual shame. If thou takest an aleaūt vnto the he shall destroye the in vnquyetnes, and dzyue the from thyne owne wayes.

## The.xii. Chapter.

Vnto whom we ought to do good. Enemys ought to be eschued.

**W**he thou wilt do good, knowe to whom thou doest it, and so shalt thou be greatly thanked for thy benefites. \* Do good vnto the ryghtuous and thou shalt fynde greate rewarde: though not of him, yet (no doute) the Lorde him selfe shall rewarde the. He standeth not in a good case that is alwaye occupied in euell, and geueth no almes: for the best hateth the synners, and hath mercy vpon them that shewe the workes of repentaunce. Geue thou vnto suche as feare God, and receaue not a synner.

As for the vngodly & synners, he shall recompence vengeaunce vnto them, and kepe them to the daye of wrath. Geue thou vnto good, and receaue not the synner: do wel vnto him & is lowly, but geue not to the vngodly. Let not thy bred be geue him, & he be not myghtier the thy self therein. For so shalt thou receaue twyse as muche euell, in all the good that thou doest vnto hym: And why? the best hateth synners, and shall rewarde vengeaunce to the vngodly.

In prosperite, a frende shall not be knownen, and in aduersyte an enemye shall not be hyd. For when a man is in wealth, it greueth his enemyes: but in heuines and trouble a man shall know his frende. Truste neuer thyne enemy, for lyke as an yron rusteth, so doth his wickednesse. And though he make muche croutching and knelynge, yet kepe wel thy mynd, and beware of him. Set him not by the, neither let him syt at thy right hande: lest he turne hym, get into thy place, take thy rowme and seke thy seate, and so thou at the laste remembre my wordes, and be prynced at my saynges.

\* Synde not two synnes together, for there shall not one be vnpunished.

Who wil haue pytte of his charmer, that is stinged of his serpent, or of all such as come nye the beastes: Euē so is it with him & kepeth companye with a wicked mā, and lappeth him self in his synnes. For a cealon wyll he hyde wyth thee, but if thou stamble, he tarieth not. \* An enemy is swete in his lypes, he canne make many wordes and speake manye good thynges: Yea, he can wepe wyth his eyes, but in his hert he imagineth, howe to throwe the into the pytte: and yf he may fynde oportunitie, he wyll not be satisfyed wyth bloude. If aduersyte come vpon thee, thou shalt fynde hym there firste, and though he pretende to do the helpe, yet shall he vndermyne the. He shall shake his heade, and clappe his handes ouer the for very gladnes, & while he maketh many wordes, he shall disguise his countenaunce.

## The.xiii. Chapter.

The companyes of the proude and of the rich are to be eschued. The loue of God. Lyke do company with their lyke.

**W**ho so toucheth pitch, shall be defyled withal: \* and he & is familiar with the proude, shall clothe hym selfe with pryde. He taketh a burthen vpon him, that accompanyeth a more honourable man then hymselfe. Therefore kepe no samityarite with one that is richer then thy selfe. Howe agree the ketell and the pot together: for yf the one be synnten agaynst the other, it shall be broken. The ryche dealeth vnryghtuously, and threateneth withal: but the poore beynge oppressed and wrongeously dealt withal, suffreth scarcenesse, and geueth fayne wordes. If thou be for his profite he vseth the: but yf thou haue nothyng he shall forsake thee. As long as thou haste any thyng of thyne owne, he shall be a good felowe with the: yea, he shall make the a bare man, & not be loy for the. If he haue nede of thee, he shall defraude the: & (with a preuy mock) shall he put the in an hope, & geue the al good wordes, and saye: what wantest thou? Thus shall he shame the in his meate, vntil he haue supte the cleane vpon twise or thyrse, and at the last shall he laughe the to scoorne. Afterward, when he seith that thou hast nothing, he shall forsake the, & forsa-

Keep not Company

Here xlii. C with wicked men

How can I speak good things? But his imagination is to throw him down to Hell

The Company of the Proud & Rich to

Deut. 7. a

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Gala. vi. a. 1. Tim. v. a.

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Gala. vi. a. and. xli. a



the, and shake his head at the.

**B** Beware, that thou be not disceaved and brought downe in thy simplenesse. Be not to humble in thy wysdome, lest when thou art broughte lowe, thou be disceaved thowowe folyshnesse. If thou be called of a myghtye man, absent thy selfe, so shall he call the to him the more ofte. Plesse not thou vnto hym, that on thou be not shutte out: but go not thou farre of, lest he forget the. Withdawe not thy selfe from hys speache, but be leue not his many wordes. For wyth much communycacyon shall he tempte the, and (wyth a pzenye moche) shall he question the of thy secretes. The bnymercyfull mynde of hys shall marcke thy wordes, he shall not spare to do the hurt and to put the in pryson. Beware, & take good hede to thy selfe, for thou walkest in pacell of thy ouerthrowing.

**C** Nowe when thou hearest his wordes, wake the as though thou werest in a dreame, and wake by. Loue God all thy lyfe longe, and call vpon him in thy nede. Euery beast loneth his lyke, euen so let euery man loue his neyghboure. All fletche wyll resort to theyr lyke, and euery manne wyll kepe company wyth suche as he is hym selfe. But as the wolfe agreeth wyth the lambe, so doeth the vngodlye with the ryghtuous.

**\* What felowshyp should an holy man haue with a dogge? Howe can the riche and the poze agree together? The wild Ass is the Lyons praye in the wyldernes, euen so are poore men the meate of the ryche. Lyke as the proude may not awape with lowlines, euen so doeth the rich abhorre the poore. If a riche man fall, his frendes set him vp agayne: but when the poore falleth his frendes forsake him. If a ryche man fall into an erroure, he hath many helpers: he speaketh proude wordes, & yet men iustifie him.**

**D** But yf a poore man go wronge, he is punished: yea, though he speake wysely, yet can it haue no place. When the riche man speaketh, euery body holdeth his tong: and loke what he sayeth, they prayse it vnto the cloudes. But yf the poore manne speake, they saye. What felowe is this? And yf he do anyfyle, they shall destroye hym. Ryches are good vnto hym that hath no synne in

hys conscience, and pouerte is a wycked thyng in the mouth of the vngodly. The hert of man chaungeth his countenance, whether it be in good or euill. A cherefull countenance is a token of a good hert, for els is it an haide thing to knowe the thought.

**The, xliii. Chapter.**

The offyce of the tonge. Man is but a bayne thyng. Happy is he that continueth in wysdom.

**B**lessed is the man, \* yf hath not fallen with the word of his mouth, and is not pricked with the conscience of synne. Happy is he that had no neyynes in hys mynde, & is not fallen from hys hope. It becometh not a couetous man and a nygarde, to be rich: & what shuld a nygard do w golde? He that with al his carefulnes heapeth together vnrightrously, gathereth for other folckes, and another manne shall make good chere with his goodes. He that is wycked vnto hym selfe, howe shoulde he be good vnto other men? How can such one haue any pleasure of his goodes? There is nothyng worse, then when one disfaouret hym selfe, and this is a rewarde of hys wyckednes. If he do any good, he doeth it not knowynge therof, and agaynst his wil, and at the last he declareth hys vngodlye cioulnes. A nygard hath a wycked eye: he turneth away his face, and despyseth his owne soule. \* A couetous mans eye hath neuer ynoughe in the porcyon of wickednes, vntyl p tyme that he wither away, and haue lost his own soule.

A wicked eye spareth bread, & there is scarcenes vpon his table. My sonne, do good to thy selfe of that thou haste, & geue p Lord his due offeringes. Remember that death tarieth not, & howe that the couenaint of the graue is thewed vnto thee: for the couenante of this worlde shall dye the death. \* Do good vnto thy frende before thou dye, and accordyng to thy abilitie reach out thyne hande, and geue vnto the poore. Be not dyspoynted of p good daye, and let not the porcyon of the good day ouerpaste the. Shalt thou not leaue thy trayles and labours vnto other men? In the decayng of the heretage geue and take, and sancifye thy soule.

*A Cherefull Countenance as a token of a good hert*

*Eccl. 19. 6 and. xxv. 4 Jacob 2. 8.*

*A Couetous man hath not enough vntil hee haue lost his own soule.*

*Eccl. 10. 4*

*Do good to thy frende before thou dye*

*Give vnto the poore before thou be dyspoynted of the good day*

*But the poor man if he do wrong he is soon punished yea he shall not be iustified*

*For if he speak wisely he shall not be iustified*



# Ecclesiasticus.

## The booke

Worke thou rightuousnes before thy death, for in the hell there is no meate to fynde. \* All fleshe shall fade away lyke grasse, and lyke a flopphyng lease in a grene tree. Some growe, some are cast downe: euen so is the generacyon of fleshe and bloud: one commeth to an ende, another is borne.

All transytoyre thynges shall fayle at the last, and the worke therof shall go withall. Euery chosen worke shall be iustified, and he that medleth wpythall, shall haue honoure therein. Blessed is the man that kepeth him in wysedome, and exercyseth him selfe in vnderstandyng, & with discrecyon shall he thinke vpon the foreknowledge of GOD.

Which consydereth the wates of wysedome in his hert, hath vnderstandyng in her secretes, goth after her (as one þe seketh her out) & continueth in her wates. He loketh in at her wyndowes, and herkeneth at her doores: He taketh hys rest besyde her house, and fasteneth his stake in her walles: He shall pytche his tente nye vnto her hande, and in his tet shall good thynges rest for euermore: He shall set his children vnder her couerynge, and shall dwel vnder her braunches. Vnder her couerynge shall he be defended from the heate, and in her glory shall he rest.

### The .xv. Chapter.

The goodnes that foloweth him which feareth God. God reiecteth and casteth of the synner. God is not the auctor of euell.

He that feareth GOD, wyll do good: and who so kepeth þe lawe, shall optayne wysedome. As an honourable mother shall she mete hym, and as a virgyn shall she receaue hym. \* Wyth the breade of lyfe and vnderstandyng shall she feede hym, \* and geue him the water of whollome wysedome to dryncke. If he be constāt in her, he shall not be moued: and yf he holde him fast by her, he shall not come to confusyon. She shall brynge hym to honoure amonge hys neyghboutes, and in the myddest of the congregacion shall she open hys mouth. Wyth the sprete of wysdome and vnderstandyng shall she fylle him, and clothe hym wyth the garment of glory. She shall heape the treasure of myrth and ioy vpon him,

and geue him an euerlastyng name to heritage. Folly men wil not take hold vpon her, but suche as haue vnderstandyng, wyll mete her, for she is farre fro pryde and disceate. Men that go about with lies, wyll not remember her: but men of truelyth shall be founde in her, euen vnto the beholdyng of GOD. Praise is not semely in the mouth of þe vngodly, for he is not sent of the Lord. For of God commeth wysdome, and the prayse shall stande by the wysedome of God, and shall be plenteous in a faythful mouth, and the Lorde shall geue her vnto him.

Say not thou: It is the LORDES faulte that I am gone by, for thou shalt not do the thing that God hateth. Say not þe hath caused me to go wronge, for he hath no nede of the vngodlye. GOD hateth all abhomyngacion of erroure, and they that feare GOD wyll loue none such. \* God made man from the beginning, and left him in the hand of his counsell. He gaue hym his commaundementes and preceptes: yf thou wyll obserue the commaundementes, and kepe acceptable faythfulnes for euery, they shall preserue the. \* He hath set water and fyre before the, reach out thyne hand vnto which thou wyllt. Before man is life and death, good and euell: loke what him lyketh, shall he geue hym. For the wysdome of God is great and myghtye in power, and beholdeth all men contynually. The eyes of the LORD are vpon them that feare him, and he knoweth all the workes of man. He hath commaunded no man to do vngodly, nether hath he geuen anye man leue to synne.

### The .xvi. Chapter.

Of vnhappye and wycked children: No man can hyde him selfe from God. An exhortacion to the receauing of instruction.

Dele not thou in the multitude of vngodly children, & haue no pleasure in them, yf they feare not God. Truste not thou to their lyfe, and regarde not their labours: for one sonne that feareth god is better, the a thousand vngodly. And better it is for a man to dye with out children, then to leaue behynd hym suche children as are vngodlye, for by

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one that hath the vnderſtandynge, maye a whole cytie be vpholden, but thowge the vngodly be many, yet ſhall it be waſted thowge theim. Many ſuche thyn- ges hath the myne eye ſene, and greater thynge then theſe haue I hearde with myne eares. \* In the congregacyon of the vngodlye ſhall a fyre burne, and a- mounge vnſapthfull people ſhal y wrath be kyndled.

The olde glautes optayned no grace for their ſinnes, \* which were deſtroied, truſtynge to their owne ſtrength. Ney- ther ſpared he them among whom Loth was a ſtraunger: \* but ſinote theim and abhorred them becauſe of the pryde of their wordes. He had no pitie vpon the, but deſtroyed all the people, that were ſo ſtoute in ſpyne. \* And for ſo much as he overſaw not the fyre hundreth thou- ſande, that gathered them ſelues toge- ther in the hardneſſe of their hearte: it were maruell yf one beyng hardenec- ked, ſhoulde be free. \* For merce and wrath is with him: he is bothe mightie to forgeue, and to powre oute dysplea- ſure. Lyke as his merce is great, euen ſo is his puniſhement alſo, he iudgeth a manne accordynge to his worckes.

The vngodlye ſhall not eſcape in hys ſpoyl, and the longe pacynce of hym that ſheweth merce, ſhall not byde be- hynde. All merce ſhall make place vnto euery man accordynge to the deſeruing of his worckes, & after the vnderſtan- dyng of hys pylgremage.

Say not thou: I will hyde my ſelfe from GOD, for who wyll thyncke by- on me from aboue? I ſhall not be kno- we in ſo great heape of people, for what is my ſoule among ſo many creatures? Beholde, the heauen, yea, the heauen of heauens, the depe, the earth, and al that therein is, ſhal be moued at his preſence: the mountaynes, the hilles, and the fou- dacions of the earth ſhal ſhake for feare, when God byſpyeth them. Theſe thyn- ges doeth no heart vnderſtande, but he vnderſtandeth euery hearte, and who vnderſtanderh his wayes? No mā ſcieth his ſtozme, and the mooſte parte of hys worckes are ſecret. Who wyll declare the worckes of hys ryghtnouſneſſe? Or who ſhall be able to abyde theim? For the couenaunt is ſarre from ſome,

and the trienge out of nieth is in the ful- fyllynge. He that is humble of hearte, thynketh vpon ſuche thynge: but an vnwyſe and erroneous man caſteth his mynde vnto folyſh thynge.

My ſonne, hearken thou vnto me, and learne vnderſtandynge, and marck my wordes wyth thyne hearte: I wyll geue the a ſure doctryne, and planelye ſhall I inſtrukte thee. GOD hath ſette hys worckes in good ordre from the be- gynnynge, and parte of theim hath he ſundered from the other. He hath gar- nished hys worckes from euerlaſtynge, and theyr begynnynge, accordynge to theyr generacyons. None of theim hin- dered another, neither was any of them diſobedyent vnto hys worde. After thys, GOD looked vpon the earth, and fylled it wyth hys gooddes. Wyth all maner of lyuing beaſtes hath he coue- red the grounde, and they al ſhal be turs- ned vnto earth agayne. *Al muſt Return to*

## The. xlii. Chapter.

The creation of man, and the goodneſſe that God hath done vnto hym. Of almour and re- pentance.



GOD \* Hoſe man of the A earth, and tourned hym vnto earth agayne. He gaue hym the nymbre of dayes & certayne time, yea, and gaue hym power of the thynge that are vpon earth. He clothed him wyth ſtrength, & made hym after his owne lickneſſe. He made al fleſh to ſtande in awe of hym, ſo that he had the domynion of all beaſtes and foules. \* He made out of him an helper lyke vn- to hym ſelfe, and gaue them dyscrecy- on and tong, eyes and eares, and a hert to vnderſtande, and fylled them wyth inſtruccyon and vnderſtandynge. He created for them alſo the knowledge of the ſpyte, fylled their heartes wyth vn- derſtandynge, and ſhewed them good & euell. He ſet hys eye vpon their heartes, declarynge vnto them his greate and noble worckes: that they ſhoulde prapſe hys holy name together, & reioyſe of hys wonders, and be rellynge of hys noble actes. \* Beſyde thys, he gaue them in- ſtruction, and the lawe of lyfe for an he- ritage,



neighbour warning, before thou threaten him, and geue place vnto the law of the Lord. The feare of God is all wisdom, and he that is a right wise man kepeth the lawe. As for the doctrine of wickednesse, it is no wisdom, and the prudence of synners is no good vnderstandynge: it is but wyckednesse and abhomynacyō and a blaspheming of wisdom. A simple man of small vnderstandynge that feareth God, is better then one that hath much wisdom, & transgresseth the lawe of the Highest. A craftie & sottel man can be wise, but he is vnrighteous, and with gyftes he wasteth the open and manifest law. A wycked man can behaue hym selfe humbly, and can douke with his heade, and yet is he but a dysceauet within. He hideth his face, \* and dysguyseth it: and because he shoulde not bee knowne, he preuenteth thee.

And thoughe he be so weake that he can do the no harme, yet when he maye fynde oportunitie, he shall do some euil. A man may be knowne by hys face, and one that hath vnderstandynge, may be perceaued by y<sup>e</sup> loke of his countenance. \* A mans garment, laughter, & going, declare what he is.

## The xx. Chapter.

Of correction and repentance. Of the gyfte of the wise man and of the foole. Of lynging.

**S**OME manne reprooueth hys neyghboure ofte tymes, but not in due season: Agayne, some man holdeth his tounge, and he is wise and discrete. It is much better to geue warning and to reprove, then to beate euell wyll: for he that knowledgeth him selfe openly, shalbe preserued from hurte and destruction. Lyke as when a gelded man thorow desyre and luste desyleth a mayden, even so is it with him that vseth violence & vnrighteousnesse in the lawe: How good a thyng is it, a manne that is reproued, to shew openly his repentaunce: for so shalte thou escape wyful synne.

Some man kepeth sylence, and is found wyse: but he that is not ashamed what he sayeth, is hatefull. Some man holdeth his tounge, because he hath not the vnderstandynge of the language:

and some man kepeth sylence, waitynge a conuenient tyme. \* A wise man wyll holde hys tounge tyll he se oportunitie, but a wanton and vndiscret body shall regarde no tyme. He that vseth manye wordes, shall hurte his owne soule: and he that taketh auctorite vpon him vnrightuously, shalbe hated. Some man hath ofte tymes prosperite in wicked thynges: Agayne, some manne getteth much, and hath harme and losse. There is some gyfte that is nothyng worthe: Agayne there is some gyfte, whose rewarde is double. Some man getteth a fal for beinge to proude, and some cometh to worshyppe frome lowe estate. Some manne byeth muche for a lytle pryce and muste paye for it seuen fold.

\* A wise man wyth hys wordes maketh him selfe to bee loued, but the fauours of fooles shalbe pouted out. The gyft of the vnwise shall do the no good for hys eyes are seuen folde. \* He shall geue lytle, and sape he gaue muche: he openeth his mouthe and cryeth out, as it were one that crieth oute wyne. To daye he lendeth to morowe he asketh it agayne, and suche a man is to be hated. The foole sapeeth: I haue no frende, I haue no thancke for al my good dedes: yea, euen they that eat my bread, speake no good of me. How oft, and of howe many shall he be laughed to scorn: he taketh a more perloous fal by such wordes then yf he fel vpon the ground: euen so shall the falles of wycked men come hastily. In the mouth of him that is vntaughte, are many vnconuenient and vniure wordes. A wise sentence shall not bee alowed at the mouthe of the foole, for he speaketh it not in due season.

Some man synneth not, because he hath not wherewithall, and in hys rest he shalbe stryged. Some man there is that destroyeth hys owne soule wyth shame, and for an vnwise bodys sake destroyeth he it, and with acceptynge of personnes shall he vndoo hym selfe.

Some man promisseth his frend a gyfte for very shame, and getteth an enemye of hym for noughte. A lyfe is a wycked shame in a man, yet shal it be euer in the mouthe of the vnwise. A thefe is better, then a man that is accustomed to lye,

A lyfe is a wycked shame of ox in a man;

A thefe is better then a lyer or accustomed to synne

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Eccl. xxiii.

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Eccl. vi.

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A good countenance  
is laughter &  
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face, p. i.

Eccl. xxi. v.

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*Dishonesty  
& Shame  
of lying*

but they bothe shall haue destruccyon to herptage. The condycions of lyers are vnhonest, and theyr shame is euer with them.

**D** A wyse man shall byynge hym selfe to holoure with his wordes, \* and he that hath vnderstandinge shall be set by amonge greate menne. \* He that tyllleth his lande, shall encrease hys heape of corne: he that worcketh rightuousnes, shall be exalted, & he that pleaseth greate men, shall escape muche euil. \* Rewar- des and gyftes blynde the eyes of the wyse, and make him domine, that he can not tell men their fautes. \* Wylsedome that is hid, and treasure that is hoorded vp, what profyt is in them both: Better is he that kepeth his ignoraunce secret then a manne that hydeth his wysdome.

## The. xxi. Chapter.

Of the repentance of synne. We may not heape synne vpon synne. The boldnes of an heretike. The ende of synner. Of the foole and of the wyse man. Of hym that curseth the deuell.

**A** **M**Y sonne yf thou hast synned, do it nomore: \* but praye for thy forselinnes, that they may be forgeuen the. fle from sin, euen as frome a serpente: for yf thou comest to nye her, she wyll bite thee. The teeth therof are as the teeth of a lion, to slepe the soules of men. The wyckednes of mā is as a sharpe two edged sword, which maketh such woundes that they can not be healed.

**S**tryfe and wrongeous dealynge shall waste away a mannes goodes, and thowome pryde a ryche house shall be brought to nought: so the ryches of the proude shall be roted oute. \* The prayer of the poore goeth out of the mouth, and cometh vnto the eares, and hys vengeance (or defence) shall come, and that hastily. Who so hateth to be reformed it is a token of an vngodly personne: but he that feareth God, wyl remembre hym selfe. A myghty man is knowen a farre by hys tonge, but he that hath vnderstandynge, perceaueth that he shall haue a fall.

**W**ho so buyldeth hys house with s- ther uenys colt, is like one that gathereth stones in wynter. \* The congregacyon of the vngodly is lyke stubble gathered together, theyr end is a flamme of fyre.

The waye of the vngodlye is sette wyth stones, but in theyr ende is hell, dar- nes, and paynes. He that kepeth the law will holde fast the vnderstandynge ther- of, and the ende of the feare of God is wysdome. He that is not wyse, wyll not be taught in good: but the vnwyse man aboundeth in wyckednesse: and where bytternes is, there is no vnderstan- dyng. The knowledge of the wyse shall flowe lyke water that renneth ouer, & hys counsell is lyke a fountayne of lyfe.

The hearte of a foole is lyke a broz- ken vessel, he canne kepe no wysdome. When a man of vnderstanding heareth a wyse worde, he shall commende it, and make muche of it. But if a voluptuous man heare it, he shall haue no pleasure therin, but caste it behynde hys backe. The talckinge of a foole is lyke an heuy burthen by the waye: but to heare a wise manne speake, it is a pleasure. Where a doute is in the congregacyon, it is as- ked at the mouthe of the wyse, and they shall pondre his wordes in theyr hertes. Lyke as a house that is destroyed, euen so is wysdome vnto a foole: As for the knowledge of y vnwyse, it is but darcke wordes. Doctryne is vnto hym that hath no vnderstandynge, euen as fet- ters aboute hys fete, and lyke manni- cles vpon hys ryghthande. \* A foole lyfteth vp hys voyce wyth laughter, but a wise mā shall scarce laugh secretly.

**L**etynge is vnto a wyse manne a Jewel of golde, and lyke an armylet vpon hys ryght arme. A foolyshe mans fore is soone in his neyghbours house, but one that hath the experyence, shall be asha- med at the personne of the myghtye. A foole wyll pepe in at the wyndowe in to the house, but he that is well nourtured wyll stande without. A foolyshe manne standeth herkenynge at the doze, but he that is wyse, wyll be ashamed.

The lypes of the vnwyse wyl be tellynge foolyshe thynges, but the wor- des of such as haue vnderstandynge, shall be weyed in the balaunce. The herte of foles is in theyr mouth, but y mouth of y wise is in theyr hert. When the vn- godly curseth y blasphemet, he curseth his owne soule. \* A pryce accuser of o- ther men shall defile his owne soule, and be hated of euerye manne: (but he that kepeth

*The Signe of  
a True Spirit  
Thinking none  
good as  
Self: &  
Gift of others*

*Notes of a  
foolish  
Indoed*

*Eccle xix. d*

*Eccle xix. d*



kepeþ hys owne tonge and is discrete,  
shal come to honoure.)

## The xxii. Chapter.

The purgacyon of the mouthfull. Of the folish  
sonne and doughter, we muste have discrecyon  
how and to whome we ought to preach, of sorow  
inge vpon the dead. Afole is not to be much talked  
with all. Injuries and wronges do breake frend  
shyppe and amitie.

**A** Slouthfull bodye is  
moulded of a stoune of  
clay: he that toucheth him  
must wash his handes a-  
gayne. A mynurtored  
sonne is the dyshonour of  
the father. A foolish doughter shalbe ly-  
tle regarded. A wyse doughter is an he-  
rytage vnto her husbände: but she that  
cometh to dyshonour, byngeth her  
father in heynes. A doughter that is  
paste shame, dyshonoureth bothe her fa-  
ther and her husbände: the vngodly shal  
regarde her, but they both shal despise  
her, the playnge of Musick is not mete  
where heylines is, euen so is the corre-  
cyon and doctrine of wisdom euer vn-  
pleasunt vnto fooles.

**B** Who so teacheth a foole, is euen as  
one that gleweth a potsherde together:  
as one that telleth a tale to hym that  
heareth him not, and as one that risseth  
a man out of an heuye slepe. Who so tel-  
leth a foole of wysedome, is euen as a  
man, which speaketh to one þat is a slepe.  
When he hath tolde hys tale, he sayeth:  
what is the matter? When one dyeth, la-  
mentacion is made for him, because the  
light faileth him: eue so let men mourne  
ouer a foole: for he wanteth vnderstan-  
dyng. Make but lytle wepyng because  
of the deade: for he is come to rest, but  
the life of the foole is worse then þe death.  
\* Seven dayes do men mourne for him  
that is dead, but the lamentacyon ouer  
the vylwyse and vngodly shoulde endure  
all the dayes of theire lyfe.

**C** Talke not much with a foole, and go  
not with him that hath no vnderstan-  
dyng. Beware of hym, lest it turne the  
to trauayle, and thou shalt not be desy-  
led with hys synne. Departe from hym,  
and thou shalt fynde rest, and shalte not  
bee drawen backe into hys folyshnes.  
What is he yet then leade? And what  
shoulde a foole be called els but leade?  
Sande, salt, and a lumpe of yron is ea-

set to beate, then an vnwyse, folysh, and  
vngodly man. Like as the band of wod  
bounde together in the foundacion of  
the house can not be lowled, euen so is it  
with the hearte that is stablyshed in the  
thought of counsell. The thought of the  
wyse, shal neyther feare nor be offended  
at any tyme.

Lyke as a fayre playsted wall in a  
wynter house, and an hye buyldyng,  
may not abyde the wynde and stormes:  
euen so is a fooles herte astrayed in hys  
ymagynacyon: he feareth at euery thing  
and can not endure. He that nyppeth a  
mannes eye, byngeth forth teares: and  
he that prycketh the hearte, byngeth  
forth the meanyng and thought. Who  
so casteth a stoune at the byrdes, straieth  
them awaye: and he that blasphemeth  
his frende, breaketh the frendshyppe:  
thoughe thou dweldest a swerde at thy  
frende, yet dyspayre not, for thou may-  
est come agayne to thy frende. If he  
speake sowerly, feare not, for ye may be  
agreed together agayne: excepte it be  
that thou blaspheme hym, dysdayne hym,  
ope hys secretes and wound hym trait-  
torously: for all such thinges shal dylue  
away a frende.

**B**e faythful vnto thy neyghboure in  
hys pouerte, þe thou mayest reioyse with  
hym also in his prosperite. Abyde sted-  
fast vnto him in the tyme of his trouble,  
that thou mayest bee heyre with him in  
his herpytage. Lyke as the vapour and  
smoke goeth out at the ouen before the  
fyre, euen so cuell wordes, rebukes and  
threatenynges go before bloudsheddyng.  
Be not ashamed to defende thy frende:  
as for me, I wyl not hyde my face from  
hym, thoughe he shoulde do me harme.  
Whoso euer heareth it, shal beware of  
hym. \* Who shall set a watch before my  
mouth, and a lute seale vpo my lippes,  
that I fall not with them, and that my  
tonge destroy me not.

## The xxiii. Chapter.

A prayer agaynst pryde, lechery, and glotony.  
Of othes, blasphemie, and of wyse communicati-  
on. Of the thre kyndes of synners. Many synnes  
proceede of aduourty. Of the feare of God.

**L**orde, father and gouernoure of  
my lyfe, leaue me not in theyr tyme  
gynacions and counsell. Oh let  
me not fal in such reproch. Who wyl kepe  
my thought with the scourge, and the

doctrin

A Note  
of a foolish  
son & Daugh-  
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Eccl. i. b.

Eccl. 17. a.

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the Tong  
pla. xii. a.  
Not

Lead, Sand salt or A lump of Iron Is Easier to Bear  
Vnxitous Vnwyse and an Vngodly man; or woman;



doctryne of wysedome in myne herte: that he spare not myne ignoraunce, that I fall not with them, lest myne ignoraunces increase, that mine offences be not many in nombre, and that my synnes excede not: lest I fall before myne enemyes, and so my aduersary reioyce. **O** Lord thou father and god of my life, leaue me not in theyr imagynacion. **O** let me not haue a proud loke, but turne awaye all voluptuousnes fro me. Take fro me the lustes of the body, let not the desires of vniennes take holde vpon me, and geue me not ouer into an vnchamefast and obstynate mynde.

**H**ear me (O ye chyldren) I wyl geue you a doctryne, how ye shall orde your mouth: who so kepeth it, shal not perlysh thowow hys lyppes, nor be hurt thowow wycked woorkes. As for the spinner, he shall bee taken in hys owne vanyte: he that is proude and cursed, shal fall therein. \* Let not thy mouthe be accustomed with swearing, for in it there are many falles. Let not the namynge of God be contynually in thy mouth: for lyke as a seruaunt which is ofte punished canne not be without some sore, euen so what soener he be that sweareth and nameth God, shall not be cleane purged from synne. A man that bleth much swearing shall be fylled with wickednesse, and the plague shall neuer go from his house. If he begyle his brother, hys faute shall be vpon him: yf he knowledg not his synne, he maketh a double offence, and yf he sweare in vayne, he shall not be found ryghteous, for hys house shall be ful of plagues.

**T**he wordes of the swearet byng geth deathe (God graunte that it be not found in the house of Iacob.) But they that feare God, eschue all suche and lye not weltrynge in synne. \* Use not thy mouthe to vnhonest and fylthy talking, for in it is the worde of synne. Remembre thy father and thy mother, when thou arte set amonge greates men: lest god forgete the in theyr syghte, and lest thou dotinge in thy custome suffice rebuke, and wylsh not to haue bene bozne also curse the day of thy natiuitie. \* The man that is accustomed with the wordes of blasphemie, wylsh neuer be refourmed all the dayes of hys lyfe. To synne

twyse is to muche, but the thyrde byng geth wrath and destruccion. An hote stomacke can not be quenched (euen lyke a burnyng fyre) till it haue swallowed vp somethynge: euen so an vchaste manne hath no reste in his fleshe, tyll he haue kyndled a fyre.

**A**ll bread is swete to an whozemon: get, he wyl not leaue of, till he haue his purpose. A man that breaketh wedlock, and regardeth not his soule, but sayth: \* Tush, who seyth me? I am compassed aboute with darcknes, the walles couer me, no body seyth me: whome nede I to feare? The best wyl not remembre my synnes. He vnderstandeth not that hys eyes se al thynges, for all suche feare of men dryueth away the feare of God fro him: for he feareth only the eyes of men, and consydereth not that the eyes of the Lord are cleareer then the Sunne, beholdinge all the wayes of menne and the grounde of the depe, and lokynge euen to mens hertes in secrete places. The Lord God knewe all thynges or euer they were made, & after they be brought to passe also he loketh vpon them all. \* The same man shall be openly punished in the stretes of the ctyte, and shall be chased abroad lyke a younge horse sole: and when he thyncketh leaste vpon it, he shall be taken. Thus shall he be put to shame of euery man because he wold not vnderstande the feare of the Lord. And thus shall it go also with euery wife that leaueth her housbande, and getteth enherytaunce by a straunge mariage. \* fyrste, she hath bene vnfaythfull vnto the lawe of the best: Secondly, she hath forlaken her owne housbande: Thyrde, she hath played the whoze in aduoutre, and gotten her chyldren by another man. She shall be brought oute of the congregacyon, and her chyldren shall be loked vpon. Her chyldren shall not take rote: and as for frute, her braunches shall byngge forth none. A shamefull repozte shall she leaue behynde her, and her dishonoure shall not bee put oute. And they that remayne, shall know that there is nothyng better then the feare of God: and that there is nothing sweter then to take hede vnto the commaundementes of the Lord. A greates woorthynesse is it to folowe the Lord,

**D**

Eccl. xxi. c

Tush God not darke  
Covynous  
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ane. Por  
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Eccl. xxi. c  
Dra. xxi. c

No Darke  
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Eccl. xxi. c

A  
Note of  
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A good &  
Sly Prayer  
Against  
Pride &  
Covynous  
mishyness  
of the tongue

Eccl. xxi. c  
Eccl. xxi. c  
Eccl. xxi. c

Swan & No  
Tale  
Name  
Name



Eccl. xxi. c  
Eccl. xxi. c

No words  
of Swear  
Kings Death  
Grant it not  
house of  
Eccl. xxi. c



for longe lyfe shalbe receyued of hym.

The xxxiii. Chapter.

A prayse of wysdome proceeding forth of the mouth of God. Of her workes and place where she dwelleth.



Wysdome shal prayse herselfe, and be honoured in God, and reioyse in the myddest of hys people: In the congregacions of the hest shall she open her mouth, and triumphe in the beholdinge of hys power: In the myddest of her people shall she be exalted, and wondred at in the holy fulnesse: In the multitude of the chosen she shall be commended, and amonge suche as be blessed she shalbe praysed, and shall saye: I am come out of the mouth of the hest, first borne before all creatures. I caused the lyghte that fayleth not, to aryse in the heauen, and couered all the earthe as a cloude. My dwellynge is aboue in the heyth, and my seate is in the pylle of the cloude. I my selfe alone haue gone rounde aboute the compasse of heauen, and pearced the grounde of the depe: I haue walcked in the floudes of the sea, and haue stande in all landes: my domination is in euerye people and in euerye nacyon, and with my power haue I trodden downe the hertes of all, bothe hye and lowe.

In all these thinges also I sought rest, and a dwellynge in some inheritaunce. So the creature of all thynges gaue me a commaundement: and he that made me, appoynted me a tabernacle, and sayde vnto me: Let thy dwellyng be in Iacob, and thine inheritaunce in Israel, and rote thy selfe amonge my chosen. \* I was created from the begynnyng and before the worlde, and shall not leaue of vnto the worlde to come. \* In the holpe habytacyn haue I serued before hym, and so was I stablished in Syon. \* In the holy citie rested I in like maner: and in Ierusalem was my power, I toke rote in an honorable people, even in the porcyon of the Lorde and in his heritage, and kepte me in the fulnes of the saynctes. I am set vp an hye lyke a Cedar vpon Libanus, and as a Cypress tre vpon the mounte Hermon: I am exalted lyke a palme tree in Cadis, and as a rose plante in Iericho: I am sweete as the Rose of Sharon, and as the Iris in the brooke.

As a sayre olyue tree in the felde, and am exalted lyke as a planteyne tree by the water syde. I haue geuen a smell in the stretes, as y Cynamom and Balme, that hath so good a sauour: yea, a swete odoure haue I geuen as it were Myrrour of the best.

I haue made my dwellynges to smel as it were of rosyn, Galbanum, of Cloves, and Incense, and as Libanus when it is not hewen downe, and myne odour is as the pure Balme. As the Cerebynt haue I stretched oute my braunches, and my braunches are the braunches of honoure and lounge fauoure. \* As the vyne haue I broughte forth the frute of a swete sauoure, and my floures are the frute of honoure and ryches. I am the mother of bewtye, of loue, of feare, of knowledge and of holy hope. In me is all grace of lyfe and trueth: \* In me is all hope of lyfe and vertue. Come vnto me, all ye that be desirous of me, and fyll your selues with my frutes: for my spirite is sweter then the honye, and so is my inheritaunce more then the hony combe: the remembraunce of me endureth for euermore. They that eate me, shall haue the more hunger: and they that dryncke me, shall thyrste the more. Who so herkeneth vnto me, shall not come to confusyon: and they that worke in me, shall not offende. They that make me to be knowen, shall haue euerlastig lif.

All these thynges are the boke of life, the couenaunte of the hest, and the knowledge of the trueth. \* Moses commaunded the lawe in the preceptes of ryghtuousnes for an heritage vnto the house of Iacob, and comyncted the promyses vnto Israel. (Oute of David his seruaunt ye ordered to rayse vp a moste myghty kynge, sitting in the seat of honoure for euermore. \* This fylleth wysdome lyke as the floude of Philon, and as the floude of Tigris, when the new frutes are a growing.

This byngeth a plenteous vnderstandynge lyke Euphrates: and fylleth it vp, \* as Iordane in the tyme of harvest. This maketh nourtour to breake forth as the lyghte, and as the water Gihon in the harvest. The fyrst hath not knowen her perfectly, nomore shall the laste seke out the ground of her. For

of God Thro our Lord Jesus Christ ver

The oode  
Is the on  
Righteous  
of Christ

John. xv. a

Job. xlii. a

Ecc. x. a.  
and. 24. a.

psa. cxvii. b  
Actu. ii. d.

Dea. lxi. a.  
and. xxi. b.

Job. lxi. s.



her thoughte is fuller then the sea, and her counsell is profounder then þ great depe.

I wysedome haue cast out floudde I am as a great water broke out of the ryuer. I am as the riuer Dox, and as a water condyte am I come oute of the garden of pleasure. I sayde: I will water the garden of my younge plantes, and fyll the frute of my byrthe. So my water broke became excedyng greate, and my ryuer approached vnto the sea. For I make doctryne to be vnto al men as lyghte as the fayre moynyng, and I shal make it to be euer the clearer, I wil pearse thorowe all the lower partes of the earthe, I wyll loke vpon all suche as be a flepe, and lyghten all them that put theyr truste in the LORD. I shal per pourte oute doctryne, lyke as prophete, and leaue it vnto suche as seke after wysedome, and theyr generacions shal I neuer fayle, vnto the holpe euerlastyng worlde. \* Beholde, howe that I haue not laboured for my selfe onely, but for all them that seke after the truthe.

## The xxv. Chapter.

Of thre thynges whiche please God, and of thre whiche he hateth. Of. ix. thynges that bee not to be suspect, and of the tenth: chesely of the malice of a woman.

**T**hree thynges there are, that my spirite fauoureth, whiche be also allowed before God & men: \* The vnite of brethren, \* the loue of neyghbours, \* and man and wyfe that agree wel together.

Thre thynges ther be which my soule hateth, and I bitterlye abhorre the lyfe of them: A poore man that is proude. A rich man that is a lyar, \* and an old bope that doteth, and is vnchast.

If thou hast gathered nothyng in thy youth, what wilt thou fynde then in thyne age? How pleasaunt a thing is it, when gray head ded men are dyscrete, and when the elders can geue good counsell: How comely a thyng is wysdome vnto aged men: yea, vnderstandyng and counsell is a gloriuous thyng. The crowne of olde men is to haue much experyence, and the feare of God is theyr wysshyppe.

There be. ix. thynges, which I haue iudged in my hert to be happye, and the

Note To Her Husband in Comyng And a True Brether

tenth wyll I tel forth vnto menne wyth my tonge. A man that whyle he lyueth, hathe tope of hys chyldren, and seith the fall of his enemyes. Well is hym that dwelleth with an houswife of vnderstaundyng, \* and that hathe not fallen wyth hys tonge, and that hath not bene sayne to serue suche as are vnmete for hym. Well is hym, that fyndeth a faythfull frende: and well is hym, whiche talketh of wysdome to an eare that heareth hym. How greate is he, that fyndeth wysedome and knowledge: Yet is he not a boue hym, that feareth þ LORD. The feare of God hath set it selfe aboue al thynges. Blessed is the manne, vnto whome it is graunted to haue the feare of God. Vnto whom shal he be likened, that kepeth it faste: The feare of God is the begynnyng of his loue, and the begynnyng of fayth is to cleue fast vnto it. The heynyness of the herte is all the punysshment, and the wyckednes of a woman goeth a boue all. All punysshment and plage is nothyng in comparison of the plage of the hert, euē so al wyckednes is nothyng to the wyckednesse of a woman.

Whatsoeuer happeneth vnto a man, is nothyng in comparison of it, that his euil wyllers do vnto hym: and all vengeance is nothyng to the vengeaunce of the enemye.

There is not a moze wicked heade then the heade of the serpente, and there is no wyath aboue þ wyath of a woman. \* I wyl rather dwel with a lyon and dragon, then to kepe howse with a wycked wyfe. The wickednes of a woman chaungeth her face, she shal mossell her countenance as it wer a Beer, and as a sack shal she shew it among the neyghbours. Her husbād is brought to shame among his neyghbours, and when he heareth it, it maketh hym to sygh. All wickednes is but lytle to the wyckednes of a woman, the porcion of the vngodly shal fall vpon her.

Lyke as to clymme bp a sandy way is to the fete of the aged, euē so is a wyfe ful of wordes to a styll quiet man. \* Loke not to narrowly vpon the bewty of a woman, lest thou be prouoked in desyre toward her: The wyath of a woman is dishonour and great confusion. If a woman get the mastery, then is the contrary without Naturall Affection.

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DIO

Eccl. xiii. a  
u. Reg. x. a  
and xii a.



See the Many  
wiles of the  
wicked woman  
Gene. iii. 6  
Cant. ii. 14  
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contrarpe to her housbande. A wycked  
wyfe maketh a sorpe hearte, an heuie  
countenaunce, and a dead wound, weake  
handes, and feble knees, is a woman  
that comforteth not her husbände. \* Of  
the womā came the begynning of sinne,  
and thozow her we all are deade. Geue  
thy water no passage, no not a lytle, ney-  
ther geue a wycked woman her wyll. If  
she walcke not after thy hande, she shal  
confounde thee in the syghte of thy ene-  
mies. Cut her of then frome thy fleshe,  
that she do not alwaye abuse the.

The xxvi. Chapter.

The prayse of a good woman. Of the feare of  
thre thynges, and of the fourth. Of the Jeoz and  
droncken woman. Of two thynges that cause  
sorrow, and of the thyde which moueth wrath. It  
is hard to fynde a marchant without dysceare, or  
a tauerne without synne in his tynge.



Appre is the man that hathe  
a vertuous wife, for the nom-  
bre of his peaces shalbe dub-  
ble. And honest woman ma-  
keth her housbande a toyfull man, and  
she shal fyll the peaces of hys lyfe in  
peace. A vertuous woman is a noble  
gyfte, whiche shalbe geuen for a good  
porcion vnto suche as feare God. Whe-  
ther a manne be ryche or poore, he maye  
haue euer a mery herte, and a chearfull  
countenaunce, there be thre thynges y  
my hearte feareth, and my face is astai-  
ed of the fourth. Treason in a cyty, a se-  
dicious people, and nopsome tonges, al  
these are heuier the deathe. But when  
one is gelous ouer his wife, it byngeth  
payne and sorowe vnto the hearte: and  
a woman y telleth out all thynges, is a  
scourge of the tounge. When one hathe  
an euell wyfe, it is euen as when an vn-  
lyke pare of oxen must drawe together:  
\* he that getteth her, getteth a scorpi-  
on. A droncken woman is a greate  
plage, for she can not couer her owne  
shame.

The whordome of a woman maye  
be knowen in the pryde of her eyes and  
evelyddes. \* If thy doughter bee not  
shamefast, holde her straitly, lest she a-  
buse her selfe thozowe ouer much lyber-  
tye. Beware of all the dyshonestye  
of her eyes, and inatuell not yf she do a-  
gavnte the. Lyke as one that goeth by  
the waye and is thyrstye, so shal she o-  
pen her mouthe, and dryncke of euerye

herte water that she may get. By euery  
hedge shal she set her downe, and open  
her quyer agaynst euery arrow. A lo-  
uyng wyfe reioyseth her housbande, and  
feedeth his bones with her wisdom. A  
woman of few wordes is a gyft of God,  
and to all well nurtured mynd may no-  
thyng be compared.

An honest and manerly woman is a  
gyfte aboue other gyftes, and there is  
no weyght to be compared, vnto a mind  
that can rule it self. Like as the Sunne  
when it aryseth, is an ornamente in the  
hpe heauen of the Lorde, so is a vertu-  
ous wyfe the bewtye of all her house.  
Lyke as the cleare lpyghte is vpon the  
holy candellycke, so is the bewty of the  
face vpon an honest body. \* Lyke as the  
golden pylles are vpon the sockettes  
of syluer, so are the fayre legges vpon  
a woman that hath a constaunt mynde.  
Perpetuall are the foundacions that  
be layed vpon a whole stonye rocke, so  
are the commaundementes of God vpon  
an holy woman.

There be two thynges that greue  
my herte, and in the thyde is a dysplea-  
sure come vpon me. When an experte  
man or warre suffreth scarlenes and po-  
uerty. When menne of vnderstandynge  
and wysedome are not set by: And when  
one departeth from ryghtuousnes vnto  
synne. Who so do doth such, the Lord  
hath prepared him vnto the swearde.  
There be two maner of thynges, whiche  
me thycke to be hearde and perillous.  
A marchant can not lyghtly kepe hym  
from wronge, neyther a tauerne hym  
selfe from synne.

The xxvii. Chapter.

Of the pore that would be ryche. The probac-  
on of the man that feareth God. The vnconsta-  
nence of a fole. The secretes of a frende are not to  
be vttered. The wicked ymagyneth euell, whiche  
retourneth vpon him selfe.



Because of pouerte haue ma-  
ny one offended: a he that se-  
keth to be rich, turneth hys  
eyes asyde. Lyke as a naille  
in the wall stycketh fast be-  
twixte two stones, euen so doth synne  
stycke betwixt the bier & the seller. If he  
hold him not diligently in the feare of y  
Lord, his house shal soone be ouerthrow-  
en. Lyke as when one stycteth, the syl-  
thynges remayneth in the syue: So, re-  
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an Exortation for Parents not to Indulge their Children But  
To Bring them up in the feare of the Lord.



Dapt. lii. a  
1. petr. iii. b  
1. mat. vii. b

maynieth there some vncleane thinge in the thought of man. The ouen proueth the potters vessell, \* so doth temptation of trouble trye ryghteous men. \* The tre of the felde is knowen by his frute, so is the thought of mans heart knowen by his wordes. Prayse no man excepte thou haue hearde him, for a mā is knowen by his wordes. If thou folowest righteousnes, thou shalt get her, and put her vpon the as a fayre garment. And thou shalt dwell with her, and she shall defende the for euer, and in y daye of knowledge thou shalt fynde stedfastnesse. The byrdes resorte vnto their lyke, so doth the trueth turne vnto the that be occuppyd withall. The lyō wayteth for y praye: so do the synnes lurke vpon the workers of wickednes. The talkyng of him that feareth God, is no thyng but wysedome: as for a foole, he chaungeth as the Moone. If thou be amonge the vndiscrete, kepe thy wyrd to a conuenient tyme, but amonge such as be wyse, speake on hardely. The talkyng of fooles is abhominaciō, and their sporte is voluptuousnesse & mylnurture. \* Much swearing maketh y heare to stande vp, and to stryue wyth such, stoppeth the eares.

Ecc. xxi. b

The stryfe of the proude is bloude & sheddyng, and their blasphemynge is heny to heare. \* Who so dyscouereth secretes, leleth his credēce, and fyndeth no frende after his wil. Loue thy frēde, and bynde thy selve in faithfulness with him: but yf thou bewrayest his secretes, thou shalt not get him agayne. For lyke as the man is that destroyeth his enemy, so is he also y dealeth falslye in the friendship of his neyghboure.

Ecc. xxi. b  
and. xxi. d

Lyke as one that letteth a byrde go oute of his hande, can not take her agayne: Euen so thou, yf thou geue ouer thy frēde, thou canst not get him agayne: Yea, thou canst not come by hym, for he is to farre of. He is vnto the as a Roo escaped out of the snare, for his soule is wounded. As for woundes, they maye be bounde by agayne, and an euell worde maye be reconcyled: but who so bewrayeth the secretes of a frende, there is no moze hope to be had vnto him.

Pro. x. b

\* He that wyneketh with the eyes, ymagineth some euell, and no mā shall

take him from it. When thou art present, he shall helpe commend & prayse thy wordes: but at the last he shall turne his tayle, and slea under thy sayinge. Many thinges haue I hated, but no thinge so euell, for the Lord himselfe also abhorreth suche one.

\* Who so casteth a stone on hye, it shall fall vpon his owne heade: and he that smyteth with gyle, woundeth himselfe. Who so dyggeth a pyt, shall fall therein: and he that layeth a snare, shall be taken in it himselfe. \* Who so getteth a wycked noysome counsell, it shall come vpon him selfe, and he shall not knowe from whence. The proude blasphemie and are scozeful, but vengeaunce lurketh for them as a lyon. They that reioyse at the fall of the righteous, shall be taken in the snare, anguythe of heart shall consume them before they dre. Anger and rigorosnes are two abhominable thynges, and the vngodly hath them both vpon him.

A. S.  
Note of  
Backb.

E  
Exod. xxi. d

Heb. 7. d  
1. sal. vii. b  
1. io. xvi. c  
Ecc. x. a

A Note

Heb. 7. d  
1. sal. vii. b  
1. io. xvi. c  
Ecc. x. a

### The xxviii. Chapter.

We ought not to despyre vengeaunce, but to forgiue the offence. Of the byces of the tonge, and of the daungers thereof.



That \* seketh vengeaunce, shall fynde vengeaunce of y Lord, whiche shall surely kepe him his synnes. \* Forgiue thy neyghboure the hurte y he hath done the, and so shall thy synnes be forgiven the also, when thou praieest.

D  
Deu. 32. c  
Rom. xii. c

Mat. 5. d  
vi. b, c, d, e

A man that beareth hatred agaynst another, how darre he desire forgiuenesse of God? He that sheweth no mercy to a man which is lyke him selfe, how darre he aske forgiuenesse of his synnes? If he that is but flesch, beareth hatred and kepeth it, who wyll intreate for his synnes? Remembre the ende, and let enmitye passe, which seketh death and destruction, and abyde thou in the commaundementes. Remembre the commaundement, so shalt thou not be rygorous ouer thy neyghboure. Thyncke vpon the couenaunte of the Hiest, and forgiue thy neyghbours ignorance. \* Beware of stryfe, and thou shalt make thy synnes fewer. For an angry man kyndleth hatraunce, and the vngodlye disquieteth frēdes, and putteth disorde

A Note  
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B  
Ecc. vii. d

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# Ecclesiasticus. The booke

**Pro. xxi. c** amonge them that be at peace. \* The more wode there is, the more vehement is the fyre: and the mightier that mē be, the greater is the wrath: and þ longer the stryfe endureth, the more it burneth.

**C** An hastie brawlynge kyndleth a fyre, and an hastie strife sheddeth bloude. If thou blowe the sparke: it shal burne: If thou spyt vpon it: it shal go forth, and both these go out of thy mouth. \* The sclaunderer and dubble tonged is cursed, for many one that be frēdes setteth he at variaunce. The thirde tonge hath disquieted many one, and dyuēn them from one lande to another. Stronge cities hath it broken downe, & ouerthrowen the houses of great mē. The thirde tonge hath cast out many an honest woman, and robbed them of their labours. Who so herkeneth vnto such, shal neuer fynde rest, and neuer dwel safely. The stroke of þ rod maketh ydders, but the stroke of the tonge smiteth the bones in sunder. There be many that haue perished with þ swerde, but many mo thowrowe the tonge.

**D** Wel is him that is kepte from an euell tonge, and cometh not in the anger therof, which draweth not the pocke of such, and is not bounde in the bādes of it. For the pocke therof is of yro, and the bande of it of stele. The death therof is a very euell death: hell were better for one, then suche a tonge. But the fyre of it maye not oppresse them that feare God, and the flame therof maye not burne them. Suche as forsake þ Lord, shall fall therin: and it shal burne them, and no man shall be able to quenche it. It shall fall vpon them as a Lyon, and deuoure thē as a leoparde. Thou heigest thy goodes with thornes: why doest thou not rather make dozes & barres for thy mouth? Thou wepest thy golde and syluer: why doest thou not wey thy wordes also vpon the balaunce? Beware, that thou styde not in thy tonge, and so fall befoze thyne enemyes, that laye wayte for the.

**The. xxix. Chapter.**

Both we oughte to lende oure money, and do almes. Of a faithful man answerynge for his frende. Of lyberalitie and hospitalitie.

**W**ho so wyll shewe mercy, \* let him lende vnto hys neyghboure: and he that is able, let him kepe the comaundement.

Lende vnto thy neyghboure in tyme of his nede, and paye thou thy neyghbour agayne in due season. Kepe thy worde and deale faithfully with him and thou shalt alwaye fynde the thyng that is necessary for the. There haue bene many, that when a thyng was lent them, rekened it to be founde, and made them trauayle and labour, that had helped them. Whyle they receaue any thing, they kysse the handes of suche as geue them, and for their neyghbours good they humble their voyce. But whē they should paye agayne they kepe it backe, and geue euell wordes, and make many excuses by reason of the tyme: & though he be able, yet geueth he scarce the halfe agayne, and rekeneth the other to be founde. And yf he withholdē not his money, yet hath he an enemy of him, and that undeserued. He payeth him with cursyng and rebuke and geueth hym euell wordes for his good dede. There be many one which are not glade for to lende, not because of euell, but they feare to lese the thyng that they lende. Yet haue thou patience with þ synple, and withholdē not mercy fro him. Helpe the pooze for the commaundementes sake, and let him not goe emptye fro the because of his necessity. Lese thy money for thy brother and neyghbours sake, and burie it not vnder a stone, where it rusteth and corruppeth. \* Gather thy treasure after the commaundement of the Dyest, and so shall it brynge þ more profyt then golde. Laye vp the almes in the hande of the pooze, and it shall kepe the from all euell. \* A mans almes is as a putse with him, and shall kepe a mans fauoure as the apple of an eye: and afterwarde shall it aryse, and paye euery man his rewarde vpo his heade. It shall fyght for the agaynst thyne enemyes, better then the shyld of a gyante, or speare of the mightye.

A good honest man is suertye for his neyghboure, but a wicked personne letteth hym come to shame. Forget not the frendshyppe of thy suertye, for he hath geuen his soule for the. The vngodly

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Deu. xv. 8  
Leu. xiv. 8

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Math. vi. 1  
Luc. xiv. 13  
1. Tim. 6. 18  
Ecc. 1. 17

Dan. 4. 1  
Luc. 11. 13  
1. Cor. 13. 1  
Ecc. 1. 17

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godly despyseth the good dede of hys  
suerty, and the vntthankful and igno-  
raunte leaueth his suertye in daunger.  
Some man promyseth for his neygh-  
bour: and when he hath lost his hone-  
sty, he shal forsake him. Suertyshyppe  
hath destroyed many a riche man, & re-  
moued them as the waues in the sea.

Mightie people hath it dyuyn awaye,  
and caused them to wandre in straunge  
countries. An vngodly man transgres-  
synge the commatindement of y<sup>e</sup> Lorde,  
shal fal into an euell suertyshyppe: and  
though he force him selfe to get out, yet  
shal he fal into iudgemente. Helpe thy  
neyghbour out after thy power, and be-  
ware, that thou thy selfe fal not in such  
det. \* The chiefe thyng that kepeth in  
the lyfe, is water and breade, clothyng  
and lodgyng, to couer the shame.

Better is it to haue a pooze lyuinge  
in a mas owne house, then delycate fare  
amonge the straunge. \* Be it lytle or  
much that thou hast, holde the contente  
withal, and thou shalte not be blamed  
as a vagabounde: for a myserable lyfe  
is it, to go from house to house: & where  
a man is freinde, he dare not open hys  
mouth. Though one be lodged, & haue  
meate and dryncke, yet shal he be taken  
as vntwozthe, and heare many bytter  
toughe wordes, namely thus: Go thy  
waye thou straunger, and prepare a ta-  
ble for thy selfe, and fede me also of that  
thou haste. Awaye thou straunger (so,  
that he regardeth his honour no more)  
my brother cometh into my house, and  
so he telleth hym the necessyte of hys  
house. These thynges are heuy to a ma  
that hath vnderstandyng: namely, the  
forbyddynge of the house, and y<sup>e</sup> the sen-  
der casteth him in the teth.

The. xxx. Chapter.

Of the correccion of children. Of the commo-  
dytie of healt. Death is better then a sorowfull  
lyfe. Of hydde mysedom. Of the ioye and sorow  
of the hearte.

**W**ho so loueth his childe, \* hol-  
deth him styll vnder correcc-  
on, that he maye haue ioye of  
him afterwarde and that he  
groepe not after his neyghbours dozes.  
\* He that teacheth his sonne, shal haue  
ioye in him, and nede not to be ashamed  
of him amonge his acquaytaunce.

Who so enfourmeth and teacheth hys  
sonne, greueth the enemy: and befoze his  
frendes he maye haue ioye of him.

Though the father dye, yet is he as  
though he were not deade: for he hathe  
leste one behynde him that is lyke hym.  
In his life he sawe him, and had ioye in  
him, and was not sorow in hys deathe, nei-  
ther was he ashamed befoze the enemy-  
es. For he left behynde him an auenger  
against his enemyes, and a good doer  
vnto the frendes. For the life of childe  
he shal bynde the woundes together, and  
his heart is greued at euery crye. An  
vntamed horse wil be harde, and a wan-  
ton childe wil be wylful. If thou byng  
bp thy sonne delycatly, he shal make the  
astrayed: and yf thou playe with him, he  
shal bynge the to heuynes. Laughe  
not with him, leste thou wepe with him  
also, and lest thy tethe beset on edge at  
the laste.

\* Geue him no lybertie in his pouth,  
and excuse not his foly. Bow downe his  
necke whyle he is yonge, hys him vpon  
the sydes whyle he is yet but a childe,  
lest he waxe stubburne, & geue no more  
force of the, and so shalte thou haue he-  
uynes of soule. Teache thy childe, and  
be diligent therin, lest it be to thy shame.  
Better is the pooze beyng whole and  
stronge, then a man to be ryche, and not  
to haue his health. Health & wellfare is  
aboue al golde, and a whole body aboue  
all treasure. There is no riches aboue  
a sounde bodye, and no ioye aboue the  
ioye of the hearte. Death is better then  
a wretched lyfe, or continual sycknes.

The good thynges y<sup>e</sup> are put in a close  
mouth, are lyke as when meate is layed  
vpon the graue. That prayeth not God for his

What good doth the offerynge vnto  
an Idol: \* for he can nether eate, taste,  
nor smel. Euen so is he that is chastid  
of the Lorde, and beareth the rewardes  
of iniquytie. He seith with his eyes, and  
grometh lyke a gelded man, that lyeth  
with a vitgyn and sygheth. \* Geue not  
ouer thy mynde into heuynes, and be-  
re not thy selfe in thyne owne coucel. \* The  
ioye and chearfulness of the heart is the  
lyfe of man, and a mang gladnes is  
the prolongynge of hys dayes. Loue  
thyne owne soule, and comforte thyne  
heart: as for sorow and heuynes, dyue

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inflamed  
horse for  
is a wild  
laugh not  
him loose

How woe  
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for A. S.  
Chast. re  
B. ment  
C. 1. 1. 1.

A Note  
of a stub-  
ble

A note  
of a poor  
& Rich Man

like  
For his  
Good

One d-  
So is  
I do. 10

Pro. xii. 15  
Ecc. 1. 1. 1.

Note  
of  
Comfort



# Ecclesiasticus. The boke

1. Cor. vii. b. It farre from the. \* For heynnes hath payne many a man, and bynggeth no profyt. Zele and anger shorten the dayes of the lyfe: carefulesse & sorow byng age befoze the time. Vnto a mery heart euery thyng hath a good tast, that he eateth.

## The. xxxi. Chapter.

We ought to geue diligent hede to honestye. Of them that take payne to gather ryches. The praise of a riche man without a faute. We ought to ste dyonckhemme and folow sobernesse.



**L**auaile and carefulesse for riches taketh away the slepe, and maketh the fleshe to consume. When one lyeth & taketh care, he waketh euer by, lyke as greate sicknes breaketh þe slepe. The riche hath greate labour in gathering his riches together, and then with the pleasure of his riches he taketh his rest & is refreshed. But who so laboureth and prospereth not, he is poore: and though he leaue of, yet is he a begger. He that loueth riches, shall not be iustified: & who so foloweth corruption, shall haue ynough therof. \* Many one are come in greate misfortune by the reason of golde, and haue founde their destruction befoze them. It is a tree of fallyng vnto them þe offere it by, & al such as be foolyshe fall therein. Blessed is the riche, which is foude without blemish, and hath not gone after golde, nor hoped in money & treasures. Where is there such one: and we shall commend hym, and call hym blessed, for greate thynges dothe he amonge his people. Who so is tryed, and founde perfecte in suche thynges, shall be commended and praysed. Who myght offende, and hath not offended: Who coulde do euell, and hath not done it. Therefore shall his good be stablyshed, and the whole congregation shall declare his almes. Yf thou syt at a greate mans table, open not thy mouth wyde vpon it, and make not many wordes. Remembre, that an euell eye is a myre.

What thig created is worse the a wicked eye: therfore wepe it befoze euery mas face. Lay not thyne had vpon euery thing þe thine eye seeth, & strue not with him in the dyshe. \* Wonder by thy selfe

what thy neighbour would sayne haue, and be discrete in euery popnte. Eate the thing that is set befoze the manerly, as it becommeth a man: and eate not to much, lest thou be abhorred. Leauethou of fyrst of all because of nuroture, lest thou be he whom no man may satisfye, whiche maye turne to thy decaye.

When thou syttest amonge many men, teache not thyne hande out fyrste of al. \* How well contente is a wyse man w a lytle wyne: so þe in slepe thou shalt not be sycke therof, nor fele any payne. A swete wholesome slepe shall suche one haue, and fele no inwarde greife. He ryseth by by tymes in the moynynge, and is well at ease in him selfe. But an vnfaciable eater slepeth vnquyetly, & hath ache and payne of the body. If thou felest that thou hast eaten to much, arysle, go thy waie, cast it of thy stomacke, and take thy rest. *Go to be at Rest a Good Spi*

My sonne, heare me, and despyse me not: and at the laste thou shalt fynde as I haue tolde the. \* In al thy workes be diligent & quicke so shall there no syknes happen vnto the. \* Who so is libe- rall in dealynge oute his meate, many men shall blesse him and praise him with their lippes: and the same is a sure token of his loue and faythfulnes. But he that is vnfaithfull in meate, the whole cyrpe shall complaine of him: and that is a sure experience of his infidelyte and wyckednes. \* Be not thou a wyne bybber, for wyne hath destroyed many a man. The fyre proueth the harde prou, euen so dothe wyne proue the hertes of the proude, when they be dyoncken.

\* Wyne soberly dyoncken, quickeneth the lyfe of man. If thou dyonckest it measurably, thou shalt be temperate. What lyfe is it, that may contynue wout wine: wyne was made from the begynnyng to make men glad (and not for dyonckenes) wyne measurably dyoncken is a retyfynge of the soule & body. But yf it be dyoncken with excelle, it maketh bytternes and sorowe vnto the mynde. Dyonckenes fylleth the mynde of the foolyshe with shame & tynne, mynsheth the strength and maketh woundes. \* Rebuke not thy neyghboure at the wyne, and despyse hym not in his myrthe. Geue hym no dyspyteful wordes.

Modest  
Comend  
In Fat

Ecc. 37. c

Modest  
Comend  
In drinke

Adicio  
Cast up a  
Good Spi  
to be of It

Rom. xi. 3

Pro. xxi. 10

Boast  
of Ha  
Drinck

Eph. v. 18  
Iud. 13. 8

D  
Pro. xxxi. 1  
i. Timo. 3. 3

A  
good  
Not  
of  
Wh

Ecc. 37. 1

This is  
a wife  
read 1 Cor  
6 7-8

1. Tim. 6. b  
True And  
Prudent  
Note

Ecc. 8. a  
The  
Blossom  
the Rich  
that is not  
the Plant  
God after  
Gold

What at  
eye A  
Sharon  
offing worse  
than the eye  
of a man



wordes alid preasse not vpon him with contrary sayinges.

## The. xxxii. Chapter.

Of the discrecion and prayse of the preacher, and of the hearer. Of the feare, fayth, and confidence of God.



Yf he be made a ruler, \* pryde not thy selte therin, but be thou as one of the people.

\* Take diligēt care for them; and loke well therto: and when thou hast done all thy dewtye, syt the downe, that thou mayest be mery with them, and receaue a crowne of honour. Talke wysely and honestly, for wysedome becommeth the ryghte well. Hynder not myspeche. Speake not, where there is no audyence: \* and poure not forth wysdomes out of tyme, at an importunyte.

Lyke as the Carbuncle stone shyneth that is set in golde, so doth a longe garryshe the wyne feast: and as the Sma: radge that is set in golde, so is the swetnes of Myspeche by the myrthe of wyne.

**B** Thou younge man, speake that becometh the, and that is profytable, and yet scarle when thou art twyce asked. Comprehende much with few wordes. In many thynges be as one that is ignorant, geue care, and holde thy tonge withal. If thou be amonge men of hyperauctozitte, desyre not to compare thy selte vnto them: and whē an elder speaketh, make not thou many wordes therein. Before the thonder goeth lyghtenynge, and before nourtoure and shamefastnesse goeth loue & fauoure. Stande by by tymes, and be not the lasse: but get the home soone, and there take thy pastyme, and do what thou wylte: so that thou do no euell, and desyre no mā. But for all chinges geue thanckes, vnto him that hath made the, and replenished the with his goodes.

**C** Who so feareth the Lord, wyl receaue his doctryne: & they y get them to hym by tymes, shal fynde grace. He y seketh the law, shal be fylled wale: As for hym that is but fayned, he wyl be offended therat. They that feare the Lord, shal fynde y iudgemēt, & their righteousnes shal be kyndled as a light. An vngodly man wyl not be reformed, but can helpe hym selte with the example of o:

ther in his purpose. A man of vnderstandynge despyseth no good counsel: but a wylde and proude body hath no feare. My sonne, do nothyng without adyusement, so shal it not repent the after the dede. Go not in the waye where y mayest fall, nor where thou mayest stumbe against the stone. Geue not thy selte into a laborious appety waie, & beware of thyne owne chyliden. In al thy workes put thy truste in God from thy whole heart, for that is the keepynge of y commaundementes. Who so beleueth Gods worde taketh hede to the commaundementes: and he that putteth his trust in the Lord, shal wante nothyng.

## The. xxxiii. Chapter.

The deliuerance of him that feareth God. The answer of the wyse. The lytle dyscrecion of a cole. As an is in the hande of God, as the earth is in the hande of the potter. We ought not to dyspose oure selues, to become subiect to other.



Here shal no euell happen vnto him that feareth God: but when he is in temptacion, the Lord shal deliuer hym. A wyse man hateth not the lawe, but an ypocryte is as a ship in a ragynge water. A man of vnderstandynge geueth credence vnto the lawe of God, and the lawe is faythfull vnto hym. Be sure of the matter, then talke therof: Be fyrste well instructe, then mayest thou geue answere. The heart of the foolyshe is lyke a cartewhele, and his thoughtes renne aboute lyke the axel tre. Lyke as a wylde horse, that neyeth vnder euery one that sytteth vpon him, so is it wyth a scornfull frende. Why doth one daye excell another, seynge all the dayes of the yeare come of the Sunner? The wysedome of the Lord hath so parted them a sunder, and so hath he ordered the tymes and solempne feastes. Some of them hath he chosen and halowed before other dayes. And all men are made of the \* grounde, and oute of the earth of Adam.

In the multitude of science hath the Lord sundred them, and made theyr wayes of dyuerse fashyons. Some of them hath he blessed, made much of the, halowed them, and claymed them to hymselfe. But some of them hath he cursed, brought them lowe, & put them

*Not to them Trust in the Lord Not*

*A Promise of Deliueraunce out of Temptacion To them that feare God*

*A fool's Hart like a Cart wheele*

*Not*

*Some works are blessed & some are cursed*

*Deu. xvi. b*

*Rom. xii. b*

*Proph. He*

*Eccle. 3. a. and 33. a*

*Cor. 2. Thow Little audiance*

*parisons ious*

*no man authority*

*Thou shalt fear with his word Doctrine*

*Wh. lii.*

*out*



# Ecclesiasticus. The booke

Roma. ix. c.

Evil Is  
posits good  
to Death

4. Cor. vi. c.

Is Ungodly  
Godlyness

Some  
reader two  
agaynst  
one,

Note y

To Enmity

Ec. xliii. d

Note

Guo Not

thy Son

nor Wife

Brother

or Friend

Power

Loast thou

Reponst

thy

Self

Ec. i. c.

Obervable

Good  
Novice

To Master

or Servant

oute of their estate. \* Lyke as the claye  
is in the potters hande, and all the or-  
dynge therof at his pleasure: so are me  
also in the hande of him that made the,  
so that he maye geue them as it lyketh  
him best. \* Agaynst euell is good, and a-  
gainst death is lyfe: so is the vngodlye  
against such as feare God. Beholde  
thus al the workes of the byest, & there  
are euer \* two agaynst two, and one set  
against another. I am awaked by last  
of all, as one þ gathereth after in har-  
nest. In the gyftes of God and in hys  
blessynge I am increased, and haue fil-  
led my wyne presse, lyke a grape gathe-  
red. \* Beholde, howe I haue not labou-  
red onely for my selfe, but for al such as  
loue nourtoure and wysedome.

**C** Heare me, O ye greate men of the  
people, and hearken with your eares ye  
rulers of the congregacion. Geue not  
thy sonne and wyfe, thy brother & frende  
power ouer the, whyle thou lyuest: and  
geue not awaye thy substance & good  
to another, lest it repente the, and thou  
be fayne to begge therfore thy selfe. As  
longe as thou lyuest and hast breth, let  
no mā chaunge the: for better it is thy  
chylde to praye the, then that þ shoul-  
dest be fayne to loke in theyr handes.  
In all thy workes be excellent, that  
thy honoure be neuer stayned. At the  
tyme when thou shalt ende thy dayes,  
and fynysh thy lyfe, distrybute thyne  
inheritaunce. The fodder, the whyppe,  
and the burden belongeth vnto þ Alfe:  
Deate, correccion, and worke vnto the  
seruaunte.

**D** If thou set thy seruaunt to labour,  
thou shalt fynde rest. But yf thou let  
him go ydel, he shall seeke lybertye. The  
pocke and the whyppe bowe downe the  
necke, but tame thou thy euell seruaunt  
with bondes and correccio. Sende him  
to labour, that he go not ydle: for ydyl-  
nesse byngeth muche euell. Set him to  
worke, for that belongeth vnto hym and  
becometh him well. If he be not obe-  
dient, binde his fete: but do not to much  
vnto him in any wyse, and without dis-  
crecion do nothyng. \* If thou haue a  
(faythful) seruaunt, let him be vnto the  
as thyne owne soule, for in bloude haste  
thou gotten hym. If thou haue a ser-  
uaunte, holde him as thy selfe, for thou

hast nede of him as of thy selfe. If thou  
intreatest him euell, & kepest him harde,  
and makest him to be proude, & to renne  
awaye from the, thou canst not tel what  
waye thou shalt seeke him.

## The xxxiii. Chapter.

Of dreames, dyuinations, and enchauntemen-  
tes. We ought to confute vayne hope, and lyng-  
e. The prayse of them that feare God. Of dyuers  
workes of men. God doth not allowe the workes  
of an vnfaithful man.



A wyse people begyle them  
selues with vayne & dysceat-  
ful hope, & folow trust in drea-  
mes. Who so regardeth drea-  
mes, is lyke hym that wyl take holde of  
a shadowe, and folowe after the wynde:  
Euen so is it with the appearnges of  
dreames. Before the face is the lyknes  
of a face. Who can be censed of the vn-  
cleane? Or what trueth can be spoken  
of a lyar? Sothsayinge, witchcrafte,  
sorcery and dreamynge is but vayne:  
lyke as when a womā trauayleth with  
chylde, and hath many fantasyes in her  
heart. Where as such visions come not  
of God, set not thyne heart vpon them:  
for dreames haue dysceaue manye a  
mā, and they sayled, that put their trust  
therin.

The lawe shalbe fulfilled without  
lyes, and wysedome is sufficiente to a  
faythfull mouth. A wyse man that is  
wel instructe, vnderstandeth much: and  
he that hath good experiance, can talke  
of wysedome. He þ hath no experiance,  
knoweth lytle: and he that erreth cau-  
seth much wyckednes.

When I was yet in erroure, I ler-  
ned muche also: yea, I was so lerned,  
that I coude not expresse it all, & came  
ofte in perell of death therouer, tyll I  
was deliuered from it. Now I see, that  
they which feare God, haue the ryghte  
spirite: for their hope standeth in hym,  
that can helpe them. Who so feareth the  
Lorde, standeth in awe of no man, and is  
not afrayed, for the Lorde is his hope  
and comforte.

Blessed is the soule of hym that fea-  
reth the Lorde: In whom putteth he his  
trust: who is his strenght: \* for the eyes  
of the Lorde haue respecte vnto them,  
that loue hym. He is theyr myghtye  
protectio, & ströge grounde: A defence  
for

Or what  
Truth can  
Spoke of a  
Liar

Put no Trust  
In Dreames

Note

A Right  
Spirit Is  
that feare  
God. the  
Ho stande  
In fear of  
Man, the  
Is his hope  
Comfort  
Comfort  
Consolat



A notable  
of the self righteous  
of the self wicked one

# Of Jesus Sirach.

Fol. ix.

from Bo  
not ouer much  
Righteous;  
Neither Co  
ouer much  
picked why  
lost thou  
y thy self  
Drou. xv. a  
Holl. w. hor  
Damo. Is known  
into the Lord  
much more the  
parts of man  
Drou. 15. B.

for the heate, a refuge for þe hote noone  
dape, a succore for stomblyng, and an  
helpe for fallynge. He setteth vp the  
soule, and lyghtheneth the eyes: He ge-  
ueth health lyfe and blessinge. He that  
geueth an offerynge of vntygheous  
good, his offerynge is refused: and the  
scornefull dealynge of the vntyghe-  
ous please not God. \* God hath no de-  
lyte in the offerynges of the vngodlye,  
neither maye synne be reconcyled in the  
multitude of oblacions. Who so byn-  
geth an offerynge oute of the goodes of  
the pooze, doth euen as one that killeth  
the soune before the fathers eyes.

The breade of the nedeful is the lyfe  
of þe pooze: he that defraudeth him ther-  
of, is a man of bloude. Who so robbeth  
his neighbour of his lyuynge, doth as  
great synne as though he slew hym to  
death. \* He that defraudeth the laborer  
of his hyre, is a bloude shedder. When  
one buildeth & another breaketh downe,  
what profyt haue they then but labour?  
When one praieth and another curseth,  
whole voyce wyll the Lorde heare? \* He  
that washeth him selfe because of a dead  
bode, and then toucheth the deade a-  
gayne, what dothe his washyng? \* So  
is it with a man that fasteth for hys  
synnes, and doth them agayne: who wyll  
heare his praiet? Or what doth his fa-  
styng helpe hym?

## The. xxxv. Chapter.

It is wel done to praye, and to do sacrifice.  
The prayer of the fatherlesse, & of the widdowe;  
and of him that humbleth himselfe.



Who so kepeth the lawe, \* byn-  
geth offerynges ynoughe.  
He that holdeth fast the com-  
maundement, offreth þe right  
health offerynge. He that is thanckfull  
and recompenleth, offreth syne floure.  
\* Who so is mercyfull & geueth almes,  
that is þe right thancke offerynge. God  
hath pleasure, when one departeth from  
synne: and to forsake vntygheousnes  
reconcyloth vs with hym.

\* Thou shalt not appeare emptye  
before the Lorde, for al suche is done be-  
cause of the commaundement. The of-  
ferynge of the ryghteous maketh the  
auter fat, and a swete smell is it before  
the hyst. \* The offerynge of the rygh-  
teous is acceptable vnto God, and shal

neuer be forgotten. Geue God hys ho-  
noure with a chearful eye, and kepe not  
backe the fyrstelynges of thy handes.  
\* In all thy gyftes shew a mery coun-  
tenaunce, and halowe thy tythes vnto  
God with gladnes. Geue vnto God, ac-  
cordinge as he hath enriched and pros-  
pered the: \* and loke what thyne hande  
is able, that geue with a chearful eye:  
for the LORDE recompenleth, and  
geueth the seven tymes as muche a-  
gayne

Geue no vntygheous gyftes, for  
suche wyll he not receaue. Beware of  
wrongeous offerynges, for the Lorde is  
a righteous iudge: and \* regardeth no  
mans personne: He accepteth not þe per-  
sonne of the pooze, but he heareth the  
prayer of the oppressed. He despyseth  
not the desyre of the fatherlesse, nor the  
wyddow, whē she poureth out her pray-  
er before him. Doth not God se the tea-  
res, that renne downe the chekes of the  
widdow? Or heareth he not þe cōplainte,  
ouer suche as make her to wepe? Who  
so serueth God after his pleasure, shal  
be accepted, & his prayer reacheth vnto  
the cloudes. \* The prayer of hym that  
humbleth him selfe, goeth thorowe the  
cloudes, tyll he come nye. She wyll not  
be comforted, nor go her waye, tyll the  
hyst God haue respecte vnto her, geue  
true sentence, and persourme the iudges  
ment. And the Lorde wyll not be slacke  
in commynge, nor tarre longe: tyll he  
haue smitten in sonder the backes of the  
vnmmerciful, and auēged him selfe of the  
Heathē: tyl he haue taken away þe mul-  
titude of the cruel, and broken þe cepter  
of þe vntygheous: til he geue euery mā  
after his workes, and rewarde them as  
they haue deserued: tyl he haue deliue-  
red his people, mayntened their cause,  
and reioysed them in his mercy. How  
sayre a thyng is mercy in the tyme of  
anguysh & trouble? It is lyke a cloude  
of rayne that cometh in the tyme of a  
drouthe. fair is mercy & grace in a tyme of

## The. xxxvi. Chapter.

A prayer to God in the person of all faythfull  
men: with the prayse of a good woman.

Alue mercy vnto vs, O Lorde, thou  
God of al thynges. Haue respecte  
vnto vs, shew vs þe lyghte of thy  
mercyes, and sende thy feate amōge the

De. lili.

Heathen

I say In the Behalf, in the Person of all  
faythfull men: with the Praise of a good woman

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Cobi. 4. 1  
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and floor  
Dro. 10. 1  
B. The  
Lord Is  
Righteous  
Deut. 1. 1  
Judith. 4. 1  
Exod. 11. 1  
In Judge  
ment &  
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The Prayer  
of the  
Oppressed  
God both  
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y Run down  
their bones  
Exod. 3. 1  
Deut. 1. 1  
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Tol in  
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God hea-  
Her and  
Guided  
for Hon-  
and Auen-  
their fau-  
and figh  
them  
of Ho-  
In a tyme of  
Anguysh & trouble

A notable  
in fowre

of Mock  
Repentance

Be soch you  
Lup your  
Spirits wch  
our  
Debr. xlii c  
Philip. 4. c  
reasonable  
exuise to  
Through  
nift Exod. 34. c

Acce. viii. c

Gen. xiii. 1



# Ecclesiasticus, The booke

God  
oly to be  
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A Mourning  
Hoathen  
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Glorious  
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of thy  
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thom that  
Do thy one  
People  
Hurt  
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Call  
of  
Yours  
Exo. xlii. c.  
Par. vi. 2  
O  
to money  
to Jerusalem  
and to the  
R. Cou of  
y owne  
People  
at the  
to y foun  
and God  
Psa. vi. d  
- 8  
tonally

Heathen and straügers, which seke not after the: that they maye knowe, howe that there is no God but thou, and that they may shew thy wonderous workes. Lyfte vp thyne hande ouer the outland by the Heathen, that they maye lerne to know thy might and power. Lyke as thou arte halowed in vs before them so bynge to passe, that thou mayest be magnified also in them before us: that they maye know the, lyke as we knowe the. For there is none other God, but onely thou O Lorde. Renewe the tokens, and chaüge the wonderous workes. Shewe thyne hande & thy ryghte arme gloriously. Rayse vp thyne indignacion, and powre oute thy wraethe. Take awaye the aduersary, and smyte the encmye. Make the tyme shorte, remembre thy couenaunte, that thy wonderous workes maye be praysed. Let the wraethe of the fyre consume the, that lyue so carelesse: and let them peryshe that do thy people hurte. Smyte in soder the heade of the Prynces, that be oute enemyes, and saye: there is none other but we.

Gather all the trybes of Jacob together agayne, that they maye knowe, how that there is none other God but onely thou, & they maye shewe thy wonderous workes, and be thy people and heretage, lyke as from the begynnyng. O Lorde haue mercy vpon the people that hath thy name, and vpon Israell, \*whome thou haste lyckened to a fyrste borne sonne. Be merciful vnto Ierusalem the cite of thy Sanctuary, \*the cite of thy rest. Fyll Sion with thy unspeakable vertues, and thy people with thy glory. Beue witness vnto thy creature, whome thou madest from the begynnyng, and rayse vp the prophcyes that haue bene shewed in thy name. Rewarde them that wayte for the, that thy Prophetes may be founde saythful. O Lorde heare the prayer of thy seruantes, accordyng to the blessinge of Abraham ouer thy people: \*that al they which dwel vpon the earth, maye knowe, that thou art the Lord & eternal God, which is from euerlastyng.

The hely deuoureth al meates, yet is one meate better then another. Lyke as the tonge tasteth benyson, \* so dothe

an heart of vnderstandige marcke false wordes. A frowarde heart geueth heutenes, but a man of experience listeth him vp agayne. The woman receaueth e uery mā, yet is one doughter better the another. A fayre wife reioyseth her husbande, and a man loueth nothyng better. If she be lounge & verteous with all, then is not her husbande lyke other men. He that hath gotten a verteous woman, hath a goodly possession: she is vnto hym an helpe, and pyller wherevpon he resteth. Where no hedge is, there the goodes are spoyled: and where no housewyfe is, there the frendles mouneth. Lyke as there is no credence geuen to a robber, that goeth from one cpye to another: So is not the man beleued, that hath no nest, and must turne in, where he may abyde in the nyght.

The. xxxviii. Chapter. Not Proud by Grace  
How a man shoulde know frendes & counsellors, and seache the company of a holy man,



Very frende sayeth: I wil be frendly vnto him also. But there is some frende, whiche is onely a frende in name. Reioyseneth there not heynnes vnto deathe, when a copanton & frende is turned to an enemy: O most wicked presumption: from whence arte thou spronge vp, to couer the earth with falsed and disceate? There is some copanton which in prosperite reioyseth with his frede: but in tyme of trouble, he taketh part agaynst him. There is some copanton & mourneth with his frende for the hely sake: but when trouble cometh, he taketh holde of the thyld. For get not thy frende in thy mynde, and thynke vpon hym in thy ryches. \* Euer ry counseller byngeth for the his counsell: neuertheless there is some & counceleth but for his owne profyt. Beware of the counseller, and be aduysed afore wherto thou wylte vse hym, for he wyl counsell for hym selfe. Lest he cast the lot vpon the, and saye vnto them: Thy waye and purpose is good, and afterwarde he stande agaynst the, and loke what shall become of the.

Aske no counsell at him, that suspecteth the for an enemy, and hyde thy counsell from suche as hate the. Aske no counsell

Note  
Fair  
And they  
That  
Fairly do  
God Radm  
A Hodge  
about Job  
But when  
The Devil  
& his Wife  
Gets y  
Stand y  
God do  
Not Proud by Grace  
Willings  
Re  
Foolish Cou  
of Job wife  
Curse God  
& Dye  
Death for  
Man to haue  
Such a frow  
An Enem  
Eccle. vi. d  
O Wicked  
Presumption  
&  
Groues  
to take part  
Sin & Saton Ag  
thy Husband  
Eccle. vii. d  
and. ix. c  
A note of  
a false  
Counsellor  
So Austine  
y Litter



*Sweet And  
Whollome  
Adicio, i  
not to Aske  
Councell at a  
Woman; In  
things sh<sup>e</sup> songs  
for from  
him that states  
Theo.  
2 Nor of a faint  
of for waxe  
Nor of a Marchant  
low cheape or dear  
hy makes his  
Many more  
But Aske Councell  
for that  
ears God.*

councell at a woman, concernynge the thynges that she longeth for: Nor at a fearful and faythearted body, in matters of warre: Nor at a marchaunt, how deare he wyl cheape thy wares towarde hys: Nor at a byer, of sellynge: Nor at an enviousman, of thanckesgeuing: Nor at the vnnmerciful, of louinge kindnes: Nor at the slouthfull of working: Nor at an hyzelynge whyche hathe no house, of profyt or wealth. (An ydle bodye woulde not gladly heare speake of muche labour). Take no such folckes to councell, but be diligent to seke counsell at a vertuous man that feareth God, suche one as thou knowest to be a keper of the commaundementes, whiche hathe a mynde after thyne owne mynde, and is sorre for the when thou stamblest.

And holde thy councell fast in thyne heart: For there is no man more faithfull to kepe it: then thou thy selfe. For a mans mynde is some tyme more disposed to tell oute, then seuen watchmen that syt aboute in an hye place lokeynge aboute them. And aboute al this praye p<sup>r</sup> hyst, that he wyl leade thy way in faythfulnesse and trueth. Before all thy workes aske councell fyrste: And ouer thou doest anye thyng, be wel aduysed. There be foure thynges that declare a chaunged heart, wherout there spryngeth euell and good, deathe and lyfe, and a maysterfull tongue that bableth muche. Some man is apte and wel instruct in many thinges, & yet very vnprofitable vnto hym selfe. Some man there is, that can geue wyle & prudent councell, and yet is he hated, and continueth a begger: for that grace is not geuen him of God, to be accepted. An other is robbed of al wysedome, yet is he wyle vnto hym selfe, and the fruite of vnderstandynge is faythfull in hys mouth.

A wyle man maketh hys people wyle, and the frutes of hys wysedome fayle not. A wise man shall be plentifully blessed of God: And all they that see hym, shall speake good of hym. The lyfe of man standeth in the nombre of the dayes, but the dayes of Israel are innumerable. A wyle man shal optayne faythfulnes and credence amonge hys

people, and hys name shall be perpetual. My sonne, proue thy soule in thy lyfe: and yf thou see anye euell thyng, geue it not vnto her. \* For all thynges are not profitable for all men, neither hathe euerye soule pleasure in euerye thyng. Be not gredye in euery eating, and be not to hastye vpon all meates. \* For excelle of meates byngeth sykkesnes, and glotonye commeth at the laste to an vnumerable heate. Thorowe glotonye haue manye one perished: but he that dyeteth hym selfe temperatlye, prolongeth his lyfe.

The xxxviii. Chapter.

A phisicien. In sickenes ought we to pray, & find a phisicien which healeth by prayer. The bewepinge of p<sup>r</sup> dead. Sadnes. Wisdom. Artificers or craftsmen.



Honoure the phisicien: Honour him because of necessity. God hath created hym (for of the hyest commeth medecyne) & he shall receaue giftes of the kyng. The wisdom of the phisicien byngeth hym to greate worth, and in the syghte of the greate men of thys worlde, he shall be honorably taken. The Lorde hath created medecyne of the earthe, and he that is wyle, wyl not abhorre it. \* Was not the bitter water made swete wyth a tre? That men myghte learne to knowe the vertue therof. The Lorde hath geuen men wysdome and vnderstandynge, that he myght be honoured in hys wonderous workes. Wyth suche doeth he heale men, and taketh awaye their paynes: Of suche doeth the Apotecarye make a confection, yet can no man perfourme all hys workes. For of the Lorde cometh prosperous wealth ouer all the earth.

My sonne, despyse not thys in thy sykenesse, but praye vnto the Lorde, and he shall make the whole. Leane of from synne, and orde thy handes a ryghte: Clenge thyne heart from all wyckednes. Geue a swete sauoured offeringe, and p<sup>r</sup> syne flour for a token of remembraunce: Make the offeringe fat, as one that getteth p<sup>r</sup> fyrst frutes, and geue rowme to the phisicien. For the Lorde hath created hym: Let hym

H.B.

not

*A boue All  
pray to be  
faithful and  
truth.*

*4 Things Ob  
Change of  
uil & Good  
death & Life*

*4 Sorts of  
rouidones  
trang to men  
it known of God*

*A wise  
man is blis  
of God*

*My son  
Moderat  
Eccl. xxi. 2  
In eating  
many haue  
perished the  
Gluttony*

*The Bitter  
Water  
Sweetened  
with A  
Tree  
Eccl. xvi. 1  
4. reg. iiii. 15*

*The  
Lord Is  
Propriety  
of all the  
Miseri*

*Eccl. 3. 2  
4. par. xvi. 4*

*Pray  
of faith  
Goals  
y sick*



# Ecclesiasticus The booke

not goe from the, for þu hast neede of him. The houre maye come, that the spcke maye be helped thorow them, when they praye vnto the Lorde, that he maye recouer, and get health to lyue longer. He that synneth befoze hys maker, shal fal in to þe handes of the phisicien.

**My** sonne, \* brynge forth thy teares ouer the deed: and begynne to mourne, as yf thou haddest suffred great harme thy selfe: And then couer his bodye after a conuenient maner, and despyse not hys buryall. Enforce thy selfe to wepe, and prouoke thy selfe to mourne, \* and make lamentacion expedientlye, and that a daye or two, lest thou be euell spoken of: And then comforte thy selfe because of the heuynes. \* For of heuynes cometh death, the heuynes of the heart breaketh strengthe. Heuynes and pouertie greueth the hearte in temptation and offence. Take no heuynes to hearte, dyue it awaye, and remembre the last thynges. Forget it not, for there is no turnyng agayne. Thou shalt do hym no good, but hurte thy selfe. Remembre hys iudgement, thynke also shal be lyke wyse: Vnto me yester daye, vnto the to daye. \* Let the remembraunce of the deed cease in hys reste, and comforte thy selfe agayne ouer him, seing his spirite is departed from hym. The wysdome of the scribe is at conuenient tyme of rest: and he that ceaseth frome exercise and labour, shall be wyse. He that holdeth the plough, and hath pleasure in proddynge and dryuynge þe oxen, and goeth aboute with suche workes, he can speake of oxen. He setteth hys heart to make forowes, and is diligent to geue the kynne fodder. So is enery carpenter also and workmaister, that laboureth styl nyght and day: He carueth, graueth and cutteth oute, and hys desyre is in sondrye conninge thynges, and hys hearte ymagineth, howe he maye connynglye cast an ymage, hys diligence also and watchynge perfourmeth the woorkes. The yronsmith in lyke maner bydeth by hys stythe, and doth hys diligence to labour the yron. The vapoure of the fyre brenneth hys fleshe, and he must fyght with the heate of the forname. The noyse of the hammer soundeth euer in his eares,

and hys eyes loke styl vpon the thinge that he maketh. He hath set hys mynde there vpon, that he wyll make out hys woorkes, and therefore he watcheth, how he maye set it out, and brynge it to an ende.

**So** doeth the Potter sette by hys woorkes, he turneth the whele about with his fete, he is diligente and carefull in al doynges, and his labour and woorkes is withoute nombre. He fashioneth the claye with hys arme, and with his fete he tempereth it. Hys heart ymagineth howe he may make it pleasaunte, & hys diligence is to cleanse the ouen. All these hope in their handes, and euerie one thyncketh to be connyng in hys woorkes. Without these maye not the ciities be mayntened, inhabited nor occupied: yet come they not hys in þe congregation: They vnderstande not the counsaunt of the lawe: They can not declare equite and iudgemente: They can not fynde out the darcke sentences. But thorow them shall the creature of the worlde be maintained: Their prayer concerneth onely the woorkes and labour of connyng.

## The xxxix. Chapter.

A wise man. The woorkes of God. Vnto þe good, good thynges do profite: But vnto the euell, euell good thynges are euell.

**W**ise man that applyeth hys mynde to vnderstande the lawe of God, doeth diligentelye seeke out the wysdome of them of the olde tyme, and exerciseth hym selfe in the prophetes. He kepeth the sayings of famous men, and preaseth to the vnderstanding of darcke sentences of wysdome. He seeketh out the mystery of secreete sayings, and exerciseth hym selfe therein continuallye. He doeth seruyce amoung greate men, and appeareth befoze the prynce. He goeth into a straunge countre, and trauaileth thorow it: Looke what good or euell is amoung men, he proueth it and seeketh it oute. He purposeth in his heart, to resorte earlye vnto the Lorde that made hym, and to pray befoze the hyest God. He openeth hys mouth in prayer, and prayeth for hys synnes. When the great Lorde wyll, he shall be fylled with

The smith  
Eyes the En  
of his No

But as  
the Potter  
Mindeth  
Makynge  
of Vessels  
Is Ignora  
of the Law  
Equity &  
Judgement

A wise man  
That woul  
Knowe Law  
of God. seek  
Knowledge of  
the Prophete  
& famous  
Men

His Purposes  
In his Heart  
Early to see  
the Lord  
What Made  
And Pray  
the Hygh God

Whon y. Great Lord will, He will Bestow a spir  
That he May Power out Wise Sentences a  
Gue Thanks to the Lord in his Prayer

in the  
ommon:  
also of  
riches:

Spiritual  
&  
Temporal

1. Ecc. iii. b

1. Ecc. xii. b  
and. xii. b  
Ecc. xii. c

No  
Good  
to the  
Dead  
by our  
Mourning

1. Ecc. xii. c

The  
wisdom  
of a scribe  
Is at a con  
venient time  
of Rest  
So the  
Plowman  
for labour

ye  
carpenter  
ye  
smith  
with his  
iron  
working  
the noyse  
of the hammer  
in his eares



the spritite of vnderstandynge, that he may the pource out wyle sentences, and geue thanckes vnto the Lorde in hys prayer. He shall order hys deuycce, and leade hys knowledge aryght, and geue hym vnderstandinge of secret thynges. He shall shewe forth the science of his learnynge, and reioyce in the couenaute of the lawe of the Lorde. The whole congregacion shall commend his wisdom, and shall neuer be put oute. The remembraunce of hym shall neuer be forgotten, and hys name shall continue from one generacion to another. \* Hys wysdome shall be spoken of, and y whole congregacion shall openly declare his prayse. Whyle he lyueth, he hathe a greater name then a thousande besides: & after hys death, y same name remaineth vnto him. Yet wyl I speake of mo men of vnderstanding, for I am ful as the Moone.

Herken vnto me (ye holye vertuous chyl dren) bynge forth the fruite, as the Rose that is planted by the brokes of the felde, and geue ye a swete sinelle as Libanus. Fioryshe as the rosegarden, syng a songe of prayse. O geue thanckes vnto God ouer all hys woorkes. Geue glozy and honour vnto y Lorde, shewe his prayse w your lippes. Yea, euen with the soge of your lippes, with harpes and playinge, and in geuyng thanckes vnto him, saye after this maner: \* al the woorkes of the Lorde are exceeding good, & al his comaundementes are mete and conuenient in due season.

A man nede not to saye: what is that? what is that? for at tyme conuenient they shall all be soughte. At hys comaundement y water was as a wall, and at y worde of hys mouthe the waters stode styll. \* In his comaundement is euery thing acceptable & reconcyled, & his health can not be minished. The woorkes of al fliche are before him, and there is nothyng hyd fro his eyes. He seith fro euerlasting to euerlasting, and there is nothyng to wonderfull of hys vnto him. A man nede not to saye then, what is this, or that? for he hathe made al thynges to do good vnto man. Hys blessing shall renne ouer as the streame, and moysture the earthe lyke

a floude of water. Lyke as he maketh y water for drouth, so shal his wyath fall vpon the heathen.

\* His wayes are playne & right vnto the iust, but the vngodlye stumple at them. For the good are good thynges created from the beginninge, and euell thynges for the vngodly. \* All thynges necessary for the life of man are created from the beginninge: water, fyre, yron, and salt, meel, wheate and honye, milke and wine, oyle and clothing. \* All these thynges are created for y best to y sayth: full: But to the vngodlye shall al thynges be turned to the hurte and harme. There be spirites that are created for vengeance, and in their rigorousnes haue they fastened their tormentes.

\* In the time of the ende they shal poure out their strength, & pacifye the wyath of him that made them. \* Fyre, hayle, hongre and death: all these thynges are created for vengeance.

The teeth of wilde noysome beastes, the scorpions, serpentes, & the swearde are created also for vengeance, to the destruction of the vngodlye. They shall be glad to doe hys commaundementes: and when nede is, they shall be readye vpon earth: And when their houre is come, they shall not ouer passe the comaundement of the Lorde.

Therefore haue I taken a good courage vnto me from y beginning, and thought to put these thynges in wyrt, and to leaue the behynde me. \* Al the woorkes of the Lorde are good, and he geueth euery one in due season, and whan nede is, so that a man nede not to saye: this is worse then that. For in due season they are al pleasaunt & good. And therfore prayse the Lorde with whole heart and mouth and geue thanckes vnto his name.

## The .xl. Chapter.

Manye miseries lyght in a mans life. All thynges passe away, but a firme & stable faith remaineth. Of y blessing of the righteous, and prerogatyue of the feare of God.



Great trauayle is created for all men, & an heuy yocke vpon al mens children, from the daye that they goe out of their mothers wombe, tyl they be buried in (y earth) y mother of all thynges: namely, their thoughtes & imaginacions.

De. xlii. b  
Ro. viii. b

Eccl. xlii. d

All thynges for Man;

Eccl. xlii. d

of the best of faithfull

But to the heart of the vngodly

Mat. xxi. d

Eccl. xlii. d

for vengeance

Eccl. xlii. d

Scorpions

Eccl. xlii. d

Eccl. xlii. d

Therfore

All thynges

Good

Many

At Pascha

But a fine

Faith Rem

in the world

the Blessing

fears & fear of

Oh  
His Soul  
will Rejoyce  
in the Iournat  
of the Law  
of the Lord;  
Eccl. xlii. b

Oh  
How full is  
a soul of know  
ledge of good  
Mon;

All three  
works of y  
Lord are  
exceeding  
Gene. i. d  
Most  
Excellent  
Good

At the  
mand of God  
Water is a wall  
Gene. vii. d  
At his Word  
Wattons  
ood still



# Ecclesiasticus The booke

From  
The Hyost  
to The Coost  
Nothing But  
Wrath  
Zal four  
ul not & Inqu  
i nox Death  
yox Anger  
ffirfo  
In y Night  
Hte Rost  
In the Day  
Labour B

All  
Punishment  
are created  
against the  
ungodly  
Eccle. 5. 6. e

Gen. vii. d.  
Gene. iii. d.  
Eccle. xli. b

All Bribes  
& Inrighteous  
Ness shall Away  
But Faith  
ness & Struth  
al Inour  
or Euor

Eccle. xli. b

Freindship  
y bowall  
Blessing  
of God  
t. iiii. vi. b  
Phi. iii. b

To Labour  
be content

is a Sweet And Pleasant Life. And that  
is to find Treasures about all Treasures

feare of the heart, counsell, meditaciōs,  
longyng and desyre, the daye of death:  
from the hyst & lytteth vpon the glo-  
ryous seate, vnto the lowest and moſte  
simple vpon the earthe: From hym  
that is gorgiously atayed & weareth a  
croune, vntyll hym that is but home-  
lye and simple clothed. There is no  
thyng, but wrath, zeale, fearfulness, vn-  
quietnes, and feare of death, rygourous  
anger and stryfe. And in the nyghte  
when one should rest and slepe vpon his  
bed, the slepe chaungeth his vnderſtan-  
dyng and knowledge. A lytle as no-  
thyng is hys rest, in the slepe as wel as  
in the day of labour.

He feareth and is disquieted in the  
biston of his heart, as one that renneth  
out of a batel: and in the tyme of health  
he awaketh, and matueleth that the  
feare was nothyng. Suche thynges  
happen vnto all fleathe, bothe man and  
beast: but seuen folde to the vngodlye.  
Moreover death, bloudshedinge, strife,  
and swerd, oppreſſion, hunger, destruc-  
tion and punishment: \* These thynges  
are all created agaynst the vngodlye,  
\* and for their sakes came y floude al-  
so. \* All that is of the earth, shal turne to  
earth agayne: & al waters ebbe agayne  
into the sea. All bribes and vnrigh-  
tousnes shalbe put awaye, but faythful-  
nes and trueth shal endure for euer.  
The substance and goodes of the vn-  
godly shalbe dyled by a syncke awaye  
as a water floude, & they shal make a  
sounde like a great thonder in y rayne.

Like as the righteous reioyseth whē  
he openeth hys hande, so shal the trans-  
gressours be faynte, when thei goodes  
banish and consume awaye. \* The chil-  
dren of the vngodlye shal not obtayne  
manye braunches: And the vnclane  
cotes vpon the hye rockes shalbe ro-  
ted out before the grasse by the water syde  
and vpon the ryuer bankes.

Frendlynes and liberalite in the in-  
crease and blessing of God, is lyke a  
paradyse and garden of pleasure: suche  
mercy also and kyndnes endureth fore-  
uer. \* To labour and to be content with  
that a man hath, is a swete pleasaunte  
lyfe: & y is to fynde a treasure about al  
treasures. To beget chyldren and to re-  
payre y citie, maketh a perpetual name:

but an honest womā is more worth the  
they both. Wyne & minstrelle reioyse  
the hearte, but y loue of wysdome is a  
bone them both.

Dyppinge & harpyng make a swete  
noyse, but a frendlye tongue goeth be-  
yonde them bothe. Thyne eye despyeth  
fauour and beuty but a grene seide time  
rather then they bothe. A frende & com-  
panion come together at oportunitie,  
but aboute them bothe is a wyfe that a-  
greeth with her husbāde. One bzo-  
ther helpeth another in y tyme of trou-  
ble, but almes shal despyet more then  
they bothe. Golde and syluer fasten the  
fete, but a good counsell is more plea-  
saunt then they bothe. Temporall sub-  
staunce and strength lift by the mynde:  
but the feare of y Lorde more then they  
bothe. The feare of y Lorde wanteth no  
thyng, and nedeth no helpe. The feare  
of y Lorde is as a pleasaunte garden of  
blessyng, and nothyng so beutyful as  
it is. Why sonne, leade not a beggers  
lyfe, for better it were to die then to beg.  
Whoso loketh to another mans table,  
taketh no thought for his owne lyuing  
howe to vpholde hys lyfe, for he sedeth  
hym selfe with other mens meate. But  
a wise and well nurtoured man wyl be-  
ware therof. Begginge is swete in the  
mouth of the vnchaynfast, but in hys  
bely there burneth a fyre.

## The xli. Chapter.

Of y remembraunce of death. Death is not to be  
feared. A curse vpon them y forsake the lawe of  
God. Good name & fame. An exhortaciō to gene-  
hede vnto wisdom. Of what thynges a mā ought  
to be ashamed.



Death, how bitter is the  
remembraunce of the, to a  
man y seeketh rest & com-  
fort in his substance &  
riches, vnto y mā y hath  
nothing to vexe him, and  
that hath prosperite in al thynges, yea,  
vnto hi y yet is able to receaue meate.  
O death, howe acceptable and good is  
thy iudgment vnto the nedeful, and vnto  
him whose strength fayleth, & that is  
nowe in hys laste age, and that in all  
thynges is ful of care and fearefulness:  
vnto hym also that is in dyspayre, and  
hath no hope nor patience. Be not thou  
afrayde of death: remembre them y haue  
bene

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belie before thee: And y come after thee: this is y iudgement of y Lorde ouer all flesh. \* And why wouldest y be agaynst the pleasure of the hyst: whether it be ten, an hundreth, or a thousande peaces: deathe asketh not howe longe one hath lyued.

The chyldren of the vngodlye are abhominable chyldren, and so are they that kepe company with the vngodlye. \* The inheritaunce of vngodly chyldren shal come to naught, and their posterite shall haue perpetual shame and confusion. The chyldren complayne of an vngodly father: and why: for hys sake they are rebuked and dyspyed. Wo be vnto you (O ye vngodlye) whyche haue forsaken the lawe of the hyst God: Yf ye be bozne, ye shal be bozne to cursing, yf ye dye, y curse shal be your porcion.

\* All that is of y earth, shall turne to earth agayne: so goe the vngodlye also out of the curse into destruccion. The sorowe of men is in their body: but the name of the vngodly shal be put out, for it is nothyng worth. \* Labour to get the a good name, for that shal continue surer by the, then a thousande greete treasures of golde. A good lyfe hath a nombze of dayes, but a good name endureth euer.

\* My chyldren, kepe wylde in peace: for wylde that is hyd and a treasure that is not sene, what prouyt is in them both: A man that hydeth hys solyngnes, is better then a man that hydeth hys wylde. Therfore be ye turned at my wordes: for it is not good, in al thinges and alwaye to be ashamed. True sayth must proue and measure it.

Be ashamed of whoredome before father and mother: Be ashamed of lesing before the prynce and men of auctorite: Of synne before the iudge and tuelar: Of offence, before the congregacion & people: Of vnryghteousnes, before a companion and frende: Of theft, before thy neighbours. \* As for y trueth of god & his couenaunt, be not ashamed therof.

Be ashamed to lye wyth thyne elwes vpon the breade: Be ashamed to loke vpon harlottes: Be ashamed to turne away thy face from thy frende: Be ashamed to take and not to geue: Be ashamed also to loke vpon another mans

wyfe, and to make manye trisyng wordes with her mayden, or to stand by her bed syde. Be ashamed to bypzyarde thy frende: when thou guesst any thyng, cast him not in the teeth wythall.

The. xlii. Chapter.

Secretes maye not be opened. The lawe of God must be taught. A doughter, a woman, god knoweth al thinges, yea, euen y secretes of the heart.

**R**earse not a thyngge to wyse, and disclose not the wordes, y thou hast hearde in secrete. Be shamefast and well mannered in dede, so shall euery man fauour the. Of these thinges be not thou ashamed, and accepte no personne to offend. Namelye, of these thinges be not ashamed: Of the lawe of God, of the couenaunte, of iudgement: to bringe the vngodlye from hys vngodlynesse vnto ryghteousnes, and to make hi a good man: to deale faythfully w thy neighbour & copanion: to distribute y heritage vnto thy frendes: to be dilygente to kepe true measure and weyght: to be contente, whether thou gettest much or lytle: to deale truly w temporal goodes in bying and selling: to bynge vp chyldren with diligence: to correcke an euell seruaunte: to kepe that thyne is from an euell wyfe: to let a locke where many handes are: what thou delyuerest & geuest out to be kept, to tell it, and to wepe it: to wyte vp all thy out geuyng and receauing: to enfourme the vnlearned and vnwise: Of the aged, that are iudged of the yonge. Yf thou be dilygente in these thynges, truly thou shalt be learned and wyse and accepted of al men. Hand and to R. Ro. 13. 13.

The doughter maketh the father to watch secretly: and the carefulnes that he hath for her, taketh away hys slepe: yea, in the youth, lest she shoulde ouergrowe hym: And when she hath an husbande, lest she shoulde be hated: lest she shoulde be defyled or rauyshed in her virginite, or gotten wyth chylde in her fathers house: Or (when she cometh to the man) lest she behaue her selfe not ryght, or continue vnfruitfull. \* If thy doughter be wanton, kepe her straitely, lest she cause thyne enemyes to laugh the to scozne, and the whole cite

Oh Tak hood of Temp tal.

Secret May Not be opened except in Secrecy

of Good H. do not aff. of the Law of God.

To Conuert sin to God To Deal faithfully To Keep Good men & Wayes to Be Content w much or little

And to Keep y. his is fre. An Enuie Wife. To. of a foc. whose man. R. Ro. 13. 13.

Hand and to R. Ro. 13. 13.

Watch Thy Doughter Son.

Ex. xxv. 13.

Soft the Car thy Enem. to Laug.

Gen. 8. 12.

Eccl. xl. 1.

Eccl. xl. 1.

Eccl. xli. 1.

Eccl. xli. 1.

Eccl. xli. 1.

Roma. 13. 13.

Eccl. xli. 1.

Eccl. xli. 1.

Eccl. xli. 1.



# Ecclesiasticus The booke

to geue the an euell reporte, and so thou  
be sayne to heare thy shame of euerye  
man, and be confounded before all the  
people. \* Beholde not euerye bodyes  
beutye, and haue not muche dwellynge  
amonge women. For like as the worme  
and Moth cometh oute of clothyng,  
\* so doeth wyckednes come of women.

It is better to be with an euell man,  
then with a frendly wyfe that putteth  
one to shame and rebuke. I wyll reme-  
mber the workes of the Lorde, and de-  
clare the thynges that I haue sene. In  
the woordes of the Lorde are hys wor-  
kes. The Sunne ouerloketh al thyng-  
ges with hys shine, and all his workes  
are full of the clearnes thereof. Hathe  
not the Lord brought to passe, that his  
sayntes shoulde tell oute all hys won-  
derous workes, whiche the almyghty  
Lorde hath stablished. All thynges en-  
dure in hys glozpe. He seketh oute the  
ground of y depe & y heart, & he knoweth  
all their imaginacion & wysdome. For y  
Lord knoweth al science, & he loketh in  
to the token of y tyme. He declareth the  
thynges that are past & for to come, and  
discloseth thynges y are secrete. \* No  
thought maye escape hym, neither may  
anye worde be hyd from hym. He hathe  
garnished the hys excellent workes of  
hys wysdome, & he is from euerlastynge  
to euerlastynge. Unto him may nothing  
be added neither can he be minished, he  
hath no nede also of anye counsell. O  
howe amiable are all hys workes, and  
as a sparke to loke vpon. They line al,  
and endure for euer: And when soeuer  
nede is, they are al obedyent vnto him.  
They are all double, one agaynste an-  
other: He hath made nothyng that hath  
faute or blemyshe. \* He hath stablished  
the goodes of euerychone: & who maye  
be satisfied with hys glozpe, when he  
septh it?

## The. xliii. Chapter.

The summe of y creation of the workes of God.



He glozpe of the heygth, is  
\* the fayre and cleare fyr-  
maiment, the beutye of the  
heauen in hys glourous  
clearnes. The lune whett  
appeareth, declareth the day in the go-  
yng out of it, a meruelous worke of  
the hys. At noone it burneth y earth,

and who maye abyde for the heat ther-  
of? Who so kepeth an ouen when it is  
hote, thre tymes more doth the Sunne  
burne vpon the mountaynes, when it  
bryetheth out the fyre beames and shyn-  
neth: with y brightnes of it, it blyndeth  
the eyes. Great is the Lorde that made  
it, & in his commaundement he causeth  
it to renne hastelye.

\* The Moone also is in all, & at co-  
uenient season it sheweth the tymes, &  
is a token of the tyme. \* The token of  
the solempne feast is taken of y moone,  
a lyght that minyssheth & increaseth as  
gayne. The Moone is called after the  
Moone, it groweth wonderously in her  
chaungynge.

The armye of heauen also is in the  
heighte, in the firmament of heauen it  
geneth a clere & glourous shine. This  
is the clerenes of the starrs, the beuti-  
full apparel of heauen, the apparel that  
the Lord lyghteneth in y height. In his  
holpe woorkes they contynue in their  
orde, and not one of them fayleth in his  
watche. \* Looke vpon the raynebowe,  
and prayse hym y made it: berpe beu-  
tyful is it in hys shine. He compasseth  
the heauen aboute with his clerenes &  
glory, the handes of the hys haue ben-  
ded it. Thowhe hys commaundement  
he maketh the snowe to fall, & the thou-  
der of his iudgement to synge hastelye.  
Thowhe his commaundement y trea-  
sures are opened, and the cloudes fle as  
the foules. In his power hath he streng-  
thened the cloudes, and broken y hayle  
stones.

The mountaynes melt at the syght  
of him, the wynde bloweth accordynge  
to his wyll. The sounde of his thonder  
beareth the earth, and so doth y storme  
of the North: The whyrle wynde also  
lighteth downe as a fethered foule, ca-  
steth out and spredeth y snowe abroad:  
and as the greschoppers that destroie  
all, so falleth it downe. The eye marue-  
leth at the beutye of the whitenes ther-  
of, and the heart is afrayed of the raine  
of it. He powreth oute the froste vpon  
earth, lyke salte, & when it is frozen, it  
is as sharpe as the pricke of a thistle.

When the colde North wynde blo-  
weth, harde Christall cometh of the  
water. He lyghteth downe vpon all the

Work of the Hysst at Noon It Burneth the Earth  
More Doth the sun Burn the Mountaynes  
Blindeth the Eyes, Great Is the Lord that made It. and at his Comand It Run

Great  
Is the  
Lord  
that made

Gen. 1.6.

Exod. 12.1

The M  
Is also  
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The Ram

Praise him

Gen. 2.2.

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gathetynge together of water, & putteth on the waters as a brest plate. He deuoureth the mountaynes & burneth the wyldernesses: & loke what is grene, he putteth it out lyke fyre. The medicine of all these is, when a cloude cometh hastily: And when a dewe cometh by the heate, it shalbe refreshed agayne.

In hys worde he styllteth the wynde. In hys counsell he setteth the depe, and (the Lorde) Jesus plated it. They that sayle ouer the sea, tell of his paterles & harmes: And whē we heare it with our eares, we maruell thereat. For there be straunge wonderous workes, by wylde manner of myce brastes and whalfishes. Thowowe hym are all thynges sette in good ordre and perfourmed, and in his worde al thynges endure.

I speake much, but I can not sufficiently attayne vnto it, for he hym selfe onlye is the perfeccion of all wordes. We shoulde prayse the Lorde after all oure power, for he is great in al his workes. The Lorde is to be feared, yea, verye great is he, & maruelous is his power. Prayse the Lorde, and magnifye hym as muche as ye maye, yet doeth he farre excende all prayse. \* O magnifye hym with all your power, and labour earnestlye, yet are ye in no wyse able sufficiently to prayse hym. \* Who hath sene hym, that he myghte tell vs? Who can magnifye hym so greatly as he is? For there are hyd yet greater thynges then these be: as for vs, we haue sene but fewe of hys workes. For the Lorde hath made all thinges, and geuen wysdome to suche as feare God.

The prayse of certen holy men, Enoch, Noe, Abraham, Isaac and Jacob.

**E**t vs comende the noble famous men, and the generacion of oure fore elders and fathers. Manye moore gloryous actes hath the Lorde done, & shewed his great power euer sence the beginning. The noble famous men raygned in their kingdomes, & bare excellēt rule. In their wysdome and vnderstandinge, they folowed the counsell shewed in the prophesies. \* They ledde folke thowowe the counsell and wysdome of the Scribes of the people. Wyse sentences

are founde in their instructions. They sought the sweteness and melody of musycke, and brought forth the pleasant songes in scripture. They were ryche also, and coulde comfort and pacyfy those that dwelte with them. All these were very noble and honourable men in their generacions, and were wel reported of in theyr tymes. These haue left a name behynde them, so that theyr prayse shal alwaye be spoken of. Afterwarde there were some, whose reynembrace is gone. \* They came to nought and perished, as though they had neuer bene: and became as though they had neuer bene borne, yea, & their children also with them.

Nevertheless these are louing men, whose ryghteousnes shall neuer be forgotten, but continue by their posterite. Their children are an holpe good heritage: their seide endured fast in the conuall. For their sakes shall their children and seide continue for euer, & theyr prayse shall neuer be put downe. Their bodyes are buried in peace, but their name lyueth for euermore. The people can speake of theyr wysdome, and the congregacion can talke of their prayse. \* Enoch walked ryght and acceptablye before the Lorde: therefore was he translated for an example of amendement to the generacions. \* Noe was a stedfast and ryghteous man: and in the tyme of wrath he became a reconcilinge. Therefore was he left a remnaunte vnto the earth, when the floude came. An euerlastinge couenaunt was made with him, that al flesh shoulde perishe no more with the water. Abraham was a great father of many people, in glory was there none lyke vnto hym. He kepte the lawe of the hest, and came into a couenaunt with hym. He set the couenaunt in hys flesh, and when he was tempted, he was found saythfull. Therefore swore God vnto hym with an othe, that he would blesse, al people in hys seide, that he woulde multiplye and increase hym as the dust of the earth, & to exalte hys seide as the starrs: yea, and that hys seide shoulde haue the possession and inheritance of the lande from sea to sea, and from the ryuer vnto the borders of the lande.

Oh how pleasant is to read the scripture of his fathers & prophets

Gen. vi.

Enoch was translated for an example of amendment to the generacions

Ecc. xlii. 6  
Gen. v. 6.

Gen. vi. 8  
and 7. 8a

Noe in the flood

Gen. ix. 1

That the world brought forth more by water

Gen. xxi. 1

Abraham father of many people

Gen. xxi. 1

Lord swore vnto him

an Oath

that he would blesse him

with



The booke

\* Wyth Isaac dyd he stablyshe the  
same couenaunte, for Abraham hys fa-  
thers sake. Yea, that gracious blessing  
and health of all men, and couenaunte  
dyd he stablyshe with Isaac, & made it  
to rest vpon y<sup>e</sup> head of Jacob. He knewe  
hym, in\* that he prospered hym so well  
and richely, and gaue him an heritage,  
and sundered his porcion by it selfe,\* &  
parted it amonge the twelue trybes.  
Mercyfull men brought he out of him,  
which founde fauoure before al fleshe.

his Blessing ¶ The. xlv. Chapter.  
The prayse of Moses, Aaron, and Phinehes.

Oles\* beloued of God & men,  
 whose remembraunce is in  
 hye prayse: him that þe Lorde  
 made lyke the glouye of the  
 and Monayncies, and magnified him so that  
 the enemyes stode in awe of hym, thorow  
 his word; he did great wōders. He  
 made hym great in the syghte of kyn-  
 ges, gaue hym commaundemēt before  
 hys people, and shewed him hys glouy-  
 ous power. \* He stablyshed hym wpyth  
 faythfulnes & mekenes, and chose hym  
 out of al men. for he hearde hys voyce,  
 and led hym in the darcke cloude,\* and  
 there he gaue hym the commaundemēt  
 res, yea the lawe of lyfe and wysdome  
 that he myght teache Iacob the coue-  
 naunt, and Israell hys lawes.

\* He chose Aaron hys brother also  
 out of y<sup>e</sup> trybe of Levi, exalted hym, and  
 made hi such like. \* An euerlastig con-  
 naunt made he w<sup>th</sup> him, & gaue hi y<sup>e</sup> priest-  
 hode in the people. He made hym gloris-  
 ious in beutyful aray, and clothed him  
 w<sup>th</sup> the garment of honoure. He put  
 perfect ioye vpon hym, and gyrded him  
 w<sup>th</sup> strengthe. He deckte hym w<sup>th</sup>  
 lyde clothes, and a tynycle, w<sup>th</sup> an  
 ouerbody cote also and a gyrdle. Rounde  
 aboute made he hym belles of golde, &  
 that manye: that \* when he went in, the  
 sounde myght be hearde, that they  
 myght make a noyse in the Sanctua-  
 ry, and geue the people warnynge. The  
 holy garment was wrought and bro-  
 dered w<sup>th</sup> golde, yelow silke and pur-  
 ple. And in the breste lappe there was a  
 goodlye worcke, wherin was fastened  
 lyghte and perfectnes.

Exod. 28. c. \* Upon the same also there was a worke fastened, and set with costly precious

stones, al bounde with golde: and thys  
he brought in hys ministracion. The  
stones were fastened for a remembraunce  
after the twelue trybes of Israell. Up  
on hys mytre there was a plate of pure  
gold, a grauen ymage of holynes, a fa-  
mous & noble worke, garnysed, & plea-  
saunt to loke vpon. Before hym were  
there sene no suche fayre ornaumentes,  
and these it behoued hym al way to vse:  
There myght none other put them on,  
but onelye hys chyldren and his chyl-  
drens chyldren perpetually. Raylye  
perfourmied he his burnt offerynges. ii.  
tymes.\* Moyses fylled hys handes, and  
anoynted hym with holy oyle.

This was now confirmed him w<sup>th</sup> an euerlasting couenaunt, and to his sede, as the dayes of heauen, namelye: That hys chyldren shoulde alwaye minister befoze hym, and perfourme the office of the priesthode, and wythe the people good in hys name. Befoze all men lyuinge chole he hym, that he shoulde offer befoze the Lorde, and make odours for a swete sauour and remembraunce, that he shoulde reconcytle the people of the Lorde with him agayne. \* He gaue hym auctoryte also in his commaundementes and in the couenaunte, that he shoulde teache Iacob the statutes and testimonies, and to infourme Israell in his lawe.

\* Therefore there stode by certayne  
agaynst him, and had enuye at hym in  
the wyldernes: namelye, they that were  
of Dathan, and Abirams syde, and the  
furious congregacion of Chore. Thys  
the Lorde sawe, and it displeased hym,  
and in hys wrathfull indignacion were  
they consumed. A great wonder dyd he  
vpon them, and consumed them wyth  
fyre. \* Besydes thys, he made Aaron yet  
moore honourable and glourious. He  
gaue hym an heritage, and parted the  
fyrst frutes vnto hym. \* Vnto hym  
speciallye he appoynted the breade for  
sustenance ( for the Priestes ate of the  
offerynges of the Lorde ) thys gaue he  
vnto hym and hys sede. \* Els had he no  
herytage nor porcion in the lande and  
with the people. For the Lorde him selfe  
is his porcyon and inheritauce.

The thirde noble & excellent man is  
\* Shinehes y<sup>e</sup> sonne of Cleazer, whyche  
pleased



pleased the God of Israell, because he had the zeale and feare of the Lorde. For whē the people were touned backe, he put hym selfe forth ryght soone, & that with a good wyll, to pacifie the wrath of the Lord towarde Israell. Therefore was there a couenaunt of peace made with him, that he should be p̄ principall amonge the ryghtuous and the people, that he and his posteritye should haue the offyce of the priesthode for euer. (Lyke as there was made a couenaunt wyth Dauid of the tribe of Iuda, that frō among his sonnes only there shuld be a kynge: And that Aaron also and his sēde should be the heritage, to geue vs wysdome in our heart, to iudge hys people in rightuousnes: that hys goodnes should not come into forgetfulness, and that their honoure myght endure for euer.

## The. xlii. Chapter.

The prayse of Josue, Caleb, and Samuel.

**M**only and strong in battayle \* was Jesus p̄ sonne of Josue, \* which in steade of Moses the prophete was geuen to be captayne of the people, whiche accordyng vnto his name was a greatesauour vnto the elect of God, to punish the enemyes & rose vp agaynst Israell, that Israell myght optayne their inheritance. O howe great, noble and excellent was he, \* when he lyfte vp hys hand, and drew out his sword against the cities: who stode so manly before him: for the Lord him selfe brought in the enemyes. \* Stode not the Sunne styl at his commaundement, & one daye was as longe as two: He called vpon the best and most mightie, when the enemyes p̄assed bp̄ him on euery side: and the Lord hearde him wyth p̄ haile stones. They smote the heathenys the people mightely, and in fallynge downe they slew al the aduersaries, so that the heathen knewe his host, and all his defence, that the Lord hym selfe fought agaynst them, for he folowed vpon the mighty men of them.

**B** \* In the tyme of Moses also he and Caleb the sōne of Iephune, dyd a good worcke, whiche stode agaynst the enemyes, with helde the people from sinne, and stilled the wycked murmuringe.

\* And of fyre hundred thousand people of sote, they two were preserued, when they were broughte into the herytage, namely, a land that floweth with milke and honye. \* The Lord gaue strength also vnto Caleb, which remayned with him vnto his age: so that he went vp in to the hye places of the lande, and hys sēde conquered p̄ same for an heritage: that all the children of Israell myghte se, howe good a thyng it is, to be obedient vnto the Lord. And the iudges or rulers (euery one after his name) whose hert went not a whoyring, nor departed from the Lord, and that forsoke not the Lord vnfaithfully, whose remembrance hath a good reporte: Yea, their bones flourish out of their place, & their name shall neuer be changed. Name shall

Samuel the prophete beloued of the Lord, \* ordeyned a kynge, and anoynted the prynces ouer the people. In the lawe of the Lord ruled he, and iudged the congregacyon, and the Lord had respect vnto Jacob. The prophete was founde diligent in his faithfulness: yea, in his saythfulness was the faithfulness of the vision knowen. He called vpon the Lord the myghtie, when p̄ enemies p̄assed vpon hym on euery syde, what tyme as he offred the suckynge lambes. And p̄ Lord thondred frō heauen, and made his voice to be herd with a great noyse. He discomfited the prynces of Tyre, all the rulers of the Philistines.

\* Before his last ende he made protesta cyon in the syght of the Lord, and hys anoynted, p̄ he toke neyther substance nor good of any man, no not so much as a shue: and no man myght accuse hym. After this he tolde, that hys ende was at hande, and shewed the kynge also his ende and death: & from the earth lyft he vp his voice in the prophesy, p̄ the godly people should perish, And made his voice to be

## The. xliii. Chapter.

The prayse of Nathan, David, & Salomon.

**A**fterwarde in the tyme of kyng Dauid, \* there rose vp a prophete called Nathan: for lyke as the fatte is taken awaye from the offeringe, so was Dauid chosen out of the children of Israell. He toke hys pasture wyth the Lyons and

with salt end, He made protestation in the sight of the Lord and his anoynted, that he took

And of 600000  
Num. 26  
on foot  
They  
were  
Josa. 14. c

Oh how good  
A thing is  
To be obeyd  
Vnto the Lord

And whose  
went not  
Whom  
Departed from

The Lord  
Nouor be  
C Samuel

The  
Prophet  
Beloued of  
Lord

King  
Princos ouer  
People: yea

In his  
was the  
Knowne

As Samuel  
of  
ing  
Philistian

Came vpon  
The Lord  
And made his voice to be

With a  
He  
of Tyre  
al  
Rulers of  
Philistian

Boards  
with  
salt end



The Prophet with kyddes, and with beates lyke as  
1. Reg. 17. f with lambes. \* Slew he not a gyaunte  
Wathanij when he was yet but yonge, and toke a-  
David & way the rebuke from his people: what  
Soloman & tyme as he toke the stone in his hande,  
and smote downe proude Goliath with  
the synge: for he called vpon the best  
LORDE, whiche gaue hym strength  
in his right hand, so that he ouerthrew  
the myghtye gyaunte in the battayll.

B that he myghte set vp the horne of hys  
1. Reg. 18. b people againe. \* Thus brought he him  
to worshyppe aboue all prynces, and  
made him to haue a good reporte in the  
praysle of the LORDE, that he shuld  
weare a crowne of glory. \* For he des-  
troyed the enemyes on euery syde, co-  
sted out the Philistines his aduersaries  
and brake their horne in sunder, lyke  
as it is broken yet this daye. In al his  
worckes he praysted the best and ho-  
lyest, and ascribed the honoure vnto  
hym. Wpith hys whole hearte dyd he  
praysle and loue hym that made hym.

\* He set syngeters also befoze the aulter,  
and in their tune he made swete songes.  
He ordeined to kepe the holy dayes wor-  
shipfully, and that the solempne feastes  
thorow the whole yeare shoulde be ho-  
nourably holden, wpth prayseinge the  
name of the Lorde, and wpth hys syn-  
ging by tymes in the moynynge in the  
Sanctuary.

\* The Lord toke away his synnes,  
and exalted his horne for euer. He gaue  
hym the countenaunte of the kyngdome,  
and the trone of worshyppe in Israell.  
\* After hym there rose vp p wylse sonne  
called Salomon, and for hys sake he  
droue the enemyes awaye farre of.

This Salomon reigned with peace in  
hys tyme (for God gaue hym rest from  
his enemyes on euery side, p he myghte  
buyld him an house in hys name, and  
prepare the Sanctuary for euer) lyke  
as he was well instructe in hys youth  
and fylled wpth wysedome and vnder-  
standyng, as it were w a waterflood.  
He couered and fylled the whole lande  
wpth symplytudes and wylse prudente  
sentences.

His name went abrode in the Iles,  
because of his peace he was beloued. Al  
landes matuapled at hys songes, pro-  
uerbes, symplytudes, and at hys peace,

His name went abrode in the Iles,  
because of his peace he was beloued. Al  
landes matuapled at hys songes, pro-  
uerbes, symplytudes, and at hys peace,

and at the name of the Lorde GOD, whiche  
is called the God of Israell.

\* He gathered golde as tynne, and he  
had as moche siluer as leade. \* He was  
moued in vnozdynate loue toward we-  
men, and was ouercome in affeccyon.  
He stayned his honour, and worshyppe,  
yea, his posterite defiled he also, in brin-  
gyng the wrath of the Lorde vpon hys  
chyl dren, and sorow after his ioy: \* so p  
his kyngdō was deuyded, and Ephra-  
im became an vnsaythfull, and an vn-  
constant kyngdome. \* Neuerthelesse  
God forsoke not his mercy, nether was  
he utterly destroyed because of his wor-  
kes, that he shoulde leaue hym no pos-  
terite.

As for the sede p came bpō him, which  
he loued, he broughte it not utterly to  
nought, but gaue yet a remnaunt vnto  
Jacob, and a rote vnto Dauid oute of  
hym. Thus rested Salomon with hys  
fathers, and out of hys sede he left be-  
hynde hym a berpe foolyschnesse of the  
people, and suche one as had no vnder-  
standyng: namely, \* Roboam whiche  
toured awaye the people thorowe hys  
councell, and Jeroboam the sonne of  
Nabat, which caused Israell to sinne,  
and shewed Ephraim the waye of vni-  
godlines: In so muche p their synnes &  
wylde dedes had the vpperhande so sore,  
that at the last they were dryuen out of  
the land for the same: Yea, he sought  
out and brought vp all wyckednes, til  
the vengeaunce came vpon them.

### The xlviij. Chapter.

The praise of Eliab, Belizeus, Bezekiah,  
and Esay.

Then stode vp \* Eliab the prophete  
as a fyze, and hys word bzent like  
a cresset. He brought an hunger  
vpon them, and in his zeale he made the  
fewe in nombze. For they myght not  
awaye wpth the commaundementes of  
the LORDE. Thorowe the worde  
of the LORDE he shutte the heauen,  
and \* thze tymes broughte he the fyze  
downe. Thus became Eliab hono-  
rable in his wonderous dedes. Who  
maye make his boast to be lyke hym  
\* One that was deade raysted he bp  
from death, and in the warde of the hy-  
est he broughte hym oute of the graue  
agayne. He caste downe kynges,

He caste Downe Kings and



and destroyed them, and the honorable from their seate. Upon the mount Syna he heard the punishment, and vpon Horeb the iudgemēt of the vengeaūce. He prophesied recompēsing vnto kyn- ges, and \* ordeyned prophetes after hym. \* He was takē vp in the storme of fyre in a charette of hoxles of the Lord. He was ordeyned in the reproungs in tyme to pacifye the wraoth of the Lord, to \* turne the hertes of the fathers vnto the childe, and to set vp y trybes of Jacob agayne. Blessed were they that saw the, and wet garnyshe in loue: for we lyue in lyfe.

\* Eliah was couered in the storme, but Heliseus was fylled wth his mouth. Whyle he lyued he was afrayed of no pynce, and no man myghte ouercome him. There coulde no worde disceane him, \* and after his death his body prophesied. \* He dyd wonders in his lyfe, and in death were his workes marue- lous. For all this, the people amended not, nether departed they from their sin- nes: \* tyll they were carped awaye pry- soners oute of the lande, and were sca- ttered abrode in all countreys, so that of the there remayned but a very litle peo- ple, and a pynce vnto the house of Da- uid. How be it some of them did ryght, and some heaped vp vngodlynnes.

\* Hezekiah made his cytie stronge, co- uered water into it, dygged thow the stony rock with yro, and made vp a wel by the water syde. \* In his time came Sennacherib vp, and sente Rabshakeh, lyfte vp his hande agaynst Syon, and despyed them with great pryde. Then he trumbled their hertes and hādes, so that they sorowed like a woman trauailing with child. So they called vpo y Lord, whiche is mercyfull, and lyfte vp their handes before him. Immediatly the Lord hearde them out of heauen, and deliuered them by the hande of Elaye.

\* He smote the hoost of the Assyrians, & his aungell destroyed them. For Heze- kiah had done y thing that pleased the Lord, and remayned stedfastlye in the waye of Dauid his father. Whiche El- saye was great and faythfull in his vi- sions. \* In his tyme the Sunne wente backward, and he lengthened the kyn- ges life. With a right spret prophesied went backward And He song thence the King.

he, what shuld come to passe at the last: and to suche as were sorowful in Sion he gaue consolacyon, wherewith they myght comforte them selues for euer more. He shewed thinges that were for to come and secrete, or euer they came to passe.

## The .xlix. Chapter.

Of Iosiah, Hezekiah, Dauid, Jeremy, Ezechiel, Zorobabel, Iesus, Nehemiah, Enoch, & Joseph.

The remembraunce of Iosiah is al- like as when the Apotecary ma- keth many pcepcous swete smel- lyng thiges together. His remembraūce shalbe swete as honye in all mouthes, & as y playeng of Musick by the wyne. He was appoynted to turne the people agayne, and to take away all abhomy- nacyōs of the vngodly. He directed his hert vnto the Lord, and in the tyme of the vngodly he set vp the worshippe of God againe. Al kinges (except Dauid, Hezekiah and Iosiah) committed wy- kednes: for euen the kynges of Juda al- so forsoke the lawe of GOD. For they gaue thei hoine vnto other, their ho- nour and worshippe also to a straunge people. *Al Kings except Dauid*

\* Therefore was the elect cytie of the Sanctuary bzent with fyre, & the stre- tes therof lay desolate, & wast: for they intreated Jeremy euil, which neuerthe- les was a prophete ordeyned from hys mothers wombe, \* that he myght rote out, breake of, and destroye: and that he myght buylde vp, and plante agayne. \* Ezechiel sawe the glozy of the Lord in a vision which was shewed him vpo the charette of the Cherubynes. For he thought vpon the enemies in the raine, to do good vnto suche as had ordeyned their wayes a ryght. And the bones of the twelue prophetes flozsh from oute of their place: for they gaue comforte and consolacyon vnto Jacob, and deli- uered theym faythfully. \* How shall we praise Zorobabel, which was as a ring in the right hande.

\* So was Iesus also the sonne of Josedece: these men in their times buil- ded the house, and set vp y Sanctuary of y Lord agayn, which was prepared for an euertastyng worshippe. \* And Nehemiah is alwaye to be commen- ded, \* which set vp for vs y walles that

lifes. I. ii. were

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# Ecclesiasticus. The booke

were broken downe, made the portes & battes agayne, and buylded out houses of a newe. \* But vpon earth is there no man created like Enoch, for he was taken vp from the earth. \* And Joseph, which was lord of his brethren, & the byholder of hys people: hys bones were couered and kept. Seth and Sem were in great honour among y people: and so was Adam aboue al the beastes, whan he was created.

The. l. Chapter.  
Of Simon the sonne of Oniah.

**S**imon \* the sonne of Oniah the hye prieste, whiche in his lyfe set vp the house agayne, and in his dayes made faste the temple. The heygth of the temple also was founded of him, y double buydng, and the hie walles of the temple. In hys dayes the welles of water flowed out, and were excedding ful as the sea. He toke care for his people, and deliuered them from destruction. He kept his citie and made it stronge, y it shuld not be beseged. He dwelt in honour and worshyppe among hys people, and enlarged the intrance of the house, and the courte. He geueth lghte as the moonyng starre in the myddest of the cloudes, and as the moone whan it is full. He shyneth as the Sunne in the temple of God. He is as bryght as the rayne bowe in the fayre cloudes, and flourisheth as the floures and roses in y springe of the yeaere, and as lylles by the ryuers of water. Lyke as the braunches vpon the mounte Libanus in the tyme of Sommer: as a fyre and incense that is kyndled: Lyke as an whole ornament of pure golde, set wyth all manner of precious stones: & as an oliue tre that is frutefull, and as a Cypres tree which groweth vp an hie.

When he put on the garment of honour, and was clothed with all bewtie: when he went to the holy aulter, to garnish the couerynge of the Sanctuary: when he toke the porcions out of y priestes hande, he him selfe stode by y harth of the aulter, and hys brethren rounde aboute in ordre. As the braunches of Cedre tree vpon the mounte Libanus, so stode they rounde aboute him. And as the braunches of the olyue tree, so

stode all the sonnes of Aaron in their gloze. And that he myght sufficientely perfourme his seruice vpo the aulter, and garnish the offering of y hest God, he stretched out his hande and toke of the dryncke offering, and powzed in of the wyne: so he powzed vpon the botome of the aulter a good smel vnto the hiest Prynce.

Then began the sonnes of Aaron to sing, and to blow wth trompettes, and to make a greates noyse, for a remembrance vnto the Lord. They were the people afrayed, and fel downe to the earthe vpon theyr faces, to worshyppe the Lord their God, and to geue thanckes to the almyghty God. They sung goodlye also with their voyces, so there was a pleasaunte noyse in the great house of the Lorde. And the people in their prayer besought the Lorde the hest, that he woulde be mercyfull, tyll the honoure of the Lorde were perfected. Thus ended they their ministracion and seruice. Then went he downe, and stretched out his handes ouer the whole myltitude of the people of Israel, that they should geue praise and thanckes out of their lippes vnto the Lorde, and to reioyce in hys name. He began yet once also to praye, that he myght openly shew the thankesgeyng before the hiest, namely thus: O geue praise and thakes (yea al) vnto y Lord our God which hath euer done noble and great thynges: which hath encreased our dayes from our mothers wobe, and dealt with vs according to his mercy: that he wyl geue vs the ioyfulness of hert, & peace for our tyme in Israell. Which saythfully kepeth his mercy for vs euermore, and alway delpuereth vs in due season.

There be two maner of people that I abhorre fro my hert: as for the third, whome I hate, it is no people: They that lytte vpon the mountayne of Samaria, the Philistines, and the folyshe people that dwell in Sichimis.

I Iesus the sonne of Sirach Eleazarus of Ierusalem, haue tokened by these informacions and documentes of wysdome and vnderstandyng in this booke, and powzed out the wysdome of my herte. Blessed is he that exerceyleth him

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The Altar  
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Thon  
Sons of Aaron  
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Praise of the  
Lord  
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O Give the  
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People I abhorre  
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Sichimis

I Iesus the son of Sirach Eleazarus  
of Ierusalem haue powzed out the wysdome of  
my hert. Blessed is he that exerceyleth him

Gene. 4. 1. f.  
Ecc. 4. 4. b  
Heb. 2. 1. a  
Gene. 4. 1. f.  
4. 2. a. 4. 5. f.  
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# Of Iesus Syrach. Fol. lxxvii

Who so taketh  
these things to  
heart shall be wise  
for the light  
of the Lord will lead him

The  
Prayer of  
Iesus the son  
of Syrach

from Destruction  
Body & Soul I may  
be from y<sup>e</sup> snare of  
Tongues  
Lying Lipps, &  
that stood against me  
thy Mercy sake  
thy Name sake  
thy Honour sake  
thy Love sake  
thy Faith sake  
thy Hope sake  
thy Grace sake  
thy Peace sake  
thy Joy sake  
thy Mercy sake  
thy Name sake  
thy Honour sake  
thy Love sake  
thy Faith sake  
thy Hope sake  
thy Grace sake  
thy Peace sake  
thy Joy sake

him self therein: and who so taketh such  
to heart shall be wise. If he do these things,  
he shall be strong in all. For the  
light of the Lord leadeth him.

The li. Chapter.

The prayer of Iesus the sonne of Syrach.

**I** Thanke the O Lord a king,  
and prayse the O G O D my  
santoure. I wyll pelde praisse  
vnto thy name: for thou art  
my defender and helper, and hast preser-  
ued my body from destructio, from the  
snare of traytorous tonges, and from  
the lyppes that are occupied with lies.  
Thou hast bene my helper, fro suche as  
stode bp agaynst me, and hast del-  
yuered me after the multitude of thy mer-  
cy, and for thy holy names sake. Thou  
hast delyuered me from the roatynge  
of the, that prepared themselves to de-  
nounce me, out of the handes of suche as  
sought after my life: fro the multitude  
of them that troubled me, and went a-  
bout to set fyre vpon me on euery syde,  
so that I am not bzent in the midst of  
the fyre: from the depe of hell, from an  
uncleane tong, from lyeng wordes, fro  
the wycked King, and from an vnright-  
eous tonge. My soule shall prayse the  
Lorde vnto death, for my lyfe drew me  
vnto hell.

They compassed me rounde aboute  
on euery syde, and there was no man to  
helpe me. I looked aboute me, yf there  
were any man that would socoure me:  
but there was none. Then thoughte I  
vpon thy mercy O Lord, and vpon thy  
actes that thou hast done cuer of olde:  
namely, that y<sup>e</sup> delyuerest suche as put  
their trust in the, and ryddest them out  
of the handes of the heathē. Thas lyft  
I vp my prayer from the earth, & pray-  
ed for delyuerance from death. I cal-  
led vpon the Lord my father, y<sup>e</sup> he wold  
not leaue me without helpe, in the daye  
of my trouble, and in the tyme of the  
proude. I praysed thy name contyn-  
ually, peldyng honoure and thanks vnto  
it: and so my prayer was herd. Thou  
saucedest me from destruction, and del-  
yueredest me fro the vnrighteous tyme.  
Therefore wyl I acknowledge a praisse  
the, and magnifye the name of y<sup>e</sup> Lord.  
When I was yet but yong, or euer I  
wet astrate, I delyred wysedome openly  
in my prayer.

I came therfore before  
the temple, and sought her vnto the laste.  
Then florished she vnto me, as a grape  
that is soone ripe. My hert reioyced in  
her, then went my fote the ryght waye,  
yea, from youth vp sought I after her:  
I bowed downe myne eate and recea-  
ued her. I founde me muche wysedome,  
and prospered greatly in her. Therefore  
wyll I ascribe the glory vnto him, that  
geueth me wysdome, for I am aduised  
to do thereafter. I wyll be gelous to  
cleue vnto the thinge that is good, so  
shall I not be confounded. My soule  
hath wrestled wyth her, & I haue bene  
dyligēt to be occupied in her. I lyft vp  
mine handes an hie; then was my soule  
lyghtened thowre wysedome, that I  
knowledged my folyshnesse. I ordred  
my soule after her, she and I were one  
hert from the begynnyng, and I found  
her in cleannesse. And therfore shall I  
not be forsaken.

My hert longed after her, and I gat  
a good treasure. Thowre her the Lord  
hath geuen me a newe tonge, wherwith  
I wyll prayse him. \* Come vnto  
me ye vblearned, and dwell in the  
house of wysdome: withdrowe not your  
selues fro her, but talcke and comen of  
these thynges, for your soules are very  
thiesty. I opened my mouth, and spake:  
Come and bye wysdome without mo-  
ney, bowe downe your necke vnder her  
yock, and your soule shall receaue wis-  
dome. She is harde at hand and is co-  
tent to be founde. Beholde wyth your  
eyes, howe \* that I haue had but lytle  
laboure, and yet haue found much rest.  
I receaue wysdome, and ye shal haue  
plentousnes of siluer and gold in pos-  
session. Let your mynde reioyce in hys  
mercy, & be not ashamed of hys prayse.

Worke his worke by tymes, and  
he shall geue you your tes-  
warde in due tyme.

Had but lytle labour,  
I found much rest  
of spirituall riches and righte-  
ousnes.

The ende of the Boke of Ie-  
sus the sonne of Syrach,  
whiche is called in La-  
tine Ecclesiasticus.  
Icūs. your Reward  
In Doxology  
A. A. A.



# The Prophecie

## The Boke of the

Prophete Baruch.

The fyrst Chapter.

Baruch wrote a boke, duringe the captiuitie of Babylon, which he read before Jeconiah and all the people. The Jewes sende the boke wryth money, vnto Ierusalem, to their other brethren: to the intent that they shoulde praye for them.



And Baruch dyd rede the wordes of this boke, þ̄ Jeconiah þ̄ sonne of Joacin king of Iuda might heare: & in þ̄ presence of all the people, þ̄ wher come to heare the boke: yea, and before al the noble kynges sonnes, before the lordes of the counsell and elders: and before the whole people, from the lowest vnto the higest: before all them that dwelt at Babylon, by the water of Soder. Whiche when they herde it, wept, fasted, & prayed before the Lorde.

They made a collection also of money, accordyng to euery mans power, and sente it to Ierusalem vnto Joacin the sonne of Helchiah the sonne of Salon priest, with þ̄ other priestes: and to all the people which were wryth him at Ierusalem, whattyme as they had gottē the ornaments of the tēple of þ̄ Lorde (that were taken awaye out of the temple) that they myghte brynge theym agayne into the lande of Iuda, the tenth daye of the moneth Siban: namely, siluer vessels (whiche Sedechiah the son of Josiah kyng of Iuda had made) After that Nabuchodonosor kyng of Babylon had taken Jeconiah, wryth all his princes, lordes, and all the people, and led them captiue from Ierusalem vnto Babylon.

And they sayde: Beholde, we haue sent you money, \* to bye you burnt offeringes and incense withall: make you unleuened breade, and offer for synne vpon the altier of the Lorde our God.

\* And praye for the prosperitie of Nabuchodonosor kyng of Babylon, and of Balthasar his sonne: that their dayes maye be vpon earth, as the dayes of heauen: that GOD also maye geue vs strength, and lyghten our eyes: that we

maye lyue vnder the defence of Nabuchodonosor kyng of Babylon, and vnder the protectyon of Balthasar his sonne: that we may longe do them seruice, and fynde fauoure in their syghte. Praye for vs also vnto the Lorde our GOD, for we haue synned agaynst the Lorde our GOD, and vnto this daye is not his wraeth turned yett away from vs. And se that ye rede thys boke (whiche we haue sente vnto you to be rehearsed in the temple of the Lorde) vpon þ̄ hys dayes, and at tyme couenient.

\* Thus shal ye say: The Lorde our God is rightuous, but we are worthy of confusyon & shame: like as it is come to passe this daye, vnto all Iuda, and to euery one that dwelleth at Ierusalem: to oure kynges, princes, priestes, prophetes, & to oure fathers. We haue synned before the Lorde our God, we haue not put oure trust in him, nor geuen him credence, we haue not obeyed hym, we haue not hearkened vnto the voyce of the Lorde our God, to walcke in the commaundementes þ̄ he gaue vs. Syns the day þ̄ he brought oure fathers out of the lande of Egypt vnto this present daye, we haue bene euer a myfelouyng and an vnfaithfull people vnto the Lorde our God: destroyeng our selues vtterlye, and shynckynge backe, that we shoulde not heare hys voyce.

\* Wherfore there are come vpon vs great plagues and dyuerse curses, lyke as the Lorde deuised by Moses his seruaut: \* which brought oure forefathers out of the lande of Egypt, to geue vs a land, that floweth with milke & hony, lyke as it is to se thys daye. Neuertheles, we haue not hearkened vnto þ̄ voyce of the Lorde our God, accordyng to all the wordes of the prophetes, whome he sent vnto vs and to oure rulers: but euery man folowed his owne mynd and wycked ymagynacyon: to offer vnto straunge goddes, and to do euell in the sight of the Lorde our God.

The.ii. Chapter.

The Jewes confesse that they suffer Justice for their synnes. The true confession of the Children. The Jewes desyre to haue the wraeth of god turned from them. The Lorde wyl that we obey vnto princes although they be euell. He promyseth that he wyl call agayne the people from captiuitie,

Baru. ii. b.  
Dan. ix. a

Deut. 28. 1.

Exod. 21. 13  
and. xiii.

Deut. 14. 1.

Jer. xix. b.  
L. i. u. a.



captiuitie, and geue them a new and euerslasting testament.

Dani. ix. b.

**O**f the which cause  $\text{O}$  Lord our God hath persecuted his deuise, wherof he certifieth vs, and oure heades that ruled in Ierusalem: yea, and our Kinges, our pynces, with al Israel & Iuda. And suche plagues hath the Lorde broughte vpon vs, as neuer came to passe vnder the heauen, like as it is fulfilled in Ierusalem, according as it is wrytten in the law of Moyses: that a man should eate the fleshe of his own sonne, & the fleshe of his owne doughter. Moreover, he hath deliuered the into  $\text{h}$  hands of al  $\text{h}$  kinges,  $\text{h}$  are rounde about vs (to be confounded & desolate) & scattered the abroad in all landes & nations.

Deut. 28. c  
2 Reg. vi. f  
Ezech. vii. b

Baruch. i. d

**T**hus are we broughte beneth and not aboue, for we haue sinned agaynst the Lord our God, & not bene obedyent vnto his voice. \* Therefore the Lorde our God is righteous & we w<sup>o</sup> our fathers (as reason is) are brought to open shame, as it is to se this daye. And as for these plagues that are come vpon vs already, the Lorde had deuised them for vs: yet woulde we not praye vnto the Lorde our God, that we myght enery manne turne from his vngodly waies. So the Lorde hath caused such plagues to come vpon vs, for he is righteous in al his workes, whiche he hath commaunded vs: whiche we also haue not done, nor harkened vnto his voyce, for to walcke in the commaundementes of the Lorde, that he had geuen vnto vs.

Dani. vi. c

Ezech. vii. f  
89 xxi. xii  
xiii. xiiii.

2 Bar. vi. c

**A**nd now  $\text{O}$  Lord God of Israel, thou that hast brought thy people out of  $\text{h}$  lande of Egypt w<sup>o</sup> a mightie hand, with tokens & wonders, with thy great power and out stretched arme: and hast gotten thy selfe a name, as it is come to passe this daye.  $\text{O}$  Lorde our God, we haue sinned, we haue done wyckedlye, we haue behaued our selues vngodlye in all thy rightynoussnes. Turne thy wrath from vs (we beseeche thee) for we are but a fewe left amonge the heathen, where thou haste scattered vs. \* Heare our prayers ( $\text{O}$  Lorde) and our petitions, bringe vs oute of captiuitie, for thyne owne sake: get vs fauoure in the syght of theym, whiche haue led vs a-

waye: that all landes maye know, that thou art the Lorde our God, and that Israel and hys generacyon calleth vpon thy name.

**O** Lord, loke down from thy holy house vpon vs: enclyne thyne eare, and heare vs. For the dead,  $\text{h}$  be gone down to their graues, and whose soules are out of their bodyes, \* ascribe vnto the Lorde nether praise nor rightynouse making: but the soule that is vexed for the multitude of her synnes, whiche goeth on heuely and weakely, whose eyes begynne to fayle: yea, such a soule ascribeth praise and rightynousnes vnto the Lord.  $\text{O}$  Lord, we powre out our prayers before thee, and require mercy in thy syght,  $\text{O}$  Lorde our God: not for anye godlynesse of oure forefathers, but because thou hast sent out thy wrath and indignacyon vpon vs: accordinge as thou dydest threaten vs, by thy seruantes the prophetes, sayinge:

Deut. 26. c  
Ezech. 63. c

Psalm. 114. c

Ierem. 27. c

\* Thus sayeth the Lord: Bowe down your shoulders and neckes, and serue the kyng of Babilon, so shal ye remaine stil in the lande, that I gaue vnto your fathers. If ye wyll not do thys, nor heare the voyce of the LORD your God, to serue the kyng of Babilon: I shal destroye you in the cyties of Iuda, within Ierusalem and wythout. I wyll also take from you the voyce of myrth and the voyce of ioye, the voyce of the bydegrome and  $\text{h}$  voyce of the byde, and there shal no man dwel more in the lande. But they would not hearken vnto thy voyce, to do the kyng of Babilon seruice: and therefore hast thou persecuted the wordes, that thou spakest by thy seruantes the prophetes: namely, that the bones of oure kinges and the bones of our fathers should be translated out of their place.

And lo, now are they layed out in the heat of  $\text{h}$  Sunne, and in the colde of the night, and dead in great misery: w<sup>o</sup> hunger, with swearde, with pestilence and are cleue cast forth. As for the temple wherin thy name was called vpon, thou haste layed it waste, as it is to se this daye: and that for the wickednes of the house of Israel, and the house of Iuda.  $\text{O}$  Lord our God, thou hast increased vs after al thy goodnes and accord-

II. iiii.

dyng



# The Prophecie

dyng to all that great loupng mercy of  
thyne, lyke as thou spakest by thy ser-  
uaunt Moses, in the daye whan thou  
dyddest commaunde hym, to wyte thy  
lawe before the chyldren of Israel, say-  
inge: \* If ye wyl not herken vnto my  
voyce, then shall this great multitude  
be turned into a betye small people, for  
I wyl scatre them abrode. Not wyth-  
standynge I am sure, that thys folcke  
wyl not heare me: for it is an hardne-  
red people. But in the lande of theyr  
captiuitie, they shall remember theym-  
selues, and learne to knowe, that I am  
the Lorde theyr God, when I geue the  
an heart to vnderstande, and eares to  
heare. Then shall they prayse me in  
the land of theyr captiuitie, and thinke  
vpon my name. Then shall they tourne  
them from their harde backes, and fro  
their vngodlynesse: Then shall they re-  
membere the thynges, that happened vn-  
to their forefathers, whiche synned a-  
gainst me. So wyl I brynge them a-  
gayne into the lande, whiche I promys-  
sed with an oth vnto their fathers: A-  
braham, Isaac and Iacob: and they  
shal be lordes of it, yea, I wyl increase  
them, and not mynyshe theym. \* And I  
wyl make another couenaunte w<sup>th</sup> the:  
suche one as shall endure for euer: na-  
melye, that I wyl be their God, & they  
shal be my people: and I wyl no moze  
driue my people the chyldren of Israel,  
out of the lande that I haue geuen the.

## The.iii. Chapter.

The people continueth in their prayer begon  
for their deliuerance. He prayseth wysdome  
vnto the people, shewing that so great aduersi-  
ties came vnto them for the dispisynge thereof.  
Only God was the funder of wysdome of the  
incarnacyon of Christ.

**A**ND nowe O Lorde almygh-  
tie, thou God of Israel: oure  
soule that is in trouble, & oure  
spryt that is vexed, crieth vn-  
to the: heare vs (O Lord) and haue py-  
tie vpon vs for thou arte a mercifull  
God be gracious vnto vs, for we haue  
sinned before the. Thou endurest for e-  
uer, shuld we the vtterly perishe? O Lord  
almighty God of Israel: \* Heare now  
p<sup>r</sup>ayer of p<sup>r</sup> dead Israelites & of their  
chyldre, which haue sinned before the, &  
not herkened vnto the voyce of p<sup>r</sup> Lord  
theyr God, \* for the whiche cause these

plages hange now vpon vs. O Lorde,  
remembre not the wickednesse of oure  
forefathers, but thinke vpon thy power  
& name now at this tyme: for thou arte  
the Lorde our God, and the (O Lorde)  
wyl we prayse. For thou hast put thy  
feare in our heartes, to p<sup>r</sup> intent that we  
shuld cal bp<sup>o</sup> thy name, & prayse thee in  
our captiuite: & that we myghte turne  
fro the \* wickednes of our forefathers,  
that synned before the.

Beholde, we are yet this day in our  
captiuite, where as thou hast scatted  
vs, to be an abhominacyon, curse, and  
synne: lyke as it hath happened vnto  
\* our fathers also, because of all theyr  
wyckednes and departynge from the.

O Israel, heare the commaundes  
mentes of lyfe: ponde them well wyth  
thyne eares, p<sup>r</sup> thou maiest lerne wysdo.  
But howe happeneth it Israel, p<sup>r</sup> thou  
art in thine enemies land: thou art war-  
en old in a straunge countrie, and desy-  
led with p<sup>r</sup> dead. Why art thou become  
lyke them, that go downe to their gra-  
ues? Euen because thou hast \* forsaken  
the well of wysdome. For yf thou had-  
dest walcked in the waye of God, truly  
thou shouldest haue remayned still safe  
in thine owne lande.

\* I learne then where discrecyon is,  
where vertue is, where vnderstandynge  
is: that thou mayest knowe also from  
whence commeth \* long lyfe, a necessary  
lyuyng, the lyghte of the eyes & quiete-  
nes. Who euer founde out her place: or  
who came euer into her treasures.

Where are the princes of the heathē  
become & such as ruled the beastes bp<sup>o</sup>  
on the earth: They that had theyr pas-  
tyme wyth the foules of the ayre, they  
that hoorded bp<sup>o</sup> siluer and gold (wher  
in men trust so muche) & made no ende  
of their gathering: What is worth of  
the that coyned siluer, and were so care-  
ful, and could not brynge their workes  
to passe? They be rotd oute, and gone  
downe to hell, and other men are come  
bp<sup>o</sup> in their steade? Yonge men haue  
sene lyght, and dwelt vpon earth: but  
the waye of refozmacion haue they not  
knowē nor vnderstād p<sup>r</sup> pathes therof:  
neither haue their chyldre receaued it,  
yea, right far is it fro the. It hath not  
bene herd of in p<sup>r</sup> land of Canaā, neither  
path

Dent. 4. b  
and. 19. a

Rum. 14. a  
psal 77. a

psal. 79. a

Iere. 11. b

Heb. 2. c  
sacha. 8. b  
Apoc. 21. b

psa. 1. a. 3. a

psal. 19. b.  
and. 19. c.

Ephes. 1. a

Dani. 11. c  
Ier. 2. c. 3. c  
and. v. c



hathe it bene seie at Cheman.

**D** The Agarenes sought after wisdom, but that which is earthlie, lyke as the marchauntes of the lande do. They of Cheman are conninge also, and they labour for wisdom and vnderstandig: but the way of true wisdom they know not, nether do they thynke vpon the pathes therof. **O** Israell, howe greate is the house of God: And how large is the place of his confession. \* Greate is he, & hathe none enderhys and bmeasurable. What is become of those famousse Gyantes, that were so greate of bodies, and so worthy menne of warre? Those had not the Lorde chosen, neyther haue they founde the waye of refoymacyon, therfore were they destroyed: and for so muche as they had no wysedome, they perished because of theyr folyshnesse.

**E** Who hath gone vp in to heauen, to take wysedome there, and broughte her downe from the cloudes? Who hath gone ouer the sea to fynde her, and hath chosen her aboue golde, and so brought her hyther? No man knoweth the waies of wysdome, neyther is there any that can seke out her pathes. But he that wotteth all thynges, knoweth her, and he hath founde her out with his fore knowledge. \* This same is he whiche prepared the earth at the begynninge, and filled it with all maner of foules and beastes. \* When he sendeth oute the lighte, it goeth: and when he calleth it againe, it obeyeth hym with feare. The starres kepe theyr watch, and geue theyr light, yea, and that gladly. When he calleth them, they saye: here we be. And so with chearfulness they shewe lyght vnto him that made them. \* This is oure God, and there shall none other be compared vnto hym: It is he, that hath found out all wysedome, and hath geuen her vnto Jacob his seruaunt, and to Israell his beloued. \* Afterwarde dyd he shew hym self vpon earth, and dwelt among men.

## The. iiii. Chapter.

**T**he rewarde of them that kepe the lawe, and the punishment of them that despise it. A comfortyng of the people beinge in captiuitie. A complainte of Ierusalem, and vnder the figure thereof, of the church. A consolacion and comfortyng of the same.



**T**his is þe boke of þe commaundementes of God, and the lawe that endureth for euer. All they þe kepe it, shal come to life: but suche as forsake it, shal come to deathe. Turne the **O** Jacob, and take holde of it: walcke by this waye thorow his byghtnesse and shine. Geue not thyne honoure to another, and thy worschyppe to a straunge people. **O** Israell, \* how happy are we, seying that God hath shewed vs suche thynges as are pleasaunte vnto hym: Be of good cheare, thou people of god, **O** thou auntyent Israell. \* Nowe are ye solde among the heathen, howbeit not for your bitter destruction: but because ye prouoked God the Lord to wrath and dyspleasure, therof were ye deliuered vnto your enemyes: for ye dyspleased the euerlastyng God that made you, offeryng vnto deuels, and not to God. Ye haue forgotten hym that broughte you vp, and your nurse haue ye greued, **O** Ierusalem.

When she sawe that the wrath of god was comyng vpon you: she sayde: Herken **O** ye that dwell aboute Syon, for God hath brought me in to greate heynesse, and why? I se the captiuite of my people, of my sonnes and doughters, whiche the euerlastyng God wyll bringe vpon them. With ioy did I norysh them, but now muste I leaue them with wepyng and sorow.

Let no man reioyce ouer me wyddow and forsaken: whiche for the synnes of my chyldren am desolate of euery man. For why, they departed from the law of God: they would not knowe his ryghteousnes, nor walcke in the waye of his commaundementes: as for the pathes of the truth and godlynesse, they had no luste to go in them.

**O** ye dwellers aboute Syon: come, and let vs cal to remembraunce the captiuite, that the euerlastyng God hath brought vpon my sonnes & my doughters. \* He hath brought a people, vpon them frome farre, an vncircumcised people and of a straunge language: which neyther regarde the olde nor ppyte the poyge.

These haue carped awaye the deare **I. v.** beloued

Deu. lvi. c.  
Ier. xlii. d.  
Isa. xlv. a.

Isa. 54. b.

3 Reg. 17. d.  
and. xxv. d.

Genes. i.

Job. i. c.  
Eccl. 1. b.  
Eccl. 1. b.

ps. cxviii. a.  
Deu. xiii. a.

John. i. a.  
1. John. i. a.

Deut. 28. b.  
Ier. v. c.



# The Prophecie

beloued of my wyddowes, leauyng me alone, both desolate and chyldlesse. But alas, what can I helpe you? Nowe he that hath brought these plagges vpon you, delyuet you also frome the handes of your enemyes.

**Go your waye (O my chyldren) go your waye: for I am desolate and forsaken.** \* I haue put of the clothynge of peace and put vpon me the sacke clothe of prayer, and for my tyme I wyll call vpon the moste hiest. Be of good cheate \* **O my chyldren: crye vnto the Lorde,** and he shall delyuet you from the power of the prynces, your enemyes.

For verely, I haue euer a good hope of your prosperous health: yea, a very gladnesse is come vpon me frome the holpe one, because of the mercye that ye shall haue of oure euerlastyng Saviour.

**With mournynge and weppynge dyd I let you goo fro me,** but with ioye and perpetuall gladnesse, shall the Lorde bringe you agayne vnto me. Lyke as the neyghbours of Syon sawe your captiuite from God. Euen so shall they also se shortly your health in God, whiche shall come on you with greatesse honoure and euerlastyng worshippe.

**O my chyldren,** \* suffre patiently the wrath that shall come vpon you. For the enemye hath persecuted thee, but shortly thou shalt se his destruction, on, and shalt treade vpon his necke. My derlynges haue gone rough harde wayes, for they are led away as a flocke that is scatred abroad with the enemyes.

**But be of good comfort (O my chyldren)** and crye vnto the Lorde: for he that led you awaye, hath you yet in remembrance: and like as ye haue bene minded to swarte from your God, so shall ye nowe endeouore your selues .x. times moze, to turne agayne, and to seke hym. For he that hath brought these plagges vpon you, shall bringe you euerlastyng ioye agayne with your health. Take a good hearte vnto the, **O Jerusalem:** for he which gaue the that name, exhorteth the so to do.

\* **The wycked doers that nowe put the to trouble,** shall perishe: and suche as haue reioysed at thy fall, shall be punished. The cyties whome thy chyldren serue,

and that haue carryed away thy sonnes, shall be corrected. For lyke as they be now glad of thy decaye, so shall they mourne in theyr owne destruction. The ioye of theyr multitude shall be taken away and theyr cheare shall be turned to sorowe. For a fyre shall fall vpon them from the euerlastyng God, longe to endure: and it shall be inhabited of deuils for a great season.

## The .v. Chapter.

**Jerusalem** is moued vnto gladnes for the retourne of her people, and vnder the fygure thereof, the church.



**Jerusalem,** loke aboute the toward the east, and beholde the ioye that cometh vnto the frome God. For lo, thy sonnes (whom thou hast forsaken, and that were scatred abroad) come gathered together from the east and weste, reioysynge in the worde of the holpe one, vnto the honoure of God.

Put of thy mournynge clothes (**O Jerusalem**) and thy sorowe, and decke thee with the worshippe and honoure, that cometh vnto the from God, with euerlastyng gloire. God shall put the cloake of ryghtuousnes vpon the and set a crowne of euerlastyng worshippe vpon thyne head: for vpon the will God declare his brightnes, that is vnder the heauen: Yea, an euerlastyng name shall be geuen the of God, wyth peace of ryghtuousnesse, and the honoure of Gods feare.

**Arise O Jerusalem,** stande vpon hye: loke aboute the toward the east, and behold thy chyldren gathered from the east, vnto the west: whiche reioyce in the holpe worde, hauynge God in remembrance. They departed from the on fote, and were lead away of theyr enemyes: but nowe shall the Lorde bringe them carryed with honoure, as chyldren of the kyngdome. For God is purposed to bringe downe all stoute mountaynes, yea, and all hie rockes, to fyl the valleyes, and so to make them eauen w the ground: that Israell maye be diligent to lyue vnto the honoure of God. The woddes and all pleasaunte trees shall ouersadowe Israell, at the commaunde:



mandement of God. For hyther shall God byng Israell with ioyfull myrth, and in the lyght of his maiesty: with the mercye and ryghtuousnesse, that cometh of hymselfe.

The. vi. Chapter.

A cōpye of the cōpye that Jeremie sent vnto the Jewes, whych were leade away prisoners by the kyng of Babylon: wherein he certifyeth them of the thyng, that was commaunded hym of God.

**B**ecause of the synnes that ye haue done agaynste God, ye shall be led away captiue vnto Babylon euen of Nabuchodonosor the kyng of Babilon.

So when ye be come in to Babylon, ye shall remayne there many yeaeres, and for a longe season: namelpe. vii. generacions: and after that wyll I byng you awaye peaceably from thence. Now shall ye se in Babylon, goddes of Golde, of syluer, of wodde and of stone: borne vpon mens shoulers, to caste oute a fearfulnes before the heaten. But loke that ye do not as the other: be not ye afrayed, and lette not the feare of them ouercome you.

Therefore when ye se the multytude of people worshypinge them behynde and before, saye ye in youre heartes: O

Lord, \* it is thou, that oughtest onelye be worshipped: Myne Angell also shall be with you, and I my selfe wyll care for youre soules. As for the tymbre of those goddes, the carpenter hath polished them: yea, gylted be they, and layed ouer with syluer, yet are they but vaine thynges, and can not speake. Lyke as a wench that loueth peramours is trimly deckte, euen so are these made and hanged with golde. Crownes of golde bere: ye haue theyr goddes vpon theyr heades: so theyr preestes them selues take of golde and syluer frome them, and put it to theyr owne vles: yea, they geue of the same vnto harlottes, and scymne theyr whores withal: agayne, they take it from the whores, and decke their goddes therewith. \* Yet can not these goos helpuer them selues from ruste and mothes. When they haue couered them with clothynge of purple, they wyper theyr faces for the duste of the temple,

whereof there is muche amonge them. One hathe a scepter in his hande, as though he were iudge of the countree: yet canne he not stay such as offend him. Another hath a swerde or an axe in hys hande, for all that, is he nyther able to defende hym selfe from battayll, nor fro murder.

By thys ye maye vnderstande, that they be no goddes: therfore se that ye ne ther worshyppe them, nor feare them. For lyke as a vessell that a man blyeth, is nothyng worthe when it is broken, euen so is it with theyr goddes. When they be set vp in the temple, theyr eyes be full of duste, thorowe the fete of those that come in. And lyke as the dozes are shut in rounde aboute vpon him, that hathe offended the kyng: Or as it were a deade bodye kepte besyde the graue: Euen so the preestes kepe the dozes with barres and lockes, lest theyr Goddes be spoyled with robbers. They set vp candles before them (yea, verely and that many) whereof they can not se one, but euen as blockes, so stande they in the temple. It is sayde, that the serpentes and wormes, whiche come of the earth, gnawe out theyr heartes, eatyng them & theyr cloth also, and yet they fele it not. Theyr faces are blacke, thorowe the smoke that is in the temple. The owles, swalowes, and byrdes fle vpon the, yea, and the cattes runne ouer theyr heades.

By this ye may be sure, that they are not goddes, therefore feare them not. The golde that they haue, is to make them beutifull: for all that, except some bodye dyghte of theyr ruste, they wyll geue no hyne: and when they were caste into a fourme, they felte it not. They are boughte for money, and haue no byrthe of lyfe with in them. \* They muste be borne vpon mennes shoulers as those that haue no fete: whereby they declare vnto men, that they be nothyng worth. \* Confounded bee they then, that worshyp them. For yf they fal to the ground, they can not rylse vp againe of them selues. Yea, though one helpe them vp and set them ryght, yet are they not able to stande alone: but must haue propes set vnder them lyke deade men. As for the thyng that is offred vnto them, theyr

Bar. xlii. c

pra. xlii. c

Jerem. l. a



# The Prophecie

they: pcestes sell it, and abuse it: yea, the pcestes wyues take therof, but vnto the sycke & pooze they geue nothinge of it, the wemē with chylde and the mē: struous laye handes of they: offcinges. By thys ye maye bee sure, that they are no goddes, therfore be not ye astrayed of them. Frome whence commeth it then, that they be called goddes? The wemē spt befoze the goddes of syluer, golde and wodde, and the pcestes spt in their temples, hauynge open clothes, whose heades and beardes are shauen and haue nothynge vpon they: heades: roarynge and crynge vpon they: goddes, as menne do at the feaste, when one is deade.

**E** The pcestes also take away the garments of the images, and decke they: wyues and chyldzen withal. Whether it be good or euell that any man do vnto them, they are not able to recompence it: they can neyther set vp a kyng nor put him downe. In lyke maner they maye neyther geue ryches, nor rewarde euell.

**Cerle. v. a.** \* Though a manne make a vowe vnto them and kepe it not, they wyll not requyre it. They can not restore a blynde man to hys syght, nor helpe any man at his nede. They can shewe no mercye to the wyddowe, nor do good to the fatherles. They: goddes of woode, stone, gold and syluer, are but euen as other stones, that be hewen of the mountayne. They that worshyppe them, shall be confounded. Howe should they then be taken for goddes: yea, howe darre men call them goddes? And though the Caldees worshipped them not, hearinge that they were but domine and could not speake. Yet they them selues offre vnto sell, and woulde fayne haue him to speake: as who saye, they coulde fele, that may not moue. But when these men come to vnderstandinge, they shal forsake them, for they: goddes haue no selynge. A greate sorte of women gyzde with coarbes, spt in the stretes, and burne olyue berpes. Now yf one of them be conueied awaye, and lye with any suche as come by: she casteth her neyghboureffe in the teth because she was not so worthely reputed, nor her coarde broken. What so euer is done for them, it is but in vaine and lost: Howe maye it then be thought

or sayd, that they are goddes? Carpenters and goldsmithes make them, neyther be they anye other thynge, but euen what the worcke men wyll make of the. Yea, the goldsmithes them selues that make them, are of no longe contynuaunce. Howe shoulde then the thynge that are made of them, be goddes? Mayne therfore are the thynge (yea, verpe shame is it) that they leaue behynde them for they: posterite. For as soone as there commeth any warre or plage vpon the, then the pcestes ymagyn, where they maye hyde them selues with them. How can men thynke then that they be goddes, whiche neyther maye defende them selues from warre, nor deliuer them from mysfortune? For seynge they bee but of woode, of stone, of syluer and of gold: all people and kynges shall knowe her after, that they be but vayne thynge: yea it shalbe opely declared, that they be no goddes: but euen the verpe workes of mennes handes, and that God hath no thynge to do with them. They can sette no kyng in the lande nor geue rayne vnto me. They canne geue no sentence of a matter, nether defend the land from wronge: for they are not able to do so muche as a crowe, that flyeth betwixte heauen and earth.

Whan there happeneth a fyre in to y<sup>e</sup> house of those goddes of woode, of syluer and of golde, the pcestes wil escape and saue them selues, but the goddes burne as the bales therein. They can not withstande anye kyng or batell: how may it then be thoughte or graunted, that they bee goddes? Moreouer, these goddes of woode, of stone, of gold and syluer maye neyther defende them selues from theues nor robbers: yea, the very wicked are stronger then they. These strype them out of they: apparel, that they bee clothed withall, these take they: gold & syluer from the, and so get them away: yet can they not helpe them selues. Therfore it is much better for a man, to be a kyng and to shew his power: or els a profytable vessell in a house, wherin he that oweth it, myghte haue pleasure: yea, or to be a doze in a house, to kepe suche thynge safe as be therein the to be such a vaine god. The Sūne, the mone and all the starrs when they geue



geue they? thyne and lyghte, are obedi-  
ente, and do men good: whan the ligh-  
tenynge glysteth, all is cleare: The  
wynde bloweth in euery countre and  
when god commaundeth the cloudes to  
go rounde aboute the whole world, they  
do as they are bydden: when the fyre is  
sente downe from aboue and commaun-  
ded it burneth vpon hylles and woodes:  
But as for those goddes, they are not  
lyke one of these thynges, nether in beu-  
tye nor strength. Wherfore men shoulde  
not thyncke, nor saye that they be god-  
des, seynge they can neyther geue sen-  
tence in iudgement, nor do men good.  
For so muche now as ye are sure, that  
they be no goddes, then feare them not:  
for they canne neyther speake euell nor  
good of kynges. They can shewe no to-  
kens in heauen for the heythen, nei-  
ther thyne as the Sunne, nor geue light  
as the Moone: yea, the vnrasonable bea-  
stes are better then they, for they can get  
them vnder the rose, and do them selues  
good. So can ye be certifyed by no ma-  
ner of meanes, that they be goddes: her-  
fore feare them not. For lyke as a fray-  
boggard in a garden of Cucumbers ke-  
peth nothinge, euen so are they? goddes  
of wode, of syluer and golde: and lyke as  
a whyte thorne in an orcharde, that eue-  
ry byrde sytteth vpon: yea, lyke as a  
deade body that is caste in the darcke.  
Euen so is it with those gods of wodge,  
syluer and golde. By the purple and  
scarlet which they haue vpon them, and  
soone fadeth awaye, ye maye vnder-  
stande, that they be no goddes: yea, they  
them selues shall bee consumed at the  
laste, whiche shall be a greate confu-  
sion of the land. Blessed is the goodly mā,  
that hathe no ymages and worshyppe  
none, for he shalbe far from reprofe.

The ende of the Prophet Baruch  
which is not in the  
Canon of the  
Hebryue.

The songe of the  
thre chyldren, whiche were put  
in to the hote brennyng ouen.

The comen translatyō readeth this  
songe in the.iii. Chapter of Daniel.



And they walked in the  
myddest of the flamme,  
praysyng God and mag-  
nyfyinge the Lorde. Aia-  
riah stode vp, and prayed  
on this maner. Euen in  
the myddest of the fyre opened he his  
mouthe, and sayde: Blessed be thou (O  
Lord God of our fathers) thyghte wor-  
thy to be prayesed and honoured is that  
name of thyne for euermore: for thou  
arte thyghtuous in all the thynges that  
thou hast done to vs: Yea, saythfull are  
all thy workes, thy wayes are thyght,  
and thy iudgementes true. In all the  
thynges that thou hast brought vpon  
vs, and vpon the holpe cytye of our fa-  
thers (enē Ierusalem) thou hast execu-  
ted true iudgement: yea, accordynge to  
thyght and equitye haste thou broughte  
these thynges vpon vs, because of our  
synnes.

For why? we haue offended, and done  
wyckedly, departynge from the: \* In al  
thynges haue we trespassed, and not obey-  
ed thy comaundementes, nor kept the,  
neyther done as thou hast bydden vs,  
that we myght prospere. \* Wherfore al-  
that thou hast brought vpon vs, and e-  
uery thyng that thou hast done to vs,  
thou hast done them in true iudgement  
As in deliuerynge vs in to the handes  
of our enemyes, amonge vngodlye and  
wycked abhomyacions, and to an vn-  
thyghtuous kynge, yea, the most frow-  
ard vpon earth. And now we maye not  
open oure mouthes, wee are become a  
shame and reprofe vnto thy seruauntes  
and to them that worshyppe the. Yet for  
thy names sake (we beseech the) geue vs  
not by for euer, breake not thy coue-  
nant, and take not away thy mercy fro  
vs, for thy beloued Abrahams sake, for  
thy seruaunt Isaacs sake, and for thy  
holy Israels sake: to whome thou hast  
spoken and promised \* that thou woldest  
multyplie theyr fede as the starrs of  
heauen, and as the sand that lyeth vpon  
the sea shore. For we (O Lord) are be-  
come lesse then any people, and be kepte  
vnder this day in al the world, because  
of our synnes: So that now we haue  
neither

Dani. ix. 2.

Baruc. ii. 5.

Gen. xii. 5.  
Psalm. cxvi. 1.  
Dout. x. 1.



# The Prophecie

neither pynce, duke, prophet, burnt offering, sacrifice, oblation, incense, nor Sanctuary before the.

Nevertheless, in a contrite heart and an humble spirit let vs be receaued that we may opteyne thy mercye. Lyke as in the burnt offering of rammes and bullockes, and like as in thousandes of fat lambes: so let our offering be in thy sight this day, yf it may please the, for there is no confusyon vnto them, that put theyr trust in the. And now we folow the with all our heart, we feare the, and seke thy face. But vs not to shame, but deale with vs after thy louing kindnesse, and accordyng to the multytud of thy mercyes. Deliuert vs by thy myracles (O Lord) and get thy name an honour: that all they which do thy seruauntes euell, may be confounded. Let them be ashamed thorow thy almyghty power, and let theyr strengthe be broken: that they maye know, how that thou only art the Lord God, and honour worthy thorow out all the worlde.

And the kinges seruauntes that put them in, ceased not to make the ouen hote with wyld fyre, drye strawe, pitche and faggottes: so that the flamme went out of the ouen vpon a. xlix. cubytes: yea, it toke away, & brent vp those Caldees, that it gat holde vpon besyde the ouen. But the Angell of the Lord came downe in to the ouen to Azariah and hys felowes, and smote yf flamme of the fyre out of the ouen, and made the myddest of the ouen, as it had bene a colde wynde blowing: so that the fyre nether touched the, greued them, nor vpd them hurt. Then these thre (as out of one mouth) praised, honoured, and blessed God in yf for nace, sayinge.

\* Blessed be thou, O Lord God of our fathers: for thou art prayse and honour worthy, yea, and to be magnified for euermore. \* Blessed be the holy name of thy glory, for it is worthy to be praised, and magnified in all worldes. Blessed be thou in the holy temple of thy glory, for aboute all thynges thou art to be praised, yea, and more then worthy to be magnified for euer. Blessed be thou in the trone of thy kyngdome, for aboute all thou art worthy to be well spoken of, and to be more then magnified for

euert. Blessed be thou, that lokest thorow the depe, and syttest vpon the Cherubins: for thou art worthy to be prayed, and aboute all to be magnified for euer. Blessed be thou in the firmament of heauen, for thou art prayse and honour worthy for euer.

O al ye workes of the Lord: speake good of yf Lord, prayse him, and let him bp for euer.

\* O ye angels of the Lord, speake good of the Lord, prayse him, and let him bp for euer.

O ye heauens, speake good of the Lord: prayse him, & let him bp for euer.

O al ye waters that be about the firmamente, speake good of yf Lord: praise him and let him bp for euer.

O al ye powers of the Lord, speake good of the Lord, prayse hym and let him bp for euer.

\* O ye Sunne and Moone, speake good of the lord: praise him, and let him bp for euer.

O ye starrs of heauen, speake good of the Lord: praise him, and let him bp for euer.

\* O ye showers and dew, speake good of the Lord: prayse him, and let hym bp for euer.

O al ye windes of God, speake good of the Lord: praise him, and let him bp for euer.

O ye fyre and heate, speake good of Lord: prayse hym, and let hym bp for euer.

O ye wynter and sommer, speake good of the Lord: prayse hym, and let him bp for euer.

O ye dewes and frostes, speake good of the Lord: prayse hym, and let him bp for euer.

O ye frost and colde, speake good of the Lord: prayse hym, and let hym bp for euer.

O ye yse and snow speake good of the Lord: prayse hym, and let him bp for euer.

O ye nightes and daies: speake good of the Lord: prayse hym, and let him bp for euer.

O ye lyght and darcknesse, speake good of the Lord: prayse hym, and sette hym bp for euer.

O ye lightnings and cloudes speake good

1. Pet. ii. a.  
Roma. x. c.  
Esa. 28. d  
Roma. ix. g

1. Pet. ii. c.  
and. c. lxx. a

psa. cxi. a

ps. cxxxvi. a

1. Mar. lili. d

psa. lxxii. c



# The song of the.iii.children.

Fol. lxxii.

good of the Lorde: prayse hym, and let hym bp for euer.

¶ let the earthe speake good of the Lord: yea, let it prayse hym, and let him bp for euer.

¶ ye mountaynes and hilles, speake good of the Lorde: prayse him, and let him bp for euer.

¶ all ye grene thynges vpon the earth, speake good of the Lord: prayse him, and let him bp for euer.

¶ ye welles, speake good of y Lord: prayse him, and let hym bp for euer.

¶ ye seas and floudes, speake good of the Lord: prayse him, and let him bp for euer.

¶ ye whalles and all that lyue in the waters, speake good of the Lord: praise him, and let him bp for euer.

¶ all ye foules of the ayre, speake good of the Lorde: prayse him, and let him bp for euer.

¶ all ye beastes and cattell, speake good of the Lord: prayse hym, and sette hym bp for euer.

¶ ye children of men, speake good of the Lorde: prayse him, and let him bp for euer.

¶ let Israel speake good of the Lord: prayse hym, and let him bp for euer.

¶ ye preestes of y Lord, speake good of the Lord, prayse him, and let hym bp for euer.

psa. cxiii. a.  
ecc. vi. a.  
xxxv. ii. a.  
apoc. xix. a.

\* ¶ ye seruauntes of the Lord, speak good of the Lorde: prayse hym, and let hym bp for euer.

¶ ye spirites and soules of the righteous, speake good of the Lord: prayse hym, and let him bp for euer.

¶ ye holy and humble men of herte, speake ye good of the Lorde: prayse ye hym, and let hym bp for euer.

¶ Ananias, Azarias, and Misael, speake ye good of the Lorde: prayse ye him, and let him bp for euer. \* Whiche

Here xx c.  
Esa. xliii. a.

hath deliuered vs from the hel, kept vs from the hand of death, rvd vs from the myddest of the burning flamme, & saued vs euen in the myddest of the fyre. \* ¶

psal. cxv. a.  
and. cv. a.

geue thanckes therfore vnto the Lord: for he is kynde hearted, & his mercy endureth for euer. ¶ al deuout me, speake

good of y Lord, euen y God of al gods: ¶ praise him, & geue him thanckes, for his mercy endureth world without end,

## The story of Susanna, which is the. xiii. Chapter of Daniell after the Latyn.



Here dwelt a man in Babylon, called Joachim, that toke a wife, whose name was Susanna, the doughter of Belchisak, a very fayre woman, and suche one as feared God. Her father and her mother also were godly people, and taught theyr doughter accordyng to the lawe of Moyses. Nowe Joachim (her housbande) was a great ryche man, and had a fayre orchard ioyning vnto his house. And to him resorted the Jewes commonly, because he was a man of reputa cyon among them. The same ycare wer there made two iudges, such as y Lord speaketh of: All the wyckednesse of Babylon, commeth from the elders (that is) from the iudges, which seme to rule the people. These came ofte to Joachims house, and all suche as had any thyng to do in the lawe, came thither vnto them.

Nowe when the people came againe at after noone, Susanna went into her housbandes orcharde, to walcke. The elders leyng this, that she went in daylye, and walcked: they burned for luste to her, yea, they were almost out of their wittes, and cast downe theyr eyes, that they shoulde not se heauē, nor remembre, that God is a ryghtuous iudge. For they were bothe wounded with the loue of other, neyther durste one shewe another his grefe. And for shame, they durst not tell her theyr inordynate luste, thao they wold faine haue had to do with her. Yet they layed waite for her earnestlye from day to day, that they mighte (at the least) haue a sighte of her. And the one said to the other: Wap, let vs go home for it is dynner time. So they went their waye from her.

When they returned agayne, they came together, enquiryng oute the matter betwixt the selues: yea, the one tolde the



# The story of Susanna

the other of his wicked luste. Then appointed they a tyme, when they mightre take Susanna alone.

It happened also that they spyed out a conuenient tyme, when she wente forth to walke (as her maner was) & no body w<sup>th</sup> her, but two maidens, & thought to\* washe her selfe in the garden, for it was an hote season: And there was not one person there, excepte the two elders, that had hyd them selues, to behold her. So she sayde to her maydens: go fet me oyle and sope, and shut the orchard doze that I may washe me. And they did as she bad them, and shut the orchard doze, and went oute them selues at the backe doze, to fet the thing y<sup>e</sup> she had commaunded: but Susanna knew not, that the elders lay there hyd within. Nowe when the maidens were gone forth, the two elders gat the by: & ranne vpo her, saying now the orchard dozes are shut, that no man can se vs: we haue a lust vnto thee, therfore consent vnto vs, and lie w<sup>th</sup> vs.

**D** If thou wylt not, we shall byynge a testimonial agaynst the: that there was a younge felowe with the, and that thou haste sent awaye thy maidens from the for the same cause. Susanna syghed, & sayde: Alas, I am in trouble on euery syde. Though I folowe y<sup>our</sup>te mynde, it wyl be my deathe: and yf I consente not vnto you, I canne not escape y<sup>our</sup>te handes. Well, it is better for me, to fall into y<sup>our</sup>te hande withoute the dede doynge, then to synne in the syghte of the Lord: and with that, she cryed out with a loude voyce: the elders also cryed oute agaynst her.

**E** Then ranne there one to the orchard doze and smote it open. Nowe when the seruautes of the house herde the cry in the orchard, they rushed in at the backe doze, to se what the matter was. So whē the elders tolde them the seruautes were greatlpe ashamed, for why, there was neuer suche a repozte made of Susanna. On the morowe after came the people to Joachym her housbande, and the two elders came also, full of myscheuous ymaginacions agaynst Susanna, to byynge her vnto deathe, and spake thus before the people: Sende for Susanna the daughter of Helchias, Joachyms wyfe. And immediatlye they

se nte for her. So she came with her father and mother, her chyldren and all her kynrede. Now Susanna was a tender person, and maruelous faire of face. Therfore the wycked men commaunded to take of the clothes from her face, (for she was couered) that at the leaste, they might so be satisfied in her beuty. Then her frendes, yea, and al they that knewe her, beganne to wepe.

These two elders stode by in the myddest of the people, & and layed they<sup>r</sup> handes vpon the heade of Susanna: which wepte and loked by toward heauen, for her heart had a sure truste in the Lord. And the elders layde: As we were walckynge in the orcharde alone, thys woman came in with her two maydens: whome she sente awaye from her, and sparrd the orcharde dozes. With that, a younge felowe (which there was hyd) came vnto her, and laye with her. As for vs we stode in a cozner of y<sup>e</sup> orchard. And when we sawe thys wyckednes, we ranne to her and perceaued, that they had medled together. But we could not hold hym, for he was stronger then we: thus he opened the doze, and gat him awaye. Nowe when we had taken thys woman, we asked her, what younge felow thys was: but she woulde not tell vs. This is the matter, and we bee witnesses of the same. The comen sorte beleued them, as those that were the elders and iudges of the people, and so they condemned her to deathe. Susanna cryed out with a loude voyce, and sayde: O euerlastynge God, \* thou seacher of secretes, thou that knowest all thynges afore they come to passe: thou wotest, that they haue bozne false witness agaynst me: and beholde, I must dye, where as I neuer dyd any such thynges, as these men haue malyciously inuented agaynst me. And the Lord herde her voyce. For when she was led forth to deathe, the Lord rayled by the spirite of a yonge childe, whose name was Daniell, whiche cryed with a loude voyce: \* I am cleane from this bloude. Then all the people turned them toward him, & sayde: What meane these wordes, that thou hast spoken? Daniell stod in the myddest of they, & sayd: Are ye such fooles, O ye chyldren of Israell, that ye can not dyscerne ye haue

Leuit. 24. 6

Deut. 19. 15

1. reg. 11. 6.  
Actu 17. 6.

Gen. 22. 13.  
1. reg. 11. 6.



# The storye of Susanna. Fol. lxxiii.

haue here condemned a daughter of Israel vnto death, and knowe not the trueth wherfore: So syt on iudgemente agayne, for they haue spoken false witness against her.

Wherfore the people turned againe in all the haste. And the elders (that is, the principall heades) sayd vnto him: come syt downe here amonge vs, and shewe vs this matter, for God hath geuen the as greate honoure as an elder. And Daniel said vnto them, \* But these two abyde one from another, and then shall I heare them. When they were put asunder one from another, he called one of them, and sayde vnto him: O thou olde cankered catle, that haste vyled thy wyckednesse so longe: thyne vngtractous dedes whiche thou haste done afore, are nowe come to lyght. For thou hast geuen false iudgemētes, thou hast oppressed the innocent, and letten the gylt go fre, where as yet the Lord sayeth: \* The innocent and ryghteous se thou slaye not. Wel than, yf thou hast sene her, tell me vnder what tre sawest thou them talkynge together? He answered: Vnder a Holbery tree. And Daniel sayde: Very well, now thou lyest euen vpon thyne heade. Lo the messainger of the Lorde hath receaued the sentence of him, to cut the in two. The put he hym a syde, and called for the other, and sayde vnto hym: O thou seer of Canaan, but not of Iuda: falsenesse hath dysceaued the, and luste hath subuerted thyne heart. Thus dealte ye afore with the daughters of Israel, and they (for feare) consented vnto you: but the daughter of Iuda would not abyde your wyckednesse. Nowe tell me than, vnder what tree dydest thou take them, speakynge together? He answered: Vnder a Pomgranate tree. Then sayde Daniel vnto him: Very wel, now thou lyest also euen vpon thyne heade. The messainger of the Lorde standeth waytinge with the swerde to cut the in two, and to slaye you both.

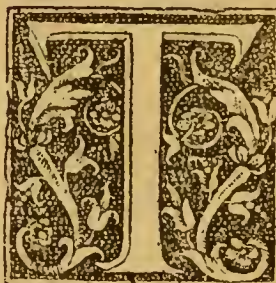
With that, all the whole multitude gaue a great shout, and praysed God, \* whiche alwaye delyuereth them that put their trust in him. And they came vpo the two elders (whome Daniel had conuicted with their owne mouth: that

they had geuen false wytnesse) and dealte with the, euen lykewyse as they woulde haue done with their neyghboure: yea, they dyd \* accordynge to the lawe of Moyses, and put them to death. Thus the innocent bloude was saued the same daye.

Then Helchiah and hys wyfe praysed God, for their daughter Susanna, with Joachim her husbunde and al the kynrede: that there was no dishonestye founde in her. From that daye forth was Daniel had in great reputation in the syght of the people.

The ende of the storye of Susanna.

The storye of Bel, and of the Dragon, whiche is the. xliii. Chapter of Daniel after the Latyn.



Here was at Babylon an ymage, called Bel: and there were spent vpo him euery daye. xii. caskes .xl. shepe, and syxe greate portes of wyne. Hym dyd the kynge worshyp hym selfe, and wend dayly to honoure him: but Daniel worshipped his owne God. And the kynge sayde vnto him: Why doest not thou worship Bel? He answered & said: \* Because I may not worship thynges yf be made w handes, but the lyuynge God which made heauē & earth, & hath power vpo al flesh. The kynge sayde vnto him: thinkest yf not, yf Bel is a liuynge god? Or seist yf not how much he eateth and dryncketh euery daye? Daniel smiled, and sayde: O kynge, disceauē not thy selfe: this is but made of claye within, and of metal without, \* nether eateth he

Deut. xix. d  
Deo. xix. a

Deute. 4. s  
and, b a  
Exod. xx. a  
Deu. vii. d  
Mat. xxi. a

Ecel. xxx. c

Then the kynge was wroth, and called for his priestes, and sayde vnto the: If ye tell me not who is this, that eateth vpo these expenses, ye shall dye: but yf ye can certyfy me, that Bel eateth the, then Daniel shall dye, for he hath

spoken

II. II. d

Ero. xxiii. a  
Deu. xii. c

Deu. xii. a



# The storye of Bell,

spoken blaphemy agaynste Bel. And Daniel sayde vnto the kynge: let it so be, accordynge as thou hast layde. The priestes of Bel were. lxx. besyde theyr wyues and chyl dren. And the kynge wente with Daniel into the temple of Bel. So Bels priestes sayd: Lo, we will go out, and set thou the meate there (O kynge) and poure in the wine: then shut the doze fast, & seale it with thyne owne signet: and to morowe when thou comest in, yf thou fyndest not, yf Bel hath eaten vp all, we wyll suffre death: or els

**C** Daniel, that hath lyed vpon vs. The priestes thoughte them selues sure y-noughe, for vnder the altare they had made a pzeuue intraunce, and there wente they in euer; and ate vp what there was.

So when they were gone forth, the kyng set meates befoze Bel. Now Daniel had commaunded his seruantes to bring althes and these he syfted thorow out all the temple, that the kynge myghte se. Then went they out, and sparrd the doze, sealyng it with the kynges sygnet, and so departed. In the nyghte came the priestes with their wyues and chyl dren (as they were wote to do) and ate and droncke vp all. In the moynynge be tymes at the bzeake of the daye, the kynge arose, and Daniel with him. And the kynge sayde: Daniel, are the seales whole yet? He answered: Yea, O kynge, they be whole.

Now as soone as he had opened y doze, the kynge loked vnto the aultare, and cryed with a loude voyce: Greate art thou O Bel, and with y is no disceate. Then laughed Daniel, and helde the kynge, that he should not go in, & sayde: Beholde y pauemēt, marke wel, whose fotesteppes are these? The kynge sayd: I se the fotesteppes of men, wemen and chyl dren.

**D** Therefore the kynge was angrye, and toke the priestes, with their wyues and chyl dren, and they shewed hym the pzeuue dozes, where they came in, & ate vp suche thynges as were vpon y aultare. For the which cause the king flew them, \* and deliuered Bel in to Daniels power, whiche destroyed hym and his temple.

And in that same place there was

a great dragon, whiche they of Babylō worshypped. And the kynge sayd vnto Daniel: sayest thou, that this is but a God of metall also? lo, he lyueth, he eateth and dryncketh: so that thou canst not saye, that he is no lyuynge God, therfore worship him. Daniel sayde vnto the kynge: I wyll worship the Lorde my God, \* he is the true lyuynge God: Dent, vi. as for this, he is not the God of lyfe.

But geue me leaue (O kynge) and I shall destroke this dragon withoute swearde or staffe. The kynge sayde. I geue y leaue. Then Daniel toke pitch, tatte and heearty wol, and did seth them together, and made lompes therof: this he put in the Dragons mouthe, and so the dragon barst in sonder: and Daniel sayde: lo, there is he whome ye worshypped. When they of Babylon herde that, they toke greate indignacion, and gathered them together agaynste the kynge, sayinge: The kynge is become a Jewe also, he hath destroyed Bel, he hath slayne the dragon, and put the priestes to death. So they came to the kynge, and sayde: let vs haue Daniel, or els we wyll destroke the and thyne house.

Now when the kynge sawe, that they rufshed in so sore vpon him, and that necessite constrayned him, he \* deliuered Daniel vnto them: whiche cast hym in to the Lyons denne, where he was syxe dayes. In the denne there were seuen lyons, and they had geuen them euery daye two bodyes and two shepe: which then were not geuen them, that they might deuoure Daniel.

There was in Jewry a Prophete called Abacuch, whiche had made portage, and broken breade in a depe platter, and was goynge into the felde, for to brynge it to the mowers. But the Angell of the Lorde sayde vnto Abacuch: go cary the meate that thou hast in to Babylon, vnto Daniel, whiche is in the Lyons denne. And Abacuch sayd: Lorde, I neuer sawe Babilon: and as for the denne, I knowe it not. \* Then the Angell of the Lorde toke hym by the toppe, and bare hym by the heate of the heade, and (thorowe a myghtye wynde) set hym in Babylon vpon the denne. And Abacuch cry-



# The prayer of Manasseh Fol. lxxiii.

3. Reg. 17. a cryed, sayinge: O Daniel, \* thou seruaunt of God, haue, take the breakfast, that God hath sent the. And Daniel sayde: O God, hast thou thought vpon me: wel, thou neuer faylest them y loue the. So Daniel arose, and ate: and the aungel of the Lorde set Abacuch in his owne place agayne immediatly.

**G** Upon the seuenth daye, the kynge wente to bewepe Daniel: and when he came to the denne, he looked in: and beholde, Daniel sat in the myddest of the Lyons. Then cryed the kynge with a loude voyce, saying: Great art thou, O Lorde God of Daniel: \* and he drew hym oute of the denne. \* As for those that were the cause of his destruction, he dyd caste them in to the denne, and they were deuoured in a moment before his face.

After this, wrote the kynge vnto all people, kyngredes and tinges, y dwelte in all countries, sayinge: Peace be multiplyed with you. By commaundement is, in al the dominiõ of my realme: that men feare and stande in awe of Daniels God, \* for he is the luyng God, whiche endureth euer: his kyngedome abydeth vncorrupte, and his power is euerlastyng. It is he that can deliuer and saue: he doth wonders and marvellous workes in heauen and earthe, for he hath saued Daniel from the power of the Lyons.

**The ende of the Story of Bel.**

**The prayer of**  
Manasseh kyng of Iuda when  
he was holden captiue in  
Babylon.



Lorde Almightye, god of our fathers Abraham, Isaac & Jacob, & of y righteous seade of the: whiche haste made heauen and earthe, with all the ornament therof, which hast ordered the sea by the worde of thy commaundement: which hast shutte vp the depe, and hast

sealed it for thy fearfull and laudable name, whiche al men feare, and tremble before the face of thy vertue, and for the anger of thy threathynge the whiche is importable to synners. But the mercye of thy promes is great and vnsearchable: for thou arte the Lorde God moost highe, aboue all the earthe, longe sufferinge, & exceeding merciful, and repentaunt for y malice of men. Thou Lorde after thy goodnes hast promised repentaunce of the remission of synnes: and thou that arte the God of the righteous, hast not put repetaunce to y righteous, Abraham, Isaac, and Jacob, vnto them that haue not synned against the: But because I haue sinned aboue the nomibre of the landes of y sea, and that myne iniquities are multiplyed I am humbled with many bandes of yre, and there is in me no bzeathynge. I haue prouoked thyne anger, and haue done euil before the, in comynyttyng abhominacions and multiplyng offences. And now I bowe the knees of my herte, requyringe goodnes of the O Lorde. I haue synned Lorde I haue synned, and knowe myne iniquitie. I desyre the by prayer, O Lord forgiue me: forgiue me and destroye me not with myne iniquities, nether do thou alwayse remembre myne euilles to punythe them, but saue me (whiche am vnworthye) after thy great mercy: and I wll prayse the euerlastyngly, all the dayes of my lyfe, for all the vertue of heauen prayseth the, and vnto the belongeth glozve, worlde with oute ende.  
Amen.

**The fyfth booke**  
of the Machabees.

**The fyfthe Chapter.**

After the death of Alexander the kynge of Macedonia, Antiochus taketh the kyngdome. Many of the chyldren of Israell make councaunte with the Gentyles. Antiochus subdueth Egypte and Ierusalem vnto hys dominyon. Ierusalem beynge burnte maketh lawes of her owne, and forbyddeth to kepe Goddes lawes. Antiochus setteth vp an Idole ouer the altier of God.

13. li.

After



# The fyfthe boke



After that Alexander the sonne of Philippe, kyng of Macedonia wēt forth of the lande of Cethim, and slewe Darius kyng of the Persians and Medes: It happened, that he toke greace warres in hande, wanne very manye stronge cityes, and slewe many kynges of the earth: goynge thorowe to the endes of the worlde and gettyng many spoyles of the people: In so muche, that the worlde stode in greace awe of hym,

**Sat. i. b.** \* and therfore was he proude in hys hearte. Nowe whan he had gathered a mighty stronge host, and subdued the lādes and people with their princes, so that they became tributaries vnto him: he fell sycke. And when he perceaued that he must nedes dye, he called for his noble estates (whiche had bene brought bp with hym of chyl dren) \* and parted his kyngdome amonge them, whyle he was yet aliue. So Alexander raygned. xii. yeare, and then dyed.

**Joseph antiqui. lib. xii. Cap. i.** After his death fell the kyngdome vnto his prynces, and they optayned it euery one in his rowme, and caused the selues to be crowned as kynges: and so dyd they chyl dren after them manye yeares, and muche wyckednesse increased in the worlde. Out of these came the vngacious rote, noble Antiochus sonne of Antiochus the kyng (\* which had bene a pledge at Rome) & he reigned in the. C. xxxvii. yeare of the raigne of the Grekes.

**B** In those dayes wente there out of Israel wicked men, which moued much people with their counsel, saying: \* Let vs go and make a couenaunte with the Heathen, that are rounde about vs: for \* sence we departed from them, we haue had much sorow. So thys deuypce pleased them well, and certayne of the people toke vpon them for to go vnto the kyng, whiche gaue them lycence to do after the ordinaunce of the Heathen.

**2. Mac. 4. a** \* Then set they vp an open scole (at Jerusalem) of the lawes of y<sup>e</sup> Heathen, \* and were no more circumcised: but forsoke the holy Testament, and toynd the selues to the Heathen, \* and were cleane folde to do mischiefe.

So when Antiochus began to be

myghtie in his kyngdome, he wente aboute to optayne the lande of Egypt also, that he might haue the dominion of two realmes. \* Upon this entred he in to Egypte with a stronge hoste with charrettes, elephantes, horsemen and a great nombze of myppes, and beganne to warre against Ptolomy the kyng of Egypte. But Ptolomy was afrayed of him, and fled: and many of his people were wounded to death. Thus Antiochus wanne many stronge cityes, and toke awaye great good out of the lande of Egypte.

**2. Mac. 5. a** \* And after that Antiochus had smytten Egypt, he turned agayne in the C. xliii. yeare and wente towarde Israel, and came vp to Jerusalem a mighty people: and entred proudly in to the Sanctuary, and toke awaye the golden altare, the candellstyeke and all the ornaments therof, the table of the shewe bread, the pourynge vessel, y<sup>e</sup> chargers, the golden spones the bale, y<sup>e</sup> crownes and golden appatel of the temple, and brake downe all. He toke alio the siluer and golde, the precious Jewels and the secreete treasures that he founde. And when he had taken awaye all together, caused a great murther of men, and so fulfilled his malicious pryde, he departed into his owne lande.

**2. Mac. 5. a** \* Thus there arose great heuynesse and misery in al the lande of Israel. The prynces and the elders of the people mourned, the yonge men and y<sup>e</sup> maydens were despyled, and the fayre beutye of weimen was chaūged: y<sup>e</sup> bydegrome and the byde toke the to mournynge: the lande and those that dwelt therein, was moued: for all the house of Jacob was brought to confusion.

**D** \* After two yeares the kyng sent hys chiefe treasurer vnto the cytyes of Juda, whyche came to Jerusalem with a great multytude of people, speake kyng peaceable wordes vnto them but all was vylceate: for whan they had geuen hym credence, he fel sodenly vpon the cytye, and smote it sore, and destroyed muche people of Israel.

**2. Mac. 5. b** \* And when he had spoyled the cytye, he set fyre on it, castynge downe houses and walles on euery syde. The women and they chyl dren take they captiue,



# Of the Machabees. Fol. lxxv.

captiue, and led away their catel. Then buylded they the castel of Dauid with a great and thicke wal, and with mighty towres, and made it a stronge holde for them. Besyde all this they set wycked people and vngodly men to kepe it, stored it with weapons and vytales: gathered the goodes of Ierusalem, and layed them vp there: thus became it a cheyssh castell.

And this was done to laye waite for the people that wet into the Sanctuary, and for the cruell destruction of Israel. Thus they shed innocent bloude on euery syde of the Sanctuary, and despyled it: In so much that schetelings were fayne to departe, and the cite became an habitation of straungers, beyng desolate of her owne seide, for her owne natyues were fayne to leaue her. \* Her Sanctuary was clene wasted, her holy dayes were turned into mourninge, her Sabbothes were had in derisyon, and her honoure brought to noughte. Loke howe great her gloze was afore, so greate was her confusyon, & her ioye turned in to sorowe.

\* Antiochus also the kynge sent out a commission vnto all his kyngdome, that all the people shoulde be one. Then they leste euery man his lawe, and all the heathen agreed to the commaundement of kynge Antiochus: Yea, many of the Israelites consented there vnto, offeringe vnto Idols, and despyllynge the Sabboth. So the kynge Antiochus sent his messangers with his commission vnto Ierusalem, and to all the cytyes of Iuda: that they shoulde folowe the lawes of the heathen, and forbad ether burnt offeringe, meat offeringe, or peace offeringe to be made in the temple of God, and that there shoulde no Sabboth nor hye feast daye be kepte: but commaunded, that the Sanctuary and the holy people of Israel shoulde be despyled.

He commaunded also that there shoulde be set vp other altares, temples and Idols: to offere vp swynes flesh and other vncleane beastes: that men shoulde leaue their chyldren vncircumcysed, to despyle theyr soules with all maner of vncleanness, and abominacions: that they myghte so forget the lawe, and

chaunge all the holpe ordinaunces of God: and that whoso euer woulde not do accordyng to the commaundement of kynge Antiochus, shoulde suffre death. In lyke maner commaunded he thorow out all hys realme, and set rulers ouer the people, for to compell them to do these thynges, commaundyng the cytyes of Iuda to do sacrifice vnto Idols.

Then wente the people vnto the heathen by heapes, forsoke the lawe of the Lorde, and commytted much euil in the lande: yea, and chased out the secretes Israelites, whiche had hid them selues in corners and prey places. The .xv. daye of the moneth Casleu, in the .Cxlv. yere, set kynge Antiochus an abhominable Idol of desolacion vpon the altare of God, and they buylded altares thorow oute all the cytyes of Iuda on euery syde, before the doores of the houses, and in the stretes: where they byente incense, and dyd sacrifice. \* And as for the booke of the lawe of God, they byente them in the fyre, and rente them in peces. What so euer he was that had a booke of the testament of the Lorde founde by hym, yea, whoso euer ended uozed hym selfe to kepe the lawe of the Lorde, the kynges commaundement was, that they shoulde put hym to deathe. And thorow his auctorite they executed these thynges euery moneth, vpon the people of Israel that were founde in the cities.

\* The fyue and twentye daye of the moneth what time as they dyd sacrifice vpon the altare (whiche stode in the steade of the altare of the Lorde) accordyng to the commaundement of kynge Antiochus, they put certayne wemen to deathe, whiche had caused their chyldren to be circumcysed: Not onely that, but they hanged vp the chyldren by the neckes thorow oute all theyr houses, and slewe the circumcysers of them.

Yet were there many of the people of Israel, whiche determed in them selues, that they woulde not eate vncleane thynges: but chose rather to suffre death, then to be despyled with vncleane meates. So because they woulde not breake the blessed lawe of God, they

kk.iii. were

Col. ii. a  
Amos, 8. b.

2. Cor. vi. a

Jer. xxxvi. a

2. Mar. 6. a



# The fyfthe booke

were cruelly slayne. And this great tyranny increased very sore vpon the people of Israel.

## The.ii. Chapter.

The mourning of Mathathiah & his sonnes for the destruction of the holy cite. They refuse to do sacrifice vnto Idoles. The zeale of Mathathiah for the lawe of God. They are slayne & wyl not fyghe agayne because of the Sabbath daye. Mathathiah dyng commaundeth his sonnes to speke by the worde of God after the example of the fathers.

Joseph  
antiqui.  
Lib. xii.  
Cap. vii.



**M** those dayes there did stande vpon one Mathathiah the sonne of Symeon the priest (oute of the kynred of Ioharis) from Ierusalem, and dwelte vpon the mount of Modin, and had. v. sonnes: John called Gaddis: Simon, called Thasi: Judas, other wise called Machabeus: Eleazer, other wise called Abaron: & Ionathas, whose surname was Apphus. These sawe the euil, that was done amonge the people of Iuda and Ierusalem. And Mathathiah said: Wo is me, alas that euer I was bozne, to se this misery of my people, and the piteous destruction of the holy cite: and thus to sit so still, it beinge deliuered into the handes of the enemyes. \* Her Sanctuary is come in to the power of straungers, her temple is, as it were a man & hath lost his good name. Her precious ornaments are caried awaye captiue, her olde men are slayne in the stretes, & her yonge men are falle thorow the swearde of the enemyes.

1. Mac. i.

What people is it, that hath not some possession in her kyngedome? Or who hath not gotten some of her spoyle? Al her glory is taken awaye. She was a Quene, and now she is become an handmaide. Beholde oure Sanctuary, oure bewtye and honoure is wasted awaye, and defyled by the Gentiles. What helpeth it vs then to lyue? And Mathathiah rente his clothes, he and his sonnes, and put sacke clothe vpon them, and mourned very sore.

**T**hen came y<sup>e</sup> me thither which were sent of king Antiochus, to compel such as were fled in to the cite of Modin, for to do sacrifice & to burne incense vnto Idols, & to forsake the lawe of God. So, many of y<sup>e</sup> people of Israel cōfēted and enclined vnto thē, but Mathathiah and

his sonnes remayned stedfast. Then spake y<sup>e</sup> commissioners of king Antiochus, and said vnto Mathathiah: Thou arte a noble man, of hye reputacion & great in this cite, hauinge saye children and brethren. Come thou therefore fyrst, and fulfil the kynges commaundement, like as al the heathen haue done, yea, and the men of Iuda, and such as remayne at Ierusalem: so halt thou & thy children be in y<sup>e</sup> kynges fauoure, & enriched with golde, syluer and great rewardes.

Mathathiah answered, & spake with a loude voyce: Though all nacions obey the kyng Antiochus, and sal away euery man frō keepynge the lawe of their fathers: though they consente to hys commaundementes, yet wyl I and my sonnes and my brethren, not fall from the lawe of oure fathers. God forbyd we shoulde: that were not good for vs, \* that we shoulde forsake the lawe and ordynaunces of God, and to agre vnto the commaundement of kyng Antiochus. Therfore we wyl do no suche sacrifice, nether breake the statutes of our lawe, \* to go another waye. And when he had spoken these wordes, there came one of the Jewes, which openly in the syght of all, dyd sacrifice vnto the Idols vpon the aulter in the ctyte of Modin, accordynge to the kynges commaundemente.

Actes. v. 2.

1. Mac. 4. 5.

When Mathathiah sawe this, it greued him at the heart, so that his raynes thoke withal, and his wrath kyndled for very zeale of the lawe. With that he gaue a skyppe forth, and kylled the Jew besyde the aulter: Yea, and slewe the kynges commissioner, that compelled him to do sacrifice, and destroyed the aulter at the same tyme: suche a zeale had he vnto the lawe of God, \* lyke as Phinehes dyd vnto Zambryt the sonne of Salomit. And Mathathiah cryed with a loude voyce thorow the cite, sayinge: Whoso is feruent in the lawe, and wyl kepe the couenaunte, let hym followe me. \* So he and his sonnes fled in to the mountaynes and left all that euer they had in the cite. Many other godly men also departed in to the wyldernesse with their children, theyr wyues and theyr cattell, and remayned there: for the tyranny increased so sore vpon

Rom. 5. 5.

2. Mac. 5. 5.



bpon them.

**D** Now when the kynges seruantes, and the hoost, which was at Ierusalem in the cytie of Dauid herde, þat certayne men had broken the kynges commaundement and were gone their waie to the wyldernes in to secrete places, and that there were many departed after them: they folowed bpon them to fyghte agaynst them in the Sabboth daye, and sayde: Wylle ye yet rebell? Get you hence and do the commaundemente of kynge Antiochus and ye shall lyue.

Josa. i. 2

They answered: \* We wyl not go forth, nether wyl we do the kynges commaundemente, to defyle the Sabboth daye. Then beganne they to fyghte agaynst them neuerthelesse they gaue them none other answer, nether caste they one stone at the nor made fast their prey places, but sayde. We wyl dye al in oure innocenye, heauen and earthe shall testifie with vs, that ye put vs to death wrongeously. Thus they fought agaynst them vpon the Sabboth, and slewe both men and catell, theyr wyues and their chyldren, to the nombre of a thousande people.

**E** When Mathathiah and his frendes herde this, they mourned for the ryghte soze, and sayde one to another: If so be that we al do as our brythre haue done, and fyghte not for oure lyues & for oure lawes agaynst the heathen: then shall they the soner rote vs oute of the earth. So they concluded amonge them selues at the same tyme, saying: Whatsoeuer he be that cometh to make batayle with vs vpon the Sabboth day, we wyl fight agaynst him, and not dye all, as our brythre that were murdered so haynously. Upon this came the Synagoge of the Jewes vnto the: stronge men of Israel, all such as were feruent in the lawe. And all they that were fled for persecucion, came to helpe them, and to stande by them: In so much that they gathered an hoost of men, and slewe the wycked doers in their gelousye, and the vngodly men in theyr wrath. Some of the wycked fled vnto the heathen, and escaped.

Thus Mathathiah and his frendes wente aboute, and destroyed the alters, and circumcysed the chyldren,

that had not yet receaued circumcission: as many as they founde within the costes of Israel: and folowed myghtely vpon the chylde of pryde, and this acte prospered in their handes: In so much, that they kepte the lawe agaynst the power of the Gentiles and the kynges, and gaue not ouer their dominion vnto wycked doers.

After this when the tyme drew on fast, that Mathathiah shoulde dye, he sayde vnto his sonnes: Nowe is pryde and persecucion increased, nowe is the tyme of destruccion and wrathfull displeasure: wherfore (O my sonnes) be ye feruente in the lawe, and leoparde your lyues for the Testamēt of the fathers: call to remembraunce what actes oure fathers dyd in theyr tyme, so shal ye receaue greate honoure and an euerlastyng name.

Remembre Abraham, \* was not he founde fapthfull in tentacion, and it was reckened vnto him for righteounes: \* Joseph in tyme of his trouble kepte the commaundemente, and was made a Lorde of Egypte. \* Whynches oure father was so feruente for the honoure of God, that he optayned the couenaunte of an euerlastinge priesthode. \* Josue for fulfyllinge the worde of God, was made the captayne of Israel. \* Caleb bare recorde before the congregacion, and receaued an heretage. \* Dauid also in his mercyfull kyndnesse, optayned the trone of an euerlastyng kyngedome. \* Eliah beyng gelous and feruente in the lawe, was taken vp into heauen. \* Hananias, Azarias and Misael remayned stedfast in saythe, and were deliuered oute of the fyre. In lyke maner \* Dantel beinge vngodly, was saued fro the mouth of the Lyons.

And thus ye maye consydre thorowlye oute all ages sence the world beganne, \* that whosoener put theyr truste in God, were not overcome. \* Feare not ye then the wordes of an vngodly man, \* for his gloze is but donge and wormes: to daye is he set vp, and to morow is he gone: for he is turned into earthe, and his memorvall is come to nought. Wherfore (O my sonnes) take good hertes vnto you, and quyte your selues

Ps. lxxxiii.

lye

Jacob. ii. 6  
Hebr. xi. 8  
Rom. iii. 28  
Gen. xlii. 9  
Ecc. 44. 6  
1 Gen. xli. 6

Rom. 25. 8  
Ecc. 45. 8

Rom. 27. 10  
Josa. i. 8

Rom. 14. 8

1. Reg. 24. 8

4. Reg. ii. 8

Dan. iii. 10

Dan. 6. 10  
Bel. 9

Hebr. xi. 8

Math. x. 23

Ecc. 1. 2



# The fyfste boke

lyke men in the law: for yf ye do the thynges that are commaunded you in y law of the Lord your God, ye shall optayne great honour therein.

And beholde, I know that youre brother Simon is a man of wysedome: se that ye geue eare vnto him alwaye, he shalbe a father vnto you. As for Judas Machabeus, he hath euert bene myghty and stronge from his youth vp: let hym be youre captayne, and order y battayle of the people: thus shal ye byynge vnto you all those that fauoure the law, and se that ye auenge the wronge of youre people, and recompence the Heathen agayne, and applye your selues whole to the commaundement of the law. So he gaue them his blessinge, and was laied by his fathers: and dyed in the .C. and xvi. yeaere at Modin, where hys sonnes buryed hym in his fathers sepulchre, and al Israel made greate lamentacyon for hym.

## The.iii. Chapter.

Judas is made ruler ouer the Jewes. He killeth Appollonius and Seron the Princes of Siria. The confydence of Judas towards God. Judas determynech to fyght against Lysias, whome Antiochus had made captayne ouer his hoste. The prayer of the absteyners.

Josephus  
cap. viii. ix.  
li. xii.  
Antiq.

**A**nd he stode by Judas Machabeus in his fathers steade, & all hys brethren helped him: and so dyd all they that helde with his father, and fought with there: fulnesse for Israel. So Judas gat hys people great honoure: he put on a brest plate as a giaute, and arayed him selfe with his harnesse, and defended the host with his swearde. In his actes he was lyke a Lyon, and as a lions whelpe roarynge at his praye. \* He was an enemy to the wycked, and hunted them out: \* and brēt by those that vexed hys people: So that his enemyes fled for feate of hym, and all the workers of vngodlynnes were put to trouble: such lucke and prosperitie was in his hande. This greued dyuerse kynges, but Jacob was greatlye reioysed thoroowe hys actes, and he gat hym selfe a greate name for euer.

He went thoroow the ctytes of Judas, destroyinge the vngodly out of the, turnynge awaye the wrathe from Al-

rael, and receauynge suche as were oppressed: and the fame of hym went vnto the vttemoste parte of the earth. Then Appollonius (a prynce of Siria) gathered a mightie greate hoost of the Heathen and out of Samaria, to fyghie agaynst Israel. Whiche when Judas perceaued, he wente forth to mete hym, fought with hym: slew him, and a great multitude with him, the remnaute fled, and he toke their substaunce. Judas also toke Appollonius owne swearde, and fought with it all his lyfe longe.

Howe when Seron (another prynce of Siria) hearde saue, that Judas had gathered vnto hym the congregacion and churche of the faithfull, he sayde: I wyl get me a name and a prayse thoroow out the realme: for I wyl go fyghte with Judas and them that are with him, as many as haue despised the kyniges commaundemente. So he made him readye, and there wente with hym a greate mightye hoost of the vngodly, to stande by hym, and to be auenged of the chyl dren of Israell. And when they came nye vnto Bethoron, Judas wente forth agaynst them with a small company. And when hys people sawe such a great hoost before them, they sayde vnto Judas: Howe are we able (beynge so fewe) to fyghte agaynst so greate a multytude and so stronger? saynge we be so weery, and haue fasted al this daye?

\* But Judas sayde: It is a small matter for many to be ouercome with fewe: yea, there is no dyfference to the God of heauen, to deliuer by a greate multitude or by a small company: \* for the victoery of the battel standeth not in the multytude of the hooite, but the strength commeth from heauen. Beholde, they come agaynst vs with a presumptuous and proude multytude, to destroye vs, oure wyues and our chyl dren, and to robbe vs. But we wil fight for oure lynes, and for oure lawes, and the Lorde hym selfe shall destroye them before oure face: therfore be not ye afrayed of them.

As soone as he had spoken these wordes, he leapte sodenly vpon them. Thus was Seron smytten, and hys hooste put to flyghte, and Judas folowed vpon

1. Reg. 14. 6

2. para. 25. 5

1. Reg. 14. 6

1. Mac. 8. 1



Upon them beyonde Bethoron vnto the playne felde, where there were slayne eyght hundred men of them, and the residue fled into the lande of the Philistines. Then all the heathen on euery syde were afrayde for Judas and hys brethren: So that the rumoure of hym came vnto the kynges eares, for all the Gentyles coulde tell of the warres of Judas.

**D** So when kyng Antiochus hearde these tydings, he was angrie in hys mynde: Wherefore he sent forth and gathered an host of hys whole realme very stronge armyes: And opened hys treasure, and gaue hys host a yeres wages in hande, commaunding them to be ready at all tymes.

Nevertheless when he sawe, that there was not monye ynoughe in hys treasures, and that thorow the discord and persecucion, whych he made in the lande (to putte downe the lawes that had bene of olde tymes) hys customes and tributes of the lande were diminished: he feared that he was not able for to beare the costes and charges any longer, nor to haue suche gyftes, to geue so lyberallye as he dyd afore, more then the kynges that were before hym.

Wherefore he was heuy in his mynde, and thought to goe into Persides, for to take tributes of the lande, and so to gather muche monye. So he left Lysias (a noble man of the kynges bloude) to ouerse the kynges busynesses, frome the water Euphrates vnto the borders of Egypte: and to kepe well hys sonne Antiochus, tyl he came agayne.

Moreover, he gaue him halfe of his host and Elephantes, committed vnto hym euery thyng of hys mynde, concerning those whiche dwelt in Juda and Ierusalem: That he shoulde sende out an armie agaynst them, to destroy and to rote out the power of Israel and the remnaunte of Ierusalem: To put out their memoriall from that place, to set straungers for to inhabit all their quarters, and to parte their lande amonge them. Thus the kyng took the other parte of the hoste, and departed from Antioch (a citie of hys realme) ouer the water of Euphrates, in the hundredth & xlviij. yere, & went thorow

the hye countrees.

\* And Lysias chose vnto him Ptolomy the sonne of Dorimimus, Nicanor and Gorgias myghtye men, and the kynges frendes. These he sent with xl. thousande fote men and vii. thousande horsemen, for to goe into the lande of Juda, and to destroye it, as the kyng commaunded. So they went forth with all their power, and came to Emmaus into the playne felde. When the marchantes hearde the rumoure of them, they and their seruantes toke verie muche syluer and golde, for to bye the chyldren of Israel to be their bounde men. There came vnto the also yet moore men of warre on euery syde, out of Syria and frome the Palestynes.

Nowe when Judas and hys brethren sawe that trouble increased, and that the host drew nye vnto their borders: consideringe the kynges wordes whych he commaunded vnto the people: Namelye, that they shoulde utterly waste and destroy them: They sayde one to another: Let vs redresse the decaye of oure people, let vs fyght for our folcke & for oure Sanctuary. Then the congregacion were soone ready gathered to fyght, to praye and to make supplication vnto God for mercy & grace.

\* As for Ierusalem, it laye voyde, and was as it had bene a wyldernes. There wente no man in nor oute at it, and the Sanctuary was trode downe. The aleauntes kepte the castell, there was the habitation of the heathen. The myght of Jacob was taken awaye, the pyper & harpe was gone fro amonge the.

The Israelites gathered them together, & came to Bethphage before Ierusalem: for in Bethphage was the place where they prayed afore tyme. So they fasted that daye, and put on sackcloth vpon them, caste ashes vpon their heades, rente their clothes, and layde forth the booke of the lawe (whereout the heathen sought the lyknes of their ymages) and broughte the priestes ornaments, the fyrstlynges and the tythes. They set there also the absteyners (whych had fulfilled theyr dayes) before God, and cryed with a loude voyce towarde heauen, sayinge: What shal we doe with these: and whither



# The firste booke

ther shall we carpe them awaye: for the Sanctuarie is troben downe and despyled, thy priestes are come to heynesse and dishonoure: And beholde, the heathen are come together for to destroy vs. Thou knowest what thynges they ymagyne agaynst vs. Howe may we stande before them, excepte thou (O God) be our helpe.

**E** They blew oute the trompet also wyth a loude voyce. Then Judas ordained captaynes ouer the people: ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten. But as for suche as buylded them houses, maryed wyues, planted them vineyardes, and those that were fearefull: He commaunded them euery man to go home, according to the lawe. So the hooft remoued, and pytched vpon the Southe syde of Emmaus.

Exod. 28, D  
Deu. xx. a  
Iud. vii. a

And Judas sayde: Arise youre selues, be stronge (O my chyldren) make you readye agaynst to morowe in the mornynge, that ye maye fyghte wyth these people, which are agreed together to destroye vs and oure Sanctuarie. Better is it for to dye in battayle than to see oure people and oure Sanctuarie in suche a miserable case. \* Neuer theles, as thy wyl is in heauen, so be it.

Mat. vi. b  
Luk. xi. a

The. iiii. Chapter.

Judas goeth agaynst Gorgias which lyeth in wayte. He putteth Gorgias & his host to flyght. Lysias inuadeth Jerwy, but Judas driueth him out. Judas purifieth the temple and dedicateth the altare.



**I**hen toke Gorgias fiftie thousande men of fote, and a thousande of the best horsmen: And remoued by nyght, to comenye where the Jewes hooft laye, and so to slaye them suddenlye. Howe the men that kepte the castel, were the conueyers of them. The arose Judas to smyte the chiefe and pyncypall of the kynges hooft at Emmaus, for the armie was not yet come together. In the meane season came Gorgias by nyght into Judas tentes: And when he founde no man there, he soughte them in the mountaynes, and thoughte they had bene fled awaye because of hym. But when it was daye, Judas shewed hymselfe in the felde in

thre thousande men onelye, whych had neither harnesse nor swerdes to theyr myndes.

But on the other syde, they sawe that the heathen were myghtye and well harnessed, and their horsmen aboute them, and all these well experthe in feastes of warre. Then sayde Judas to the men that were with hym: Feare not ye the multitude of them, be not afrayed of their violent runnyng: Remembre howe oure fathers were deliuered, in the reed sea, when Pharaos threatened them with a great hooft.

Exo. xiii. e

Euen so let vs also crye now towarde heauen: and the Lorde shal haue mercye vpon vs, and remembre the couenaunte of oure fathers, yea, and destroye thys hooft before oure face thys daye: And all the heathen shall knowe, that it is God him selfe, whych deliureth and saueth Israell.

Then the heathen lift vp theyr eyes: and when they sawe that they were comynge agaynst them, they went oute of theyr tentes into the battell: And they that were w<sup>th</sup> Judas, blew vp the trompettes. \* So they buckled together, and the heathen were discomfited and fledde ouer the playne felde: But the hymmooste of them were slayne, for they folowed vpon them vnto Mareth, and into the felde of Idumea towarde Azot and Jamnia: So that there were slayne of them vpon a thre thousande men. So Judas tourned agayne wyth hys hooft, and sayde vnto the people: be not gredie of the spoyles, we haue yet a battayle to fyghte: for Gorgias & hys hooft are here by vs in the mountaynes, but stande ye faste agaynst oure enemyes, and ouercome them: the may ye safely take y<sup>e</sup> spoyles.

ii. mac. 7. d

As Judas was speakynge these wordes, there appeared one part of the vpon the mount. But when Gorgias sawe that they of hys partie were fled, and the tentes brent vp (for by y<sup>e</sup> smoke they myghte vnderstande what was done) they perceyvinge thys, were verye sore afrayed: And when they sawe also that Judas and hys hooft were in the felde readye to strycke battaylle, they fledde euerychone into the lande of the heathen.

So



*Psal. cxvii.  
Psal. cxviii.* So Judas turned agayne to spoyle the tentes, where they gat much golde and syluer, precious stones, purple and greate ryches. Thus they wente home and songe a Psalme of thankesgeuyng and prayled God in heauen: for he is gracious, and hys mercye endureth for ever: And so Israell had a greate victorie in that daye.

Nowe all the heathen that escaped, came and tolde Nysias euery thyng as it happened. Wherefore Nysias was sore afraide and greued in hys mynde, because Israell had not gotten suche misfortune as he woulde they shoulde, neyther as the kynge commaunded. The nexte yere folowynge, gathered Nysias thre score thousand chosen men of fote, and fyue thousande horsmen, to fyght agaynst them.

*2. Mac. 13. 17. 8  
2. Mac. 14. 5* So they came into Jewry, and pitched their tentes at Bethozon, where Judas came agaynst them wyth ten thousande men. And when he sawe so greate myghte an hoste, he made hys prayer and sayde: Blessed be thou (O saviour of Israell) \* whiche dydest destroye the violent powet of the gyaunt, in the hande of thy seruante Dauid, \* and gauest the hoste of the heathen in to the hande of Jonathas (the sonne of Saul) and of his weapen bearer.

But thys hoste nowe into y hande of thy people of Israell, and let them be confounded in their multitude and horsmen. Make them afraied, and discomfyt the boldnes of their strength, that they maye be moued thorowe their destruction. Cast them downe thorowe the swearde of thy louers, then shall all they that knowe thy name, prayse thee with thankesgeuyng.

So they stroke the battayl, & there were slayne of Nysias hoste, fyue thousande men. Then Nysias seinge the discomfetyng of hys men, and the manynes of the Jewes, howe they were readye, either to lyue or to dye lyke men: He went vnto Antioche and chose oute men of warre: that when they were gathered together, they myghte come agayne into Jewrye. Then layde Judas and hys brethren beholde, oure enemies are discomfited: Let vs nowe go by, to Ierusalem and to repayre the Sanctuarye.

\* Upon thys, all the hoste gathered them together, and went by vnto Ierusalem. Nowe when they sawe the Sanctuarye layde waste, the altier defyled, the dores brente by, the shrubbes growynge in the courttes, like as in a wodde or vpon mountaynes, yea, & y the priestes selles were broken downe: They rent their clothes, made greate lamentacion, cast ashes vpon their heades, fel doune flat to y grounde, made a greate noyse wyth the trompettes, and cryed towarde heauen.

Then Judas appoynted certayne men to fyght agaynst those which were in the Castell tyll they had censed the Sanctuary. So he chose priestes that were vndefyled, suche as had pleasure in the lawe of God: and they censed the Sanctuary, and bare oute the defyled stones into an vncleane place. And for so much as the altier of the burnt offeringes was vnhallowed, he toke aduise ment, what he myght doe withall: so he thoughte it was best to destroye it (lest it shoulde happen to do them anye shame) for the heathen had defyled it, and therfore they brake it doune: as for the stones they laid the by vpon y mountayne, by y house in a conuenient place: tyl there came a prophet to shewe, what shoulde be done wyth them.

\* So they toke whole stones accordynge y lawe, & buylded a newe altier suche one as was before, & made by the Sanctuary within & without, & hallowed y courttes. They made newe ornamente, and broughte the candellsticke, the altier of incense, and the table into the temple. The incense layde they vpon y altier, & lyghted the lampes whiche were vpon the candellsticke, that they might burne in y temple. They set the shewe bread vpon the table, and hanged by the valse, and set by the temple, as it was afore. \* And vpon the .xv. daye of y .ix. moneth, whiche is called the moneth of Casleu, in the .c. and .xlviii. yere: they rose by by tymes in the mornynge for to do sacrifice (accordynge to y lawe) vpon the newe burnt offerynge altier that they had made: After the tyme and season that the heathen had defyled it. The same daye was it set by agayne, with songes, pipes, harpes & cimbales.

And

*Exod. 27. 8  
Deut. 27. 8  
1. Cor. 14. 7*

*2. Mac. 14. 5*

*2. Mac. 14. 5*



# The firste boke

And all the people fell vpon theyz  
**S** faces, wozshyppynge and thanckynge  
 the God of heauen which had geuen the  
 the victory. \* So they kept the dedica-  
 cion of the aulter eyght dayes offeringe  
 burnt sacrifices & thankofferynges w  
 gladnes. They deckte the temple also  
 w crowns & shildes of golde, & halowed  
 the portes & celles, & hanged dozes vpo  
 the. Thus there was verpe great glad-  
 nes amonge y people, because y blas-  
 phemy of y Heathē was put away. So  
 Judas & his brethē w the whole con-  
 gregation of Israel, ordered, that the  
 tyme of y dedicacion of the aulter shuld  
 be kept in his seasō frō yeare to yeare,  
 by the space of eyght dayes, frome the  
 xxv. daye of the Moneth Casleu: Yea,  
 and that with myrth and gladnes.

John. x. c

Mat. vi. b

And at the same tyme buylded they  
 by the mounte Syon with hye walles  
 and stronge towres rounde aboute: lest  
 the Gentiles should come and treade it  
 downe, as they dyd afore. Therefore  
 Judas set men of warre in it, to kepe it:  
 & made it stronge, for to defende\* Beth-  
 sura: that the people myght haue a re-  
 fuge agaynst the Eoomites.

## The. v. Chapter.

Judas banquished the heathen y go about to de-  
 stroye Israel, & is holpen of his brethē Simon  
 & Jonathas. He ouerthroweth y citie of Ephyon,  
 because they denied him passage thorow it.

Jose. ca.  
 xii. li. xii.

**I**T happened also that whan  
 the heathen rounde aboute  
 hearde, how that the aulter &  
 the sanctuary were set vp in  
 their olde estate: it displeased the verpe  
 soze, wherfore they thought to destroye  
 the generacion of Jacob that was a-  
 monge them: In so muche that they be-  
 ganne to slay & to persecute certayne of  
 the people. \* Then Judas foughte a-  
 gaynst the chyldren of Esau in Jodu-  
 mea, and agaynst those which were at  
 Arabathane (for they dwelt rounde a-  
 bout the Israelites) where he slew and  
 spoyled a great multitude of them. He  
 thought also vpon the malyce and un-  
 faythfulnes of the childe of Bean, how  
 they were a snare and stoppe vnto the  
 people, and howe they layed wayte for  
 the in the hye waye: wherfore he shutte  
 them by into towres, and came vnto

Ezer. xxb. c  
 xxb. 35. a  
 1. Mac. x. c

them, coudempned them, and brent by  
 their towers, with all that were in the.

Afterwarde wente he agaynst the  
 chyldren of Ammon, wherof he founde a  
 myghtye power and a great multitude  
 of people, w Timothy their captayne.  
 So he stroke manye battaylles wyth  
 them, which were destroyed before him.  
 And when he had slayne them, he wanne  
 Gazer the Cytie, with the townes be-  
 longyng thereto, and so tourned agayne  
 into Jewrye. The heathen also in Cy-  
 lead gathered them together agaynst the  
 Israelites that were in their quar-  
 ters to slaye them: But they fled to the  
 castell of Datheman. And sente letters  
 vnto Judas and his brethē, saying:  
 The heathen are gathered agaynst vs  
 on euery syde, to destroye vs, and nowe  
 they make them for to come, and laye  
 sege to the castel, wherunto we are fled,  
 and Timothy is the captayne of theyz  
 hooft: Come therefore, and deliuer vs  
 out of their hādes: for there is a great  
 multitude of vs slayne all ready. Yea,  
 and our brethē that were at Tubin,  
 are slayne and destroyed (well nye a  
 thousande men) and their wyues, their  
 chyldren and their goodes haue the e-  
 nemyes led away captiue.

B

Whyle these letters were yet a rea-  
 dyng, beholde, there came other mes-  
 sengers from Galile, with rent clothes:  
 whiche tolde euen the same tydynges,  
 and sayd: that they of Ptolomais, of  
 Cyzus and of Sidon were gathered a-  
 gaynst them, and that all Galyle was  
 fylled wyth enemyes to destroye Isra-  
 ell. \* When Judas & the people hearde  
 thys, they came together (a great con-  
 gregation) to deuise, what they myght  
 do for their brethē, that were in trou-  
 ble and beseged of theyz enemyes. And  
 Judas sayd vnto Symon his brother:  
 Chose the out certayne men, and go de-  
 liuer thy brethē in Galile: As for me  
 and my brother Jonathas, we wyll go  
 into Gileadithim. So he left Josephus  
 the sonne of Zachary, and Azaryas to  
 be the Captaynes of the people and to  
 kepe the remnaunt of the hooft in Je-  
 wrye, and commaunded them, sayinge:  
 Take the ouersight of thys people, and  
 see that ye make no warre agaynst the  
 heathen, vntyll the tyme that we come  
 agayne.

4. Mac. 8. c



agayne. And vnto Symon he gaue thre thousande men for to go into Galyle, but Judas hym selfe had. viii. M. in Gileadithim.

**C** Then went Simon into Galile, and stroke dyuers battayles with the heathen: Whome he discomfited, and folowed vpon them vnto the porte of Ptolomais, And there were slayne of the heathen almost. iiii. thousande men. So he toke the spoyle of them, and carped awaye the Israelites, y were in Galile and Arbatis, wth theyr wyues, theyr chyldren and all that they had, and brought them into Jewrye with great gladnes. Judas Machabeus also and hys brother Jonathas, wente ouer Iordane, and trauayled thre dayes iourney in the wyldernes: Where the Rebuthes mette them, and receaued them lounynge, and tolde them euery thyng that had happened vnto theyr brethren Gileadithim, and howe that manye of them were beleaged in Baras, Bolo, Alimis, Calphoz, Maget and Carnaim (all these are stronge walled and myghtye great cyties) and that they were kept in other Cytyes of Sylead also: And to morowe they are appoynted to bringe theyr host vnto these citie, to take them and to wyne them in one daye.

So Judas and hys hoost tourned in all the haste in the wyldernes towarde Bolo, and wanne the cytie, slewe al the males with the swerde, toke all their goodes, and set fyre vpon the cytye. And in the nyght they toke their iourneye from thence, and came to the castel. And betymes in the moynynge when they loked vp, beholde, there was an innumerable people bearinge laders and other instrumetes of warre, to take the castel and to ouercome them.

When Judas sawe that the battayl beganne, and that the noyse thereof went by a range in to the heauen, and that there was so great a crye in the cytye: he sayd vnto hys hoost: fight this day for your brethren. And so came behynde their enemyes in thre companyes, and blew by the trompettes, and cried in their prayer to God.

But as soone as Tymothys hoost perceaued that Machabeus was there

they fled from him, and the other slewe them downe right sore: so y there were kyllled of them that same daye, almoste eyght thousande men. Then departed Judas vnto Maspha, laid sege vnto it and wanne it, slewe all the males in it, spoyled it, and set fyre vpon it. Frome thence went he and toke Calbon, Mageth, Bolo, and the other Cytyes in Gilead.

**D** \* After thys gathered Tymothy another hoost, whyche pytched their tentes before Raphon beyonde the water, Judas sent to spy the hoost, and they brought hym worde agayne, sayinge: All the heathen that be rounde aboute vs, are gathered vnto him, and the host is very great: yea, they haue hyred the Arabians to helpe them, and haue pytched their tentes beyonde the water, & are ready to come and fyght agaynst the. So Judas went on to mete them.

And Tymothy sayde vnto the capytaynes of hys hoost: when Judas and hys hoost come npe the ryuer: yf he goe ouer fyrste, we shall not be able to withstande him: for why, he wyl be to strong for vs. But yf he dare not come ouer so that he pitche hys tente beyonde y water: then wyl we go ouer, for we shall be stronge ynough agaynst him. Now as soone as Judas came to the ryuer, he appoynted certayne scribes of the people, and commaunded them, sayinge: see that ye leaue none behynde vpon thys syde of the riuer, but let euery mā come to y batayl. So he went first ouer vnto them and hys people after him.

And all the heathen were discomfited before hym, and let their weapens fall, and ranne into the temple that was at Carnaim. Whych citie Judas wanne, and bzent the temple with all that were in it: So was Carnaim subdued, and myght not wythstande Judas. Then Judas gathered al the Israelites that were in Gileadithim, from the lest vnto the most, with their wyues and theyr chyldren (a verye greate hoost) for to come into the lande of Israell.

**E** \* So they came vnto Ephron, whiche was a myghtye, greate and stronge cytye, and laye in their waye. For they coulde not goe by it, neither of y ryght hande nor of the lefte, but must goe thow  
come

**D** 2, Mac. x. d

**E** ii, mac. xii, c



# The firste booke

rowe it. Neuertheles they that were in the citie, woulde not let the go thorow, but walled vp the portes with stones. And Judas sent vnto them with peaceable wordes, saying: Let vs passe thorow your land, & we may goe into our owne countre: There shall no bodye do you harme, we wil but only go thorow, But they woulde not let them in.

Wherefore Judas commaunded a proclamation to be made thorow out the hoost, that euery man shoulde kepe his ordre: And so they dyd their best lyke valiaunt men.

And Judas beleged the citie all that daye and all that nyghte, and so wanne it: where they slewe as manye as were males, and destroyed the citie, and spoiled it, and went thorow all the citie ouer them that were slayne. Then went they ouer Iordan into the playne felde before Bethsan. And Judas helped those forwarde that came behynde, and gaue the people good exhortacion all the waye thorow, till they were come into the lande of Iuda. Thus they wet vp vnto the mounte Sion, where they offered wyth myrthe and \*chanckesge upng: Because there were none of them slayne, but came home agayne peaceablye.

Nowe what tyme as Judas & Jonathan were in the land of Gilgad, and Simon their brother in Galile before Ptolomais: Then Iosephus the sonne of Zacharye and Azariah the captaynes, hearpyng of the actes that were done, and of the battels & were stroken, sayde: Let vs get vs a name also, and goe fight agaynst the heathen that are rounde aboute vs.

So they gaue their hoost a commaundement, and went towarde Jamniah. Then came Gorgiah and his men out of the cytie, to fyght agaynst them: Iosephus also and Azariah were chaled vnto & borders of Jewrye & there were slayne that daye of the peolpe of Israel. ii. thousande men: so that there was a great misery amonge the people, and \*al because they were not obediēt vnto Judas and his brethren, but thought they shuld quite them selues in insulpe. Neuertheles they came not of the sede of these men, by whom Israel was

helped. But the men that were wyth Judas, were greatly commēded in the syghte of all Israel and all heathen, where so euer their name was hearde vpon, and the people came vnto them byddinge them welcome.

After thys went Judas forth with his brethren, and fought agaynst the chyldren of Esau, in the lande that lyeth towarde the south where he wanne the cytye of Hebron and & townes that lye besyde it: and as for the walles and towres rounde about it, he bent them vp. Then remoued he to goe into the lande of the Philistines, and went thorow Samaria. At the same tyme were there manye priestes slayne in the battayl, which wyllfully and without aduisement went out for to fyght to get the honour. And when Judas came to Azot in the Philistines lande, \*he brake downe their alters, bent the ymages of their Idols, spoiled the cities, and came agayne into the lande of Iuda.

The. vi. Chapter.

Antiochus wyllynge to take & citie of Elimas for a pray is driuen away of & citezins. He fallerh in to sickness & dieth. His sonne Antiochus is made kynge. The besege of the towre of Sion. Supater cometh into Jewry w a great army. The boldnesse of Eleazar.



Now \*when king Antiochus trauelyed thorow & his countre, he hearde & Elimas in Bertia was a noble & plenteous citie in syluer & gold; and & there was in it a very rich temple: where as were clothes, cote armours & shildes of gold, which Alexander & sonne of Philyp kynge of Macedonia had left behynde him. Wherefore he went about to take & citie & to spoyle it, but he was not able: for & citezins were warned of it, & fought w him. And so he fled & departed w great heuines, & came agayne in to Babilon. Moreover there came one which brought him tidinges in Bertyde, \* & his hostes, which were in & lande of Iuda, were driuen away, & how & Lisi as went forth fyrst w a great power, & was driue away of & Jewes: how that they had wonne & victory, & gottē great goodes of & hostes & persyshed: How they had broken downe the abhominacion,

2. Para. x. c.

Deu. vii. 1

Ioseph. capt. viii. lib. xii. antiqu. 2. Mac. 9. 8

1. Mac. v. 6

1. Mac. iii. c. and. xlii.



1. Mac. 1. 2

tion, \* whiche he set vp vpon the altar at Jerusalem, and fenced the Sanctuary with hye walles, lyke as it was aforetyme, and Bethsura hys citie also.

B

So it chaunced, that whē the kyng had heard these wordes, he was agrayed and grieved very sore. Wherefore he layd hym downe vpon hys bed, and fell sycke for very sorowe: and al because it had not happened as he had deuysed. And there continued he longe, for hys greife was euer more and more, so that he sawe he must nedes dye. Therfore he sent for hys frendes, and sayd vnto the: the slepe is gone fro myne eyes, for the very sorow and vexation of heart that I haue. For when I consyder in my mynde the greates aduersite that I am come vnto, and the floudes of heynesse whiche I am come in, where as aforetyme I was so mery, and so greatly set by (by reason of my power) agayne, consyderynge the cruel that I haue done at Jerusalem, from whence I toke all the ryches of golde and syluer that were in it, and sent to fetch away the inhabytours of Jewrye without anye reason why: I knowe, that these troubles are come vpon me for the same cause. And beholde, I must dye with great sorowe in a straunge lande. Then called he for one Philippe a frende of his, whome he made rular of all his realme, and gaue him the crowne, his roabe & his ringes: that he shuld take his sonne Antiochus vnto hym, and brynge him vp, till he might raygne him selfe. \* So the kyng Antiochus died there, in y. cclix. yere.

1. Mac. 1. 2  
a. b. c. d. e.

2. Mac. 1. 2

3. Mac. 1. 2

4. Mac. 1. 2

5. Mac. 1. 2

6. Mac. 1. 2

7. Mac. 1. 2

8. Mac. 1. 2

9. Mac. 1. 2

10. Mac. 1. 2

11. Mac. 1. 2

12. Mac. 1. 2

13. Mac. 1. 2

14. Mac. 1. 2

15. Mac. 1. 2

16. Mac. 1. 2

17. Mac. 1. 2

18. Mac. 1. 2

19. Mac. 1. 2

20. Mac. 1. 2

21. Mac. 1. 2

22. Mac. 1. 2

23. Mac. 1. 2

24. Mac. 1. 2

25. Mac. 1. 2

26. Mac. 1. 2

27. Mac. 1. 2

28. Mac. 1. 2

29. Mac. 1. 2

30. Mac. 1. 2

some bugodlye rich of Israell toynded them selues also) and wente vnto the kyng, saying: Howe longe wyll it be, or thou punish and aduenge our brethrer? We haue euer bene mynded to doe thy father seruyce, to walke in his statutes, and to obey hys commaundementes: Therfore our people fell from vs, and whersoeuer they founde any of vs, they slew them: and they haue not only medled with vs, but with al our countreies: and beholde, thys day are they besegynge the castell at Jerusalem, and \* haue made vp the stronge holde in Bethsura: And yf thou dost not pzeuet them ryght soone, they wyll doe moore then these, and thou shalte not be able to ouercome them.

\* When the kyng heard this, he was very angry, and called all hys frendes, the captaynes of hys fote men and of al hys horsmen together. He hyzed men of warre also out of other realmes and out of the Isles of the sea, whiche came vnto him. And the nombre of hys hoost was an hundreth thousande fote men, and twentye thousande horsmen, and xxxii. Elephantes wel exercysed to battayle. These came thowowe Iudaea vnto \* Bethsura, and beseged it a longe season, and made dyuers instrumentes of warre agaynst it. But the Jewes came out and bzant them, and foughte lyke men. Then departed Judas frome the castell at Jerusalem, and remoued the hoost toward Bethzaccaran ouer agaynst the kynges armie.

So the kyng arose before the daye, and brought the power of hys hoost in to the waye to Bethzaccaran, where the hoostes made them to the battaylle, blowinge the trompettes. And to prouoke the Elephantes for to fyght, they shewed them the sappe of reed grapes and molberyes. And deuysed the Elephantes amonge the hoost: So that by euery Elephante there stode a. M. men wel harnessed, & helmettes of stele vpon their heades: Yea, vnto euery one of the Elephantes also, were ordend. b. C. horsmen of the best, whiche waitted vpon the Elephant, goynge whersoeuer he wente, and departed not frome hym. Euery Elephat was collied in a stronge tower of wod, where vpon were xxxii.

balkaung



# The firste booke

Valiaunt men with weapons to fighte,  
and wythin it was a man of Inde to  
rule the beast,

As for the remnaunt of the horsme,  
he set them vpon both the sydes in two  
partes with trompettes, to prouoke  
the hoost, and to styrre vp such as were  
flowe in the armie. And when the sunne  
shone vpon their shylde of golde and  
stele, the mountaynes glistered agayne  
at them, and were as bright as þe cres-  
settes of fyre. The kynges hoost also  
was deuided, one parte vpon the hye  
mountaynes, the other lowe beneth: so  
they went on, takynge good hede, and  
kepyng their ordie. And all they that  
dwelte in the lande, were afrayde at the  
noyse of their host, when the multitude  
wente forth, and when the weapons  
smote together, for þe hoost was bothe  
great and mighte. Judas also and his  
hoost entred into the battayll, and slew  
vi. C. men of the kynges armie. Nowe  
when Eleazar the sonne of Saura dyd  
see one of the Elephantes deckt wyth  
the kynges badge, & was a more good-  
lyc beast then the other: he thought the  
kyng shoulde be vpon hym, & leoparde  
him selfe to delyuer hys people, and to  
get hym a perpetuall name.

Wherefore he ranne w a corage vnto  
the Elephant in the myddest of the hoost  
symptynge them downe of bothe the sy-  
des, and slew manye about hym. So  
wente he to the Elephantes fete, & gat  
hym vnder hym, and slew him: then fel  
the Elephante downe vpon hym, and  
there he dyed. Judas also and his men  
seyng the power of the kyng and the  
mighty violence of his hoost, departed  
from thē. And the kynges armie wente  
vp agaynst thē towarde Ierusalē, and  
pyched their tentes in Jewye besyde  
mount Sion. Moreover, the kyng toke  
truce with thē that were in Bethsura.

But when they came out of þe cite  
(bycause they had no vitayles within,  
and þe lande lay butylled) þe kyng toke  
Bethsura, & set men to kepe it, & turned  
hys hoost to the place of the sanctuarie,  
& layed sege to it a great whyle. Where  
he made al maner ordinaunce, handbo-  
wes, fyrie dartes, rackettes to cast sto-  
nes, scorpiōs to shot arrowes, and dyn-  
ges. The Jewes also made ordinaunce

agaynst theirs, and fought a longe sea-  
son.

But in the cite there were no vitay-  
les, for it was the seuenth yere of the  
warres, and thole heathen that remay-  
ned in Jewye had eaten vp all theyr  
stoare. And in the Sanctuarie were  
fewe men left, for þe hunger came so vp-  
on them, that they were scattede abrode  
euery man to his owne place.

So when Lysias hearde that Phi-  
lyppe\* (whom Antiochus þe king while  
he was yet lyuyng, had ordeyned to  
byrge vp Antiochus hys sonnes, that  
he myght be kyng) was come agayne  
oute of Persia and Medea with the  
kynges hoost, and thoughte to optayne  
the kyngdome: he gat hym to the kyng  
in all the haste, and to the captaynes of  
the hoost, and sayde: We decrease day-  
lye, and our vitayles are but smale: &  
agayne, the place that we lay sege vnto,  
is very stronge, and it were oure parte  
to see for the realme. Let vs agre wyth  
these men and take truce wyth them,  
and with all their people, and graunte  
them to lyue after their lawe, as they  
dyd afore. For they be greued and doe  
al these thynges agaynst vs, bycause  
we haue despised their lawe. So the  
kyng & the prynces were content, and  
sent vnto thē to make peace, and they  
receaued it. Nowe when the kyng and  
the prynces had made an othe vnto thē,  
they came oute of the castell, and the  
kyng wente vp to mounte Sion. But  
when he sawe that the place was well  
fenced, he brake þe oth that he had made,  
and commaunded to destroy the wall  
rounde aboute. Then departed he in all  
the haste, and retourned vnto Antioch,  
where he founde Philippe haupng domi-  
nyon of the Cytie. So he fought a-  
gaynst him, and toke the cite agayne in  
to his handes.

## The. vii. Chapter.

Demetrius raigneth after he had kyled Antio-  
chus & Lysias. He troubleth þe children of Israell  
thorow þe counsell of cōfess wicked persones. The  
prayer of þe priestes agaynst Ricamor. Judas kil-  
leth Ricamor, after he had made his prayer.



In the. Cii. yere came De-  
metrius the sonne of Seleu-  
cus frome the cite of Rome  
with a small cōpany of men,  
vnto a Cytie of the sea coast, and there  
he

1. Mac. 4. 5  
vi. d.  
2. Mac. xi. a  
and xv. b



# Of the Machabees. Fol. lxxxi.

he bare rule. And it chaunced, that whē he came to Antioch the cytie of hys progenitours, his hoost toke Antiochus & Lysias, to bringe them vnto him. But whē it was told him, he said: let me not se their faces. So y<sup>e</sup> hooste put theym to death: Now when Demetrius was set vpon the trone of his kyngdome, there came vnto hym wicked and vngodlye menne in Israell: whose captayne was Alcimus, that woulde haue bene made hys Prieste: These men accused the people of Israell vnto the kyng, saying: Judas and hys brethren haue slayne thy frendes, and dypuen vs out of oure owne lande: wherfore sende now some man (to whome thou geuest credence) that he maye go and se all the destruction, whiche he hath done vnto vs, and to the kynges lande, and let him be punished w<sup>th</sup> all his frendes and fauourers.

**B** Then the kyng chose Bachides a frend of his, which was a man of great power in the realme (beyonde the great water) and saythfull vnto the kyng: and sente him to se the destruction that Judas had done. And as for that wicked Alcimus, he made hym hys prest, and commaunded him to be auenged of the chyldren of Israell. So they stode vp, and came with a greate hooste into the lande of Juda, sendyng messaungers to Judas and his brethren, and speakyng vnto theym w<sup>th</sup> peaceable wordes: but vnder disceate. \* Therfore Judas & his people beleued not their saying, for they sawe y<sup>e</sup> they were come with a great hoost.

1. Mac. 1. 10

After this came the scribes together vnto Alcimus and Bachides, trusting the best vnto theym. And first y<sup>e</sup> Alcides required peace of them, saying: Alcimus the priest is come of the seede of Aaron, howe can he disceau<sup>e</sup> vs? So they gaue the louing wordes, and swore vnto them, and sayd: we wyl do you no harme, nether pour frēdes: and they beleued the. But the very same daye toke they .lx. men of them and slewe them accordyng to the wordes that are wrytten: \* They haue cast the fleshe of thy saintes, and shed they<sup>r</sup> bloud round about Ierusalem, and there was no man y<sup>e</sup>

Pla. 79. a

would bury the. So there came a greate feare and dreade amonge y<sup>e</sup> people, saying: there is nether truth nor righteou<sup>n</sup>es in the, for they haue broken the appoyntment and othe y<sup>e</sup> they made. And Bachides remoued his hooste from Ierusalem, and pytched his tent at Bethzecha: where he sent forth, and toke many of them that had forsaken him: He slewe many of the people also, and caste them into a great pyt. Then commyted he the lande vnto Alcimus, and left me of warre with him to helpe him, and Bachides himselfe went vnto the king. And thus Alcimus defended hys hys presthode, and all suche as vexed Israell, resorted vnto hym: In so muche that they optayned the lande of Juda, and did much euil vnto the Israelites.

Nowe when Judas saw all the mischefe that Alcimus and his compagne had done (yea, more then the heathen theym selues) vnto the Israelites: He wente forth rounde aboute all the borders of Jewry, and punished those blythe saythfull rennagates, so that they came no more out into the countre. So whē Alcimus sawe, that Judas and his people had gotten the vpperhand, and that he was not able to abyde them: he went agayne to the kyng, and sayde all the worst of theym that he coulde. Then the kyng sent Nicanor, one of his chefe Prynces (whiche bare euell wyl vnto Israell) and commaunded him, that he shoulde vtterly destroye the people.

\* So Nicanor came to Ierusalem w<sup>th</sup> a great hoost, and sente vnto Judas and hys brethren with frendly wordes (but vnder disceate) saying: there shalbe no warre betwixte me and you: I wyl come with a fewe men, to se how ye do, with frendshyppe. Upon this he came vnto Judas, and they saluted one another peaceably: but y<sup>e</sup> enemyes were appoynted to take Judas by violence. Neuertheles it was tolde Judas that he came vnto hym but vnder dysceate: wherfore he gat hym a waye from hym, and would se his face nomore.

2. Mac. 15. 9

When Nicanor perceaued that his counsell was bewrayed, he went out to fyghte agaynst Judas, besyde Capharsalama: where there were slayne



# The first booke

of Aicanors hooft. b. M. men: the reft  
due fled vnto the caftell of David.

After this came Aicanor bp vnto  
mount Sion: and the prieftes with the  
elders of the people wēt forth to falute  
him peaceablye and to ſhewe hym the  
burnt ſacrifices that were offered for  
the kyng. But he laughed thē to ſcorne,  
mocked them, deſpyled their offeryngeſ,  
and ſpake diſdaynedlye, yea, & ſwore in  
hys wroth, ſaying: \* If Judas and his  
hooſte be not deliuered nowe into my  
hādes, as ſoone as euer I come againe  
(and fare well) I ſhall burne bp thys  
houſe. With that, wente he oute in a  
great anger. Then the prieftes came  
in, and ſtoode before the aulter of the tē-  
ple, wepyng and ſaying: \* For ſo much  
as thou (O Lord) haſt choſe this houſe,  
that thy name myghte be called vpon  
theretn, and that it ſhould be \* an houſe  
of prayer and petcyon vnto thy peo-  
ple: Be auenged of this man and hys  
hoſt, & let them be ſlayne with the ſwerd:  
remēbre the blaſphemies of them, and  
ſuffre them not to continue any longer.

When Aicanor was gone from Jeru-  
ſalem, he pitched his tent at Bethoron,  
and there an hooſte met him out of Si-  
ria. And Judas came to Adarſa wth  
iii. M. men, and made his prayer vnto  
God, ſaying: O Lorde, \* becauſe the  
meſſaungers of kyng Senacherib blaſ-  
phemed the, the angell went forth, and  
ſlew an. clxxxv. thouſande of them: E-  
uen ſo deſtroye thou thys hooſte before  
vs to day that other people may know,  
how that he hath blaſphemed thy ſanc-  
tuaty: and puniſhe him accorɔyng to  
his maliciousnes.

¶ And ſo the hooſtes ſtroke the felde,  
the thyrtyenthe daye of the Moneth  
\* Adar: and Aicanors hooſte was diſ-  
comfited, \* and he hym ſelfe was ſpyſte  
ſlayne in the battaile. When Aicanors  
men of warre ſawe that he was kyled.  
they caſt away their weapōs and fled:  
but the Jewes folowed vpon theym an  
whole dayes iourney, from Adazer vnto  
Gazara, blowyng with the trompetes,  
and makynge tokens after theym.  
So v Jewes came forth of all the tow-  
nes there aboute, and blewe oute theyr  
hornes vpon them, and turned agaynſt  
them: Thus were they al ſlaine, and not

one of them left.

Then they toke their ſubſtaunce for  
a pray and ſmote of Aicanors head and  
hys ryght hande (\* which he helde bp ſo  
proudely) and brought it with thē, and  
hanged it bp afore Jeruſalem. Wher-  
fore the people were exceedingly reioy-  
ſed, and paſſed ouer that daye in great  
gladneſſe. And Judas ordeyned, that  
the ſame daye (namely the thyrtene day  
of the moneth Adar) ſhoulde be kept in  
inyth euery yeate. Thus the lande of  
Juda was in reſt a litle while.

## The. viii. Chapter.

Judas conſidering the power & goodly po-  
litie of the Romaynes maketh peace with them.  
The reſcript of the Romaynes ſente vnto the  
Jewes.



Judas heard alſo the fame of  
v Romaynes, that they were  
myghtye and valeaunt men,  
and agreeable to all thynges  
v are required of them, and make peace  
wth all men, which come vnto theym,  
and howe they were doughtye men of  
ſtrength. Beſydes that it was told him  
of their battails and noble actes which  
they did in Galacia, how they had con-  
quered them, and brought them vnder  
tribute: and what greate thynges they  
had done in Spayne, howe that wth  
their wiſedō and lober behauoure they  
hadde wonne the Mynes of ſyluer and  
gold that are there, and optained al the  
land, with other places ſarre fro them:  
howe they had dyſcomfited and ſlayne  
downe the kynges that came vpon thē,  
from the vttermoſte parte of the earth;  
and howe other people gaue them try-  
bute euery yeate: howe they had ſlayne  
and ouercome Phillippe and Perſes  
kynges of Cethim, and other mo (in bat-  
tyle) whiche had broughte their ordy-  
nauce agaynſt them: how they diſcom-  
fited greate Antiochus kyng of Aſia  
(that woulde nedes ſpyght wth theym)  
haupnge an hundred and. xx. Elephan-  
tes, with horſemen, charettes, and a be-  
ry great hooſt: howe they toke him ſelfe  
a lpyue, and ordeyned him (with ſuche as  
ſhulde raigne after him) to paye theym  
a greate tribute, \* yea, and to ſynde  
theym good ſuertyes and pledge: beſy-  
des all this, howe they had taken from  
him India, Media and Lydia (his beſt  
landes)

2. mac. xv. c.

2. mac. 13. a

2. Mac. 7. e.  
3. Reg. 8. f.

2. Es. 1. b.  
2. Es. 1. c.

2. Es. 37. f.  
2. Mac. 8. d.  
and xv. d.  
2. Es. 1. g.

February  
2. Mac. 15. d

2. Mac. 1. a.



# Of the Machabees. Fol. lxxxii.

lades) & geue them to king Eumenus. Agayne, how they perceyuing that the grekes were coming to bere them: sent agaynst theym a captayne of an host, whiche gaue theym battaple, slew many of them, led away theyr wyues and children captiue, spoyled them, toke possession of their lande, destroyed their stronge holdes, and subdued them to be theyr bonde men, vnto this day: Moreouer, howe that as for other kyngdomes and Isles, whiche sometyme wythstode them, they destroyed theym, and brought theym vnder their domynion: But helped euer their owne frendes & those that were confederate with theym, and conquered kyngdomes bothe farre and nye: and that who so euer heard of their renowne, was afrayed of them: for who they woulde helpe to their kyngdomes, those raygned: and whome it lyked not them to raigne, they put him down: And howe they were come to greate preeminence: hauing no kyng amonge them, neither any man clothed in purple, to be magnified there thorowe, but had ordeined them selues a parliament, where in there sat thre hundred and twenty Senatours dailye vpon y countell, to dispatch euer y busynesse of the people, and to kepe good ordre: And how that euer yeare they chose a Mayre, to haue y gouernance of all their land: to whom euery man was obedyent, and that there was neyther euil wyl nor dyscencyon amonge them.

**C** Then Judas chose Eupolemus the sonne of John the sonne of Jacob, and Jason the sonne of Eleazar, & sent them vnto Rome for to make frendship and a bonde of loue with the: that they might take from them the bondage of the Grekes, for the Jewes sawe that y Grekes would subdue the kyngdome of Israel. So they went vnto Rome (a very great iourney) and came in to the parliament, and sayde: Judas Machabeus wyth his brethre and the people of the Jewes hath sent vs vnto you, to make a bonde of frendshyppe and peace wyth you, and ye to note vs as youre louers and frendes. And y matter pleased y Romaines right well, wherfore it was wyrtten by: of y which the Romaines made a wyrtting in tables of Latin & sent it to Jeru

salē: y they might haue by the a memoriall of y same peace and bond of frendshyp, after this maner: God saue the Romaines & the people of the Jewes both by sea & by lande, and kepe the sword & enemy fro them for euer moze. If there come firste anye warre vpon the Romaines or any of their frendes thorow out all their dominion the people of the Jewes shal helpe the (as the time requirereth) & that w al their hertes. Also they shal nether geue nor send vnto theyr enemies bytlaes, weapons, money nor shippes: but fulfyll thys charge at the Romaines pleasure, and take nothyng fro them therfore. Agayne yf the people of the Jewes happē first to haue warre, the Romaines shal stand by them with a good wyl, according as the tyme will suffice. Neither shal they geue vnto the Jewes enemies, vitales, weapons, money nor shippes. Thus ate the Romaines content to do, & shal fulfyll their charge without any disceate.

Accordyng to these articles, the Romaines made the bond with the Jewes. Nowe after these articles (sayd they) yf any of the parties wyl put to them, or take any thyng from theym: they shal do it wyth the consente of bothe: and what so euer they adde vnto theym or take from them, it shal stand fast. And as touchinge the euill that Demetrius hath done vnto the Jewes, we haue wyrtten vnto him, saying: Wherfore layest thou thy heuy pocke vpon the Jewes our frendes and louers? If they make any complaynt of y agayne vnto vs, we shal defende them, & fyght with the by sea and by lande.

## The ix. Chapter.

After the death of Nicanor, Demetrius sendeth his armie agaynst Judas. Judas is slayne. Jonathas is put in the stead of his brother. The strife betwene Jonathas & Bachides. Alcimus is taken wyth the palsy and dyeth. Bachides retourneth agayne vnto the kyng. He cometh vpon Jonathas by the counsell of certayne wyrtted persones, and is overcome. The truce of Jonathas with Bachides.



In the meane season whē Demetrius herd y Nicanor & his hoste was slayne in the feld, he proceeded further to cap. xlii. sende Bachides & Alcimus agayne into Jewry, & those y were in the right winge of his host, with them. So they



# The first boke

they went forth by þ way þ leadeþ vnto Galgala, and pytched they tentes befoze Defaloth which is in Arbellis, and wan þ citey, and slew much people. In the firste moneth of the. Cii. yeaere, they brought they hoost to Ierusalem, and rose vp & came to Berea, wyth. xx. M. fote men, and. ii. M. horsmen.

Nowe Judas had pytched his tent at Laia, wyth thye thousande chosen men. And when they sawe the multitude of the other armye that it was so great, they were soze afrayed, and many conueyed theym selues oute of the hoost. In so muche that there abode no mo of them but. viii. C. men. When Judas sawe that his host fayled hym, and that he must nedes fyghte: it brake hys hert, that he had no tyme to gather the together: wherfoze the man was in extreme trouble. Neuerthelesse he sayd vnto them, that remainned with him:

**U**p, let vs go agaynste oure enemyes, peraduenture we shall be able to fyght with them. But they would haue stopped him, sayinge: we shall not be able, therfoze let vs now saue our lyues, and turne agayne to our brethren and then wyll we fyghte agaynste theym, for we are here but a fewe. And Judas sayde: God forbydde, that we shoulde fle from them. Wherfoze yf our tyme be come, let vs dye manfully for our brethren, and let vs not stayne our honoure. Then the hoost remoued out of the tetes, and stode agaynst them. The horsmen were deuyded in two partes: the synge casters and the archers wente befoze the hoste, and al the myghtie men were for most in the felde. Bachides himselfe was in the ryght wyng of the battaile, and the hoost dzeue nye in two partes, and blew the trompettes. They of Judas syde blew the trompettes also, and the earth shoke at the noyse of the hostes, and they stroke a felde from the morowe tyll nyght. And whan Judas sawe that Bachides hooste was strongest of the right syde, he toke wyth hym all the hardy men, and brake the ryghte wyng of their ordze, and folowed vpon them vnto the mount Azot.

Nowe when they whiche were of the lefte wyng, sawe that the ryghte syde was dyscomfyted, they persecuted Ju-

das and them that were wyth hym.

Then was there a soze battaile, for many were slayne and wounded of bothe parties, Judas also himselfe was kylled, and the remnaunt fled. So Jonathas & Symon toke Judas their brother, and buried hym in hys fathers sepulchre in the cite of Modin. And all the people of Israell made great lamentacion for him, and mourned long, sayinge: Alas, that this worthy shoulde be slayne, whiche deliuered the people of Israell. As for other thynges perteynyng to the battayls of Judas, the noble actes that he did and of his worthynes: they are not wrytten, for they were very many.

\* And after the death of Judas, wicked menne came vp in al the coastes of Israel, and there arose al such as work bngodlynesse. In those dayes was there a great dearth in the lande, and al the countrey gaue ouer themselves and theirs vnto Bachides. So Bachides chose wicked men, and made them lordes in the lande. These sought out and made searche for Judas frendes, and brought theym vnto Bachides: whiche auenged hym selfe vpon them w great despyte. And there came so great trouble in Israell, as was not sence þ tyme that no prophet was sene there.

Then came al Judas frendes together, and sayde vnto Jonathas: for so muche as thy brother Judas is dead, there is none lyke hym to go forthe agaynste our enemyes, agaynste Bachides, and suche as are aduersaries vnto oure people. Wherfoze this daye we chose the for him, to be oure pryncce and captayne to ordze oure battel. And Jonathas toke the gouernaunce vpo him at the same tyme, and ruled in steade of his brother Judas. When Bachides gat knowledge therof, he sought for to slep hym: But Jonathas and Symon his brother, perceauing that, fledde into the wyldernesse of Thecua wyth all their companie, and pytched their tentes by the water pole of Asphar.

Whiche when Bachides vnderstod, he came ouer Iordayne wyth all hys hooste vpon the Sabboth daye. Nowe had Jonathas sente hys brother John (a captayne of the people) to praye hys frendes

Joseph.  
cap. iii.  
lib. xii. an



# Of the Machabees. Fol. lxxiii.

freedes the Nabuthites, that they wold lende them theyr ordynaunce, for they had much. So the chyldren of Jambry came oute of Madaba, and toke John and al that he had, and went their waye wythall. Then came word vnto Jonathas and Symon hys brother, that the chyldren of Jambry made a great maryage, and brought the byrd from Madaba wyth great pompe: for she was doughter to one of the noblest prynces of Canaan. Wherefore they remembred the bloud of John theyr brother, and wente vp, and hydde theym selues vnder the shadowe of the mountayne.

So they lyfte vp their eyes, and looked: and beholde, there was much a do, and great repayre: for the byrdegrome came forth, and hys frendes and hys brethren met theym with tympanis, instruments of musicke, and many weapons. Then Jonathas and they that were with him, rose oute of their lurking places agaynste theym, and slewe many of theym. As for the remnaunt, they fledde into the mountaynes, and they toke all their substance. Thus the maryage was turned to mourning, and the noyse of theyr melody into lamentacion. And so when they had auenged y<sup>e</sup> bloud of theyr brother, they turned agayne vnto Iordane.

Bachides hearpyng this, came vnto the very border of Iordane w<sup>th</sup> a greate power vpon the Sabboth daye. And Jonathas sayde to his company: lette vs get vp, and fyght agaynste our enemyes: for it standeth not wyth vs to daye, as in tymes passe: Beholde, our enemyes are in our waye, the water of Iordane vpon the one syde of vs, wyth bankes, fenues and woddes of the other side, so that there is no place for vs to departe vnto. \* Wherefore crye nowe vnto heauen, that ye maye be deliuered from the power of your enemyes. So they stroke y<sup>e</sup> battayle. And Jonathas stretched out hys hande to synge Bachides, but he fledde backward. Then Jonathas and they that were w<sup>th</sup> hym, leapte into Iordane, and swymmed ouer Iordane vnto hym, and there were slayne of Bachides syde that day, a thousande men.

Wherefore Bachides with his hoooste turned agayne to Ierusalem, and built by the castels and stronge holdes that were in Jewry, Iericho, Emaus, Bethoron, Bethel, Chamnata, Phara and Topo, with hie walles, with portes and with lockes: and set men to kepe them, that they might vse theyr malice vpon Israel. He walled by Bethsarah, Gazarah and y<sup>e</sup> castel at Ierusalem also, and prouided the with men and vitales: he toke also y<sup>e</sup> chiefest mens sonnes in the countre for pledges, and put the in the castel at Ierusalem to be kept.

Afterward in the clui. yeare in the seconde moneth, Alcimus commaunded, that the walles of the ynnmost Sanctuary should be destroyed, and y<sup>e</sup> buyldinges of the prophetes also. And whē he began to destroy them, the thynges that he wente aboute, were hyndered, for he was smitten with a palsy, & his mouth shutte, so that he could no more speake nor commaunde any of his house concerninge his busynes. Thus dyed Alcimus in greate mysery at y<sup>e</sup> same tyme. And when Bachides saw that Alcimus was dead, he turned agayne to y<sup>e</sup> King, and so the lande was in rest. ii. yeares. Then all the vngodlye menne heide a counsell, sayyng: Beholde, Jonathas and his company are at ease, and dwell without care. Wherefore let vs bypnyge Bachides hither, and he shal take them all in one night.

So they went and gaue Bachides this counsel, which arose to come with a greate host, and sent letters pryuely to his adherentes whiche were in Jewry, to take Jonathas and those that were with him: but they might not, for the other had gotten knowledge of theyr deuice. And Jonathas toke .x. men of the countrey, (whiche were the ryngleaders of them) and slew them. The Jonathas and Simon with their company departed vnto y<sup>e</sup> citie Bethbessen which lyeth in the wyldernes, and repayred the decaye therof, and made it stronge. When Bachides knewe this, he gathered all hys host, and sent worde to theym that were at Jewry. The came he and layed sege to Bethbessen and fought agaynst it a long season, and made instruments of warre. Nowe Jonathas left hys brother



# The first booke

brother Simon in the cytie, and wente forth hym selfe into the countrey, and came with a certayne nombze, and slew Odares and his brethren and the chyl- dzen of Phaseron in their tentes: so that he began to be stronge, and to increase in power.

As for Symon & his company, they wēt out of the citie. & brēt vp the instru- mentes of warre, & fought agaynst Ba- chides, & discomfited him. And Bach- ides was sore vexed, because his counsell and trauaile was in vaine. Wherefore he was wrothe at the wicked men (that gaue him counsell to come into their lād) and slew many of thē. Thē purposed he with his company to go away into hys owne countre: whereof when Jonathas had knowledge, he sente embassitours vnto him, for to make peace with hym and yf he shoulde deliuer hym his preso- ners agayne. To the whych Bachides consented gladly, and dyd accordynge to his desyre: yea, and made an othe, yf he shoulde neuer do hym harme all the dayes of hys lyfe. So he restored vnto hym all the prisoners that he had taken out of the lande of Iuda, and then tur- ned and went hys waye into hys owne lande, neyther proceeded he any further to come vnto the borders of Iuda.

Thus Israell had more warre. And Jonathas dwelte at Machinas, and begaune there to gouerne the people, and destroyed the vngodly men out of Israell.

## The .x. Chapter.

Demetrius desyreth to haue peace with Jo- nathas. Alexander moueth warre agaynst De- metrius. Demetrius is slayne. The frendshyppe of Ptolomeus and Alexander.

Joseph .  
cap. xi.  
libz .iiij.



In the .clx. yere came Alex- ander yf soune of noble An- tiochus & toke Ptolomaïs, whose citezēs receaued him and there he reigned. Whē Demetrius herd thereof, he gathered an excedynge great hoost, and went forth agaynst him to fyght. Wherefore De- metrius sent letters vnto Jonathas w- louing wordes, and praised hym great- ly. For he sayd: we wil fyrst make peace with hym, befoze he bynd hym self with Alexander agaynst vs: els he shall re- membze the euell that we haue done a-

gainst him, hys brother and his people. And so he gaue Jonathas leue to ga- ther an hoost, to make weaponis, & to be cōfederate with him, & commaunded the pledges that were in the castel, to be de- lyuered vnto him.

Then came Jonathas to Ierusalē, and red the letters in the audience of al the people, and of them that were in the castell. And therfore were they sore a- frayed, because they hearde, that the Kyng had geuen hym lycence to ga- ther an hooste. Thus were the pledges deliuered vnto Jonathas, whiche re- stored theym to theyz elders. Jonathas also dwelte at Ierusalem, and begaune to buyld vp & to repayze the cytie: com- maundyng the worcke men, to wall it, and the mounte Syon rounde aboute wyth free stone, to be a strong hold, and so they dyd. As for the Heathen that were in the castels which Bachides had made vp, they fled: so that euery manne left the place, and wente into hys owne countre. Only at Bethsura remayned certayne of the Jewes, whiche had for- saken the law and commaundementes of God, for Bethsura was their refuge.

Now when kyng Alexander heard of the promyses yf Demetrius had made vnto Jonathas, and when it was tolde hym of the battayles and noble actes, whych he and hys brethren had done, and of the greate trauayles that they had taken: he sayd: where shall we fynd suche a manne? Well, we wyl make him our frend, and be confederate with him. Upon this he wrote a letter vnto hym, w these wordes: Kyng Alexander saluteth hys brother Jonathas. We haue herd of yf, that thou art a valiaūt man, and mete to be our frēd: wherefore this daye we ordayne the to be the hye priest of thy people, and to be called the Kynges frend. (Upon this, he sent him a purple clothing, & a crowne of gold) yf thou maist cōsidze what is for our pro- fyt, and kepe frendshyp toward vs.

So in the .vii. moneth of the .Clx. yere vpon the solempne feast daye of the tabernacles, Jonathas put yf holy rayment vpon him. Then gathered he an hoost, and made many weaponis. Whiche whē Demetrius heard, he was C maruelous sore, and sayd: Alas, what haue



# Of the Machabees. Fol. lxxxiij.

haue we done, that Alexander hath preuented vs in gettinge the frendshyppe of the Jewes, for his own defence: Yet will I wyte louyngly vnto them also, yea, and promyse them dygnities & rewardes, that they maie be of my lyde.

Wherupon he wrote vnto them these wordes: King Demetrius sendeth greetynge vnto the people of the Jewes.

Where as ye haue kept your couenaunt toward vs, and continued in our frendshyppe, not enclinyng to our enemyes we were glade, when we herde thereof. Wherfore remayne styll and be faythfull to vs: and we shall wel recompense you for the thynges, that ye haue done on our partte: we shall release you of manye charges, and geue you rewardes. And nowe I dyscharge you and all the Jewes from trybutes, I forgeue you y<sup>e</sup> customes of salt, and release you of the crowne taxes, of the thirde parte of sede, and halfe of the fruyte of trees, which is myne owne dewty.

These I leaue for you, from this daye forthe: so that they shall not be taken of the land of Iuda nor of the thre cities which are added therunto out of Samaria & Galilee, from this daye forth for euermore.

**D** Jerusalem also w<sup>th</sup> all thynges belonging therto, shall be wholye & fre, yea, the trythes & trybutes shall pertain vnto it. As for the power of the castel which is at Jerusalem, I remytte and geue it vnto y<sup>e</sup> hie priest, that he may set in it such men, as he shall chole to kepe it. I frely dyspue all y<sup>e</sup> Jewes that are prysoners thorow out all my realme: so that euery one of them shall be fre from payng any tribute, yea, euen of their catell.

All the solempne feastes, Sabbothes, newe mones, the dayes appoynted, the thre dayes before and after y<sup>e</sup> feast shall be fre for all the Jewes in my realme: so that in theym no man shall haue power to do any thing, or to moue any busynesse agaynst any of theym in any manner of cause. There shall xxx. M. also of the Jewes be writen vp in the kynges host, and haue their wages payed, as al other men of warre of the kynges shoulde haue: and of theym shall be ordeyned certayne, to kepe the kynges stronge holdes: yea, and some of theym shall be set ouer the kynges busynesse, y<sup>e</sup>

they may faythfully deale with y<sup>e</sup> same. The Jewes also shall haue prynces of their owne, and walke in their own lawes, as the king hath commaunded in the lande of Iuda.

And the thre cytyes that are fallen vnto Jewrye from the countre of Samaria and Galilee: shalbe take as Jewry, and be vnder one: neyther be subiect to anye straunge Lorde, but to the hie priest. As for Ptolomys and y<sup>e</sup> lande perteynyng therto, I geue it vnto the Sanctuary at Jerusalem, for the necessary expences of the holy thynges.

Moreover, I will geue euerye yere fyfene thousande Syckles of siluer out of the kynges checker (whiche pertaineth vnto me) to the worke of the temple: yea, & loke what remaineth whiche they that had our matters in hande in tymes past, haue not payed) that same shal they geue vnto them also. And besides all this, the fyue thousande Syckles whiche they toke yearly of the rentes of the Sanctuary, shal belong vnto the priestes that do seruire.

Item, whosoever they be that fle vnto the temple at Jerusalem or within y<sup>e</sup> liberties therof, where as they are fallen into the kynges daunger for anye manner of busynesse, they shall be pardoned, and all the goodes that they haue in my realme, shall be fre, for the buydyng also and repayng of the worke of the Sanctuary, expenses shal be geuen out of the kynges Checker: yea, and for the makynge of the walles rounde about Jerusalem, for the breaking down of the olde, and for the setting vp of the stronge holdes in Jewry, shall the costes and charges be geuen out of the kynges Checker.

\* But when Jonathas and the people hearde these wordes, they gaue no credence vnto them, neither receaued the: for they remembred the great wyckednesse that he had done vnto Israel, and how sore he had vexed theym. Wherfore they agreed vnto Alexander, for he was a prynce that had dealt frendly with them, and so they stode by him alwaye. \* Then gathered kynge Alexander a great host, and broughte his armye agaynst Demetrius. So the two kynges strooke battayll together, but

LL. iiii.

Des

1. Mac. 7.1

Joseph. cap. vi. lit. iiii.



# The first boke

Demetrius host fled, and Alexander followed after and fel vpon them. A mightie soze felde was it, continuing tyl the Sunne went downe, and Demetrius was slayne the same day.

**A**nd Alexander sent embassitours vnto Ptolomy the kynge of Egypte wryth these wordes, sayinge: For so muche as I am come agayne to my realme, and am set in y<sup>e</sup> trone of my progenytours, & haue gotten the domynyon, ouercommed Demetrius, conquered the lande, and strycken a felde wryth hym, so that we haue dyscomfyted bothe hym and hys hooſte, and sytte in the trone of hys kyngdome: Let vs nowe make frendeshyppe together, geue me thy doughter to wyfe: so shall I be thy sonne in law, and bothe geue the rewardes, and her great dygnitye. Ptolomy the kynge gaue aunswere, sayinge: happy be the daye wherein thou arte come agayne to the lande of thy progenytours, and set in the trone of thy kyngdome. As nowe wyl I fulfill thy wrytynge: but mete me at Ptolomais, that we may se one another, and that I may mary my doughter vnto the accorpyng vnto thy desyre. So Ptolomy went out of Egypte wryth hys doughter Cleopatra, and came vnto Ptolomais in the .clxxi. ycare: where kynge Alexander met him, and he gaue Alexander hys doughter Cleopatra, and maryed theym at Ptolomais wryth great worshyppe, lyke as the maner of kynges is to be. Then wrote kynge Alexander vnto Ionathas, that he shoulde come and mete hym. So he went honourablie vnto Ptolomais, and there he mette the two kynges, and gaue theym great presentes of golde and syluer, and founde fauoure in theyr syghte. And there came together agaynst Ionathas certayne wycked men and vnglacypous persones of Israell, makynge complayntes of him, but the king regarded theym not. As for Ionathas, the king commaunded to take of hys garmentes, and to clothe him in purple: and so they dyd. Then the kynge appoynted him to syt by him, and sayd vnto his prynces: Go with him into the myddest of the cytie, and make a proclamation, that no man complayne agaynst him of any matter,

and that no mā trouble him for any maner of cause.

So it happened that when hys accusers sawe the worshyppe whiche was proclaimed of him, and that he was clothed in purple: they fled euerychone. And y<sup>e</sup> kyng made much of hym, wrote hym amonge hys chiefe frendes, made hym a Duke, and partaker of hys domynyon. \* Thus Ionathas went agayne to Ierusalem wryth peace and gladnesse. In the .Clyv. ycare came Demetrius y<sup>e</sup> sonne of Demetrius fro Creta into hys fathers lande: whereof when Alexander herd tel, he was right soze, and retourned vnto Antioche. And Demetrius chose Appollonius (which had the gouernaunce of Celosyria) to be his captayne.

Joseph: cap. v. lib. viii. antiq.

1. Mac. 3. 8

So he gathered a great hooſte and came vnto Jamnia, and send word vnto Ionathas the hye Priest, sayinge: Darest thou withstande vs thy selfe alone? As for me, I am but laughed to scozne and shamed, because thou prouedst thy strength agaynst vs in y<sup>e</sup> mountaynes. Nowe therfore yf thou trustest in thine owne strength, come downe to vs into the playne felde, and there lette vs proue oure strength together: thou shalt fynde, that I haue valeaunt men of warre wryth me: and shalt knowe whome I am, and the other that stande by me.

Whych say, that your fote is not able to stande before our face, for thy fathers haue bene twise chased into their owne lande. And nowe, howe wylt thou be able to abyde so greate an hooſte of horsemen and fotemen in the felde, where as is nether rock, stone nor place to fle vnto?

When Ionathas heard the wordes of Appollonius, he was moued in hys mynde: wherfore he chose ten thousand men and went out of Ierusalem, & Symon his brother mette him for to helpe hym: And they pytched their tentes at Joppa, but the cytie kepte hym forth, for Joppa was an holde of Appollonius. Then Ionathas layed sege to it, and they that were in the cytie, for berye feare lette hym in: and so Ionathas wanne Joppa. Appollonius hearpyng of thys, toke three thousande horse



horse men; with a greate hoste of fote; and went as though he would go to Azotus, and came immediatly into the playne felde: because he had so manye horsemen and put his truste in them. So Jonathas folowed vpon hym to Azotus, and there they stroke the battail. Nowe had Appollonius lefte a thousand horsemen behynde them pryncely in the tentes. And when Jonathas knewe that suche wayte was layed behynde them, they went rounde aboute the enemyes host, and shot darteres at the people from the moornyng to y evening. As for Jonathas people, they kepte theyr ordres as he had commaunded them, and the enemyes horses were euer labouryng.

**I** Then broughte Symon forth his host, and set them agaynst the fote men, for the horsemen were weyre alreadye. So he dyscomfited them, & they fled. And they that were scatted in the felde, gat them to Azotus, and came into the temple of Dagon theyr Idol, that they myghte there saue theyr lyues. But Jonathas set fyre vpon Azotus and all the cyties rounde aboute it, and toke theyr goodes, and \* brennt vp the temple of Dagon with all them that were fled in to it.

Thus were slayne and brent wel nixti thousand men. So Jonathas remoued the hoste from thence, & brought them to Ascalon: where the men of the cytie came forth, and met hym wth greate worshyp. After this wente Jonathas and his hoste agayne to Ierusalem, with greate substaunce of good. And when kynge Alexander herde these thynges, he thoughte to do Jonathas more worshyppe, and sente hym a colar of golde, as the vse is to be geuen vnto suche as are of the kynges next bloude. He gaue hym also the cytye of Accaron (with the landes belonginge therto) in possession.

### ¶ The xi. Chapter.

The dyscencion betwixte Ptolomes and Alexander his sone in law. The death of Alexander. Demetrius captyued after the death of Ptolomes. Spon is beseged of Jonathas. Demetrius seynge that no man respyed him, sende his army agayne. Syphon moueth Antiochus agaynst Demetrius. Demetrius is deliuered by the succoure of Jonathas. After his deliuerance he breaketh his coneuant that he had made.



And the kynge of Egypte gathered an hoste (lyke y land y lieth vpon the sea shore) & many shippes: & \* wente aboute thowse disceate to optayne the kingdome of Alexander, & to ioyne it vnto his owne realme. Upon this he toke his iourneie in to Syria, and was letten in to the cyties, and men came forth to mete hym: for kynge Alexander had commaunded them so to do, because he was his father in law. Nowe when Ptolomy entred into any cytie, he lette men of warre to kepe it, and this he did thowse out all the cyties. And when he came to Azotus, \* they shewed hym the temple of Dagon and Azotus that was brennt vp with the other thynges which were destroyed, the dead bodys cast abroad, and the graues that they had made by the waye syde, for suche as were slayne in the felde: And tolde the kynge that Jonathas had done al these thynges, to the intente they myghte geue hym euell wyll. But the kyng sayde not a worde therto. And Jonathas met the kynge with greate honour at Joppa, wher they saluted one another, and toke their reste. So when Jonathas had gone with the kynge, vnto the water that was called Eleutherus, he turned agayne to Ierusalem. Nowe Ptolomy had gotten the domynyon of the cytyes vnto Selucia vpon the sea coaste, pmyssyng wicked counsels agaynst Alexander, and sent embassytours vnto Demetrius, sayinge: Come, let vs make a bonde betwixte vs, so shall I geue the my doughter that Alexander hath, and thou shalt raygne in thy fathers kyngdome. I repente that I gaue Alexander my doughter, for he goeth about to sleie me. And thus he sclaundred Alexander because he would haue had his realme.

Thus he toke his doughter frome him, gaue her vnto Demetrius, and forsoke Alexander, so that his malice was openly knowen. And Ptolomy came to Antioche, where he set two crownes vpon his owne head: the crowne of Egypt and of Asia. In the meane season was kynge Alexander in Cilicia, for they dwelte in those places, had rebelled agaynst him. But when Alexander heard

Jose. Cap.  
vii. lib. xii.

ll. Mac. x.

ll. Mac. xi.

B



# The first boke

of thys, he came to warre agaynst him. So kynge Ptolomy brought forth hys host and met him with a mighty power, and chased him away. Then fledde Alexander into Araby, there to be defended, And kynge Ptolomys honour increased. And Zabdrell the Arabian smote of Alexanders heade, and sente it vnto Ptolomy. But the thyrde daye after, dyed kynge Ptolomy hi selfe: and they whome he had sette in the stronge holdes, were slayne of those that were within the cyties. And Demetrius reigned in þe hundredeth and seven and syxtie yere.

**C** At the same time gathered Jonathas them that wer in Jewry to lay sege vnto the castell which was at Jerusalem, and so they made many instrumentes of warre agaynst it. Then went there certayne vngodlye personnes (which hated theyr owne people) vnto kynge Demetrius, and tolde hym, that Jonathas beseged the castell. So when he herd it, he was angrie, and immediately came vnto Ptolomais, and wrote vnto Jonathas, that he should not lay sege to the castell, but come and speake with hym in all the haste. Neuerthelesse when Jonathas hearde thys he commaunded to besege it. He chose also certayne of the elders and preestes of Israell, and put him selfe in the parrell, and toke with hym golde, siluer, clothyng and dyuerse presentes: and wente to Ptolomias vnto the kynge, and found hym gracious.

And though certayne vngodlye men of hys owne people made complayntes vpon him, yet the kynge entreated him, lyke as his predecessours had done before: And promoted hym in the sighte of all hys frendes, confyrmed him in the hye preisthod with all the worshyp that he had afore, and made hym his chiefe frende. Jonathas also despyred the king that he woulde make Jewry fre, \*with the thre heade cyties of Samaria and the landes pertayninge thereto: vpon thys dyd Jonathas promyse hym thre C. talentes. Where vnto the kynge consented, and gaue Jonathas wytyng of the same, conteynyng these wordes. Kynge Demetrius sendeth gretynge vnto hys brother Jonathas and to the people of the Jewes. We send you here a copy of the lettre which we dyd wyte

vnto the elders Lasthenus, concerning you that ye should know it.

Kynge Demetrius sendeth gretynge vnto Lasthenus his elder. For þe faithfulnes that oure frendes the people of the Jewes kepe vnto vs, and for the loyngynge kyndnesse whiche they beate toward vs: we are determed to do them good. Wherefore we ordeine all the coastes of Jewry with .iii. cyties, Lyda and Ramatha (whiche are added vnto Jewry from Samaria) and all the landes pertayninge there vnto, to be frely separated for suche as do sacrifice in Jerusalem: both concerninge the paymentes which þe kynge toke yearly afore tyme, & the frutes also of the earth and trees. As for other tythes and trybutes that belonged vnto vs, we discharge them therof from thys tyme forth. In lyke maner we graunt vnto them all the customes of salte and crowne taxes whiche were brought vnto vs. And thys fredome shall they haue firme and stedfast, from this tyme forth for euermore. Therfore se that ye make a copy of these our letters, and deliuer it vnto Jonathas: that it maye be kepte vpon the holy mounte in a couenient place.

After thys, when Demetrius the kynge saw that his land was in rest, and that no resistaunce was made hym: he sent away al his hoost euery man to his owne place, excepte an army of straungers, whom he brought from the Isles of the Heathen, wherfore al hys fathers hoost had euell wyl at hym. \* Now was there one Triphon (that had bene of Alexanders parte afore) which when he saw that all the hoost murmured agaynst Demetrius: he wente to Enalculle the Arabian (that broughte vp Antiochus the sonne of Alexander) and lay soze vpon hym, to delpuer hym thys pouge Antiochus: that he myght raygne in hys fathers stead. He tolde hym also what great euell Demetrius had done, and how his men of warre loued him not: & so remained there a long season.

And Jonathas sent vnto king Demetrius, to dyspue them out which wer in the castell at Jerusalem and in the other refuges for they dyd Israel great harme. So Demetrius sent word vnto Jonathas, saying: I wyl not onlye do these

1. Mac. x. d

1. Mac. x. c.  
and .x. d.



these thynges for the and thy people, at tyme cōuenient I wyl do both the & thy people great worlth. But now þe shalt do me a pleasure, if thou wylt sende me men to helpe me: for all myne armye is gone fro me. So Jonathas sent hym iii. M. stronge men vnto Antioche, and they came vnto the kynge, wherfore the king was very glad at theyr comynge. But they that were of the cytie (euen an Cxx. thousande men) gathered them together, and would haue slaine the king, whiche fledde into hys courte: and the citisyngs kept the stretes of the cytie, and beganne to fighte.

Then the kynge called for the Jewes helpe, which came vnto hym al together, and went abrode thowow the citey, and fiewe the same day and. C. M. men: set fyre vpon the citey, gat manye spoyle in that day, and deliuered the king. So when the citisyngs saw that the Jewes had gotten their wyl of the cytie, and they them selues dyspoynted of theyr purpose they made theyr supplicacyon vnto the kynge, saying: Graunt vs peace, and let the Jewes ceasse fro troublinge vs and the cytie, and vpon thys they caste awaye theyr weapons. Thus they made peace, and the Jewes gat greete worlthyppe in the syghte of the kynge, and in the syght of all that were in hys realme, and were spoken of thowowe out the kyngdome: and so they came agayne to Ierusalem with great goodes.

So the kynge Demetrius sat in the trone of his kyngdome, and had peace in his lande. Neuerthelesse he dyssembled in all that euer he spake, and with drewe hym selfe from Jonathas, nether rewarded hym accordyng to the benefytes whiche he had done for him, but troubled him very sore. After this came Triphon agayne with pong Antiochus, which raygned and was crowned king. Then there gathered vnto hym all the men of warre, whome Demetrius had put away: these fought agaynst Demetrius, which fled and turned his backe. So Triphon toke the Elephantes, and wanne Antioche. And pong Antiochus wrote vnto Jonathas, sayinge: I confirme the in thy presthode, and make the ruler of iiii. countrees, that thou maist be a frende of the kynges.

Upon this he sente hym golden vessels to be serued in, and gaue hym leue to drinke in gold, to be clothed in purple, and to weare a colat of golde. He made his brother Simo also captaine, from the coastes of Cyprus vnto þe borders of Egypte. Then Jonathas toke hys iourney, and wente thowow the cytyes beyonde the water (of Iordane) & all the men of warre of Syria gathered them vnto him for to helpe hym. So he came vnto Ascalon, and they of the cytie receaued hym honorablie: & from thence wente he vnto Gaza, but they woulde not let him in: wherfore he layed sege vnto it burnyng vpon and spoyling the places that wet about the cytie.

And the cytisyngs of Gaza lympted them selues vnto Jonathas, whiche made peace with them, but toke of their sonnes to pleage, sent them to Ierusalem, and went thowow the countre vnto Damascus. Now when Jonathas herd that Demetrius princes were come into Cades (whiche is in Galilee) with a greate hoaste, purposing to put Demetrius out from medlyng in the realme: he came agaynst them, and lefte Simon hys brother in the lande: which came to Bethsura, and layed sege to it a longe season, and dyscomfited them. So they desired to haue peace with hym which he graunted them, and afterwarde put them out from thence, toke the cytie, and set men to kepe it. And Jonathas w his host came to the water of Genesat, and by tymes in the moynyng gat them to the playne felde of Azor.

And beholde, the hooftes of the heathen mette them in the feld, and layed watch for them in the mountaynes: so that when Jonathas came agaynst the, the other (which were layed to watche) rose out of their places, and fought, and they that were of Jonathas syde, fiede euerye man: and there was not one of them left, except Nathathias the sonne of Absalomus, and Judas the sonne of Calphi the captayne of the hoost. Then Jonathas rent his clothes, layed earth vpon his heade, made hys prayer, and turned agayne to them in the feld: wher they fought together, and he put them to flight. Nowe when his owne menue that were fled, saw this: they turned agayne.



# The first booke

gaine vnto him, and helped him to solow  
vpon al theyr enemyes vnto theyr ten-  
tes at Cades. So there were dayne of  
the heathen the same day. iii. M. men, &  
Jonathas turned againe to Ierusalem.

## The .xii. Chapter.

Jonathas sendeth Embassitours to Rome and  
to the people of Sparta to renue their couenaynt  
of frendshyppe. Jonathas putterh to fight the  
Princes of Demetrius. Triphon taketh Jona-  
thas by decrete.

**J**onathas seynge that the  
tyme was mete for him,  
chose certayne men and  
sente them vnto Rome  
for to stablishe and to re-  
newe \* the frendshyp with  
them. He sent letters also vnto Sparta  
and to other places in lyke maner. So  
they wente vnto Rome, and entred into  
the counsell, and sayde: Jonathas the  
hye preest and the people of the Jewes  
sent vs vnto you, for to renue the olde  
frendshyp and bonde of loue. vpon this  
the Romaines gaue them fre pasportes  
that men should lede them home into y  
land of Iuda peaceably. And this is the  
copp of the letters that Jonathas wrot  
vnto the Spartians.

Jonathas the hye preest with the el-  
ders preestes, and the other people of y  
Jewes, sende gretynge vnto the Spar-  
tians their brethzen. There wer letters  
sent long ago vnto Onias the hye priest,  
from Arius, which than raigned among  
you: that ye are our brethzen, as the wry-  
tinge made therupon, specifyeth. And  
Onias entreated the embassitour that  
was sente, honorably, and receaued the  
letters: wherin ther was mencyon made  
of the bonde of loue and frendshyppe.

**B**ut as for vs, we nede no suche wry-  
tynges: for why, we haue the holpe bo-  
kes of scripture in our handes to oure  
comforte. Neuertheles we had rather  
send vnto you, for the renuig of the bro-  
therhode and frendshyppe: lest we shuld  
be straunge vnto you, for it is long, sens  
the tyme that ye sente worde vnto vs.  
Wherfore in the sacrifices that we offe  
and other ceremonies vpon the hye so-  
lemnyne dayes and other, we allwaye re-  
membere you without ceasinge (lyke as  
reason is, and as it becommeth vs to  
thynke vpon oure brethzen) yea, and  
are ryghte gladde of youre prosperous

honoure.

And though we haue had great trou-  
bles, and warrs, so that the kynges as  
bout vs haue foughten agaynst vs: yet  
would we not be greuous vnto you nor  
to other of oure louers and frendes in  
these warrs. For we haue had helpe fro  
heauen, so that we are deliuered, and  
our enemyes subdued. Wherfore we  
chose Pumenius the sonne of Antio-  
chus and Antipater the sonne of Jason,  
and sent them vnto the Romaines, for  
to renue the olde bonde of frendshyppe  
and loue with them. We commaunded  
them also to come vnto you, to salute  
you, and to deliuer you our letters, con-  
cerning the renouacyon of our brother-  
hod. And now ye shall do right well, to  
geue vs an aunswere ther vnto.

And this is the copy of the wrytynge **C**  
whiche Arius the kyng of Sparta sent  
vnto Onias: Arius kyng of the Spar-  
tians sendeth gretynge vnto Onias the  
hye preest. It is found in wrytynge, that  
the Spartians and Jewes are brethzen,  
and come oute of the generacyon of A-  
braham. And now for so muche as this  
is come to oure knowledge, ye shall do  
well, to wryte vnto vs of your prosperi-  
tie. As for vs, we haue wrytten our mynd  
vnto you: Oure cattell and goodes are  
yours, and yours oures. These thyn-  
ges haue we commaunded, to be shew-  
ed vnto you.

When Jonathas hearde, that Deme-  
trius princes were come forth to fyght  
agaynst hym, with a greater hoost then  
afore, he went from Ierusalem, and met  
them in the land of Hemath, for he gaue  
them not space to come into his owne  
countre. And he sent spyes vnto theyr  
tentes, whiche came agayne and tolde  
hym, that they were appoynted to come  
vpon him in the night season. Wherfore  
when the sunne was gone downe, Jona-  
thas commaunded hys men to watche  
al the nyght, and to be ready with wea-  
pens for to fyght: and set watche menne  
rourke aboute the hoost. But when the  
aduersaries heard that Jonathas was  
ready with his men to the battayl, they  
feared, and were afrayed in theyr hear-  
tes, and kyndled fyres in theyr tentes,  
brake vp, and gat them awaye. Neuer-  
thelesse Jonathas and his companie  
knewe



knewe it not tyl the moornyng, for they saw the fyres burnyng.

Then Jonathas folowed vpon the, but he myghte not ouertake them, for they were gone ouer the water Eleutherus. So Jonathas departed vnto the Arabians (which were called Zabadi) New the, and toke their goods. He proceeded further also, and came vnto Damascus, and went thorow al that countre. But Symon his brother toke his journey and came to Ascalon and to the nexte stronge holdes: departyng vnto Joppa, and wainne it. For he herde that they woulde stande of Demetrius partye: wherefore he sent men of warre in y ctype, to kepe it. After this came Jonathas home againe, and called the elders of the people together: and deuysed with them for to buyld vp the stronge holdes in Iewry, and the walles of Ierusalem, to set vp an hye wal betwixte the castel and the ctype, for to separate it frome the ctype, that it myghte be alone, and that meyne shoulde neyther bye nor sell in it.

Upon thys they came together for to buyld vp the ctype: and for so much as y wal vpon the broke of the west syde (called Caphethetath) was fallen downe, they repayred it. And Symon set vp A diadah in Sephelah, and made it strong, setting portes and lockes vpon it. Now when Triphon purposed to raygne in Alsy, to be crowned, and to slay the king Antiochus he was afrayed that Jonathas would not suffre hym, but fight agaynst him. Wherefore he went aboute to take Jonathas, and to kyl hym.

So he departed, & came vnto Bethsan. Then went Jonathas forth against hym to the battayll with fourtye thousande chosen men, and came vnto Bethsan also. But when Triphon sawe that Jonathas came wpth so greate an host to destroy him, he was afrayed: and therefore he receaued him honorablie commended hym vnto all his frendes, and gaue hym rewardes: and commaunded his men of warre to be as obedient vnto him as to hym selfe.

And sayd vnto Jonathas: why hast thou caused this people to take suche trauayle, seynge there is no warre betwixte vs: Therefore sende them home

agayne, and chose certayne men to wait vpon thee, and come thou with me to Ptolomais: for I wyll geue it thee, with the other stronge holdes, menne of warre and their officers: As for me, I must departe, thys is onely the cause of my commyng. Jonathas beleued hym, and dyd as he sayde, puttyng away his host, which went into the land of Iuda. He kept but .iii. M. by him, whereof he sent .ii. M. into Galilee, & one. M. wente with him selfe.

Now as soone as Jonathas entred in to Ptolomias, the cytyens sparrd the gates of the cytie, and toke him, and Newe al them with the sword, that came in with him. Then sent Triphon an host of fote men and horzmen in to Galilee and in to the great plaine feld, to destroy all Jonathas company. But when they knew that Jonathas was taken, and al they sayne that wayted vpo hym: they toke counsell together, and came forth ready to the battayll. So when they whiche folowed vpon them, sawe that it was a matter of life, they turned back agayne. As for the other, they wente in to the land of Iuda peaceably, and bewailed Jonathas, and them that were with him ryght sore. And Israel made great lamentacyon. Then all the heathen that were rounde aboute them, sought to destroye them. For they saide: now haue they no captayne, nor any ma to helpe the. Therefore let vs ouercome them, and rote oute theyr name from among men.

## The .xiii. Chapter.

After Jonathas was taken Symon is chosen capayne, of whome Triphon taking his chyldre and money for the redempcyon of Jonathas, kylleth hym and his chyldren. The graue of Jonathas. Triphon kylleth Antiochus, and possesseth the realme. Demetrius taketh reuce with Simo. Simon winneth Safa. He possesseth the tower of Sion. He maketh his soune John Capayne.



Nowe when Simon herd that Triphon gathered a great host, to come in to the land of Iuda, and to destroye it: and sawe that the people was in great fearfulnesse & care: he came vp to Ierusalem, and gathered the people together, and gaue them exhortacion, sayyng: Ye knowe what great battaylles I and my brethren & my fathers house haue



# The first booke

1. Ma. vi. r.  
Is. b. xli. b.

haue strikē for the law & the Sanctu-  
ary, & what maner of troubles we haue  
sene: thozow occasion wherof, \*al my  
brethren are slayne for Israelles sake,  
and I am lefte alone. And now lette not  
me spare myne owne lyfe in any maner  
of trouble, for I am no better then my  
brethren: but wyll auenge my people  
and the Sanctuary, oure chyldren and  
oure wyues: for al the heathen are ga-  
thered together, to destroye vs of very  
malice.

**A**t these wordes the hertes of the peo-  
ple were kyndled together, so that they  
cryed with a loud voyce, saying: Thou  
shalte be oure captaine in steade of Ju-  
das and Ionathas thy brethren, orde  
thou our battell, and whatsoeuer thou  
commaundest vs, we shall do it. So he  
gathered all the men of warre makyng  
haste to synneth all the walles of Jeru-  
salem, whiche he made stronge rounde  
about. Then sent he Ionathas & sonne  
of Absalomus with a freshe hoost vnto  
Joppa, which dzone them out that were  
in the castell, and remayned there hym  
selfe. Triphon also remoued from Pro-  
lomis with a greate armie, to come in  
to the lande of Iuda, and Ionathas  
w hym in warde. And Simon pyched  
his tētes at Addus before & plaine feld.

But when Triphon knew that Si-  
mon stode vp in steade of hys brother  
Ionathas, and that he would warre a-  
gaynst hym: he sent messaungers vnto  
hym, sayinge: Where as we haue kepte  
Ionathas thy brother, it is for moneye  
that he is owynge in the kynges ac-  
compte, concernynge the busynesse that  
he had in hande. Wherfore send now an  
C. talētes of syluer and his two sonnes  
for suretye, that when he is letten forth  
he shall not forsake vs: and we shall send  
hym agayne. Neuerthelesse Simon  
knew, that he dyssembled in hys wordes  
yet commaunded he the money and chyl-  
dren to be deliuered vnto hym: lest he  
should be the greater enemye agaynst  
the people of Israell, and saue: because  
he sent him not the money and the chyl-  
dren, therfore is Ionathas deade.

**S**o Simon sent hym the chyldren  
and an hundred talentes, but he dysse-  
bled, and woulde not let Ionathas go.  
Afterward came Triphon in to the land

to destroye it, and wente rounde aboute  
by the way, that leadeth vnto Addus. But  
where soeuer they wente, thither wente  
Simon and his hoste also. Howe they  
that wer in the castell, sent messaungers  
vnto Triphon, that he shoulde make  
haste to come by the wyldernes, and to  
send them bytales: And Triphon made  
ready al hys horsmen to come that same  
nyghte. Neuerthelesse it was a verpe  
greate snow, so that he came not in Ga-  
laadithim. And when he drewe nye Bal-  
chama, he slew Ionathas and hys son-  
nes there, and then turned for to goo  
home in to his owne lande.

Then sent Simon for to set his bro-  
thers dead coarke, and buryed it in Mo-  
din hys fathers cype. So all Israell  
bewayled hym with greate lamentacy-  
on, and mourned for him very long. And  
Simon made vpon the sepulchre of his  
father and hys brethren a buylding hie  
to loke vnto of free stone behynde and  
before: and set vp seuen pylers, one a-  
gaynst another (for his father, hys mo-  
ther and foure brethren) and set greate  
pylles rounde about, with armes vpon  
them for a perpetuall memory, and  
carued shypes besyde the armes: that  
they myghte be sene of men saylynge in  
the sea. Thys sepulchre which he made at  
Modin, standeth yet vnto thys day.

\* Howe as Triphon wente forth to  
walke with the yonge kinge Antiochus,  
he slew him trayterously, and raygned  
in his steade, crowned hym selfe kyng  
of Asia, and dyd much euil in the land.  
Simon also buylte vp the castels in  
Jewry, makynge them strong with hie  
towres, greate walles, portes and loc-  
kes, and layed vp bytales in the strong  
holdes. And Simon chose certayne  
men, and sent them to kyng Demetri-  
us: to desyre hym, that he woulde dys-  
charge the lande from all bondage, for  
Triphon had spoyled it verpe sore.  
Where vpon Demetrius the kyng an-  
swered hym, and wrote vnto him after  
this maner.

Demetrius the kyng sendeth gre-  
tynge vnto Simon the hye prest hys  
friend, with the elders and people of the  
Jewes. The golden crowne and precy-  
ous stone that ye sent vnto vs, haue we  
receaued: and are ready to make a sted-  
fast

1. Ma. cap.  
1. lib. xli.



fast peace with you, yea, & to write vnto our officers, for to release you, concerning the thinges wherein we made you free: and the appoyntment that we make with you, shalbe firme and stable. The stronge holdes which ye haue buylded, shalbe your owne. As for any ouersight or faulte committed vnto this daye, we forgiue it, and the crowne taxe that ye ought vs also. And where as was any other trybut in Ierusalem, it shall now be no tribut: & loke who are mete among you to be in our courte, let the be writte vp, that there may be peace betwixt vs.

**E** Thus the pocke of y<sup>e</sup> heathen was taken from Israell, in the hundred and seuentie yeare. And the people of y<sup>e</sup> Jewes began to write in theyr letters and actes on this maner. \* In y<sup>e</sup> first yeare of Symon the hye prieste, and prince of the Jewes.

In those dayes went Symon vnto Gaza, and beseged it round about wher he sette vp ordynance of warre. And wanne a towre which he toke. So they that gat in to the towre leapt in the cite, whiche was in a greate feate: In so muche that the people of the cite rente theyr clothes, and clymmed vp vpon the walles with theyr wyues and chyl dren besechyng Symon to bee at one with them: saying.

**I** O rewarde vs not after our wickednes, but be gracious vnto vs, and wee shall do the scrupce. Then Symon for very ppyte, would fyght nomore agaynst them, but put them out of the cite, and caused the houses (wherin the Images were) to be clenched: and so entred the cite with psalmes of prayse, geuyng thankes vnto the Lorde. So when he had cast all abhomyne out of the cite, he sette suche menne in it as kept the lawe of God, and made the cite strong, and buylded a dwellynge place for him selfe.

Now when they in the castell at Ierusalem were kept so straitly, that they coulde not come forth nor into the countrey, and myght uether bye nor sell: they were very hungrye, and manye of them famished to deathe: In so muche that they besoughte Symon to bee at one with them, whiche he graunted them. So he put them oute from thence, and

clenched the castell from fylthynes. And vpon the .xxiii. daye of the seconde moneth in the .C. lxxi. yeare they entred in to it with thanckes geuyng and braunches of palme trees, with harpes, cymbals, and lutes, syngyng psalmes, and songes of prayse vnto God, for that the great enemy of Israell was overcome.

And Symon ordered that the same daye shoulde bee kepte euery yeare in gladnesse, and made stronge the hyll of the temple that was besyde the castell, where he dwelt hym selfe with his company. Symon also perceauyng that John his sonne was a myghty man of armes, made hym captaine of al the hostes, and caused him to dwel at Gaza.

**The .xliii. Chapter.**

Demetrius is overcome of Artaces. Symon beinge captaine there is great quietnes in Israell. The couenaunt of frendshipp with the Romanes and with the people of Sparta is renewed.

**I**n the .C. lxxi. yeare gathered kynge Demetrius his hoste, and departed vnto Media, to get hym helpe for to fight agaynst Triphon. Now whē Artaces y<sup>e</sup> king of Persia & Media heard, y<sup>e</sup> Demetrius was entred within his borders: he sent one of his princes to take him alieue, & to bring him vnto hi. So he went and slew Demetrius hoste, toke him selfe, brought him to Artaces, which kept him in ward. And al the land of Iuda was in rest, so long as Symon liued for he sought the wealth of his people, therfore were they glad to haue hym for theyr ruler, and to do him worshippe alwaye.

Symon wanne the cite of Joppa also for an haven towne, & made it an in traunce into the Isles of the sea. He enlarged the borders of his people, and conquered them more lande: He gathered vp many of theyr people that were prisoners: he had the domynyon of Gaza, Bethsura and the castell, which he clenched from fylthynes, and there was no man that resisted hym: So that euery man tyllled his grounde in peace, the lande of Iuda and the trees gaue theyr frute and encrease. The elders satte al in iudgemente, and toke theyr deuyce for



# The first booke

for the wealth of the lande: the yonge men put on worshoppe and harness vpon them. He prouided bytailes for the cytyes, and made goodly strong holdes of them: so that the fame of his worshoppe was spoken of vnto the end of þe world.

\* For he made peace thorow the lande, and Israell was full of myrthe and ioye.

Euery man sat vnder hys byne and figgetrees: ther was no mā to fray the awaye. There was none in the lande to fyght against them, for then the kynge were ouercome. He helped those that were in aduersitie amonge his people, he was diligent to se the lawe kepte: as for such as were vngodly and wycked he toke the away. He set vp the Sanctuarie, and increased the holie vessels of the temple.

When the Romaynes and Sparci-  
ans had gotten worde, that Ionathas was dead, they were ryght sorre. But when they heard that Symon his brother was made hys preest in his steade, and how he had wonne the land againe with the cytyes in it: they wrote vnto hym in tables of latyn, to renue the frendshyppe, and bonde of loue, whiche they had made afore with \* Judas and Ionathas hys brethren. Which wrytynges were rede before the congregacyon at Jerusalem.

And thys is the coppe of the lettres, that the Sparcians sente: The Senatours and citelins of Sparta send gretyng vnto Symon the great preest with the elders, preestes, and the other people of the Jewes they brethren: whē your embassitours that were sent vnto oure people, certified vs of your worshoppe, honoure and prosperous wealth: we were glad of their comyng, and haue wrytte the earand whiche they spake before the councell of the people: namelye, that Numentius þe sonne of Antiochus. And Antipater the sonne of Jason the Jewes embassitours are come vnto vs for to renue the olde frendship with vs. Upon thys the people, consented, that the men should be honorably intreated, and that the copy of theyr earand shuld be wryten in the specyall booke of the people, for a perpetuall memoire vnto the Sparcians: yea, and that we

shoulde sende a coppe of the same vnto Symon the great preest.

After thys dyd Symon sende Numentius vnto Rome, with a golde child of a thousand pound weight to cōfirme the frendshyppe with them: which whē the Romaynes vnderstode, they sayde: what thanckes shall we recompence a gayne vnto Symon and hys chyldren? For he hath stablished his brethren, and ouercome the enemies of Israell. Wherfore they graunted hym to be free. And all thys wrote the Jewes in tables of latyn, and nayled in it vnto the pylers vpon the mount Sion. The copy of the wrytyng is thys.

The .xviii. daye of the moneth \* Elul in the .Cxxii. yere in the thyrde yere of Symon the hie preest, in the grete congregacyon of the preestes, rulers of the people, and elders of the countre at Asurame, were these wordes openly declared.

For so muche as there was muche warre in oure lande, therefore Simon þe sonne of Mathathiah (come of þe chyldre of Iacob) and hys brethren, put them selues in parell, and respyed the enemies of theyr people: that theyr Sanctuarie and lawe myght be manteyned, and dyd theyr people great worshoppe. Ionathas in lyke maner, after that he had gouerned his people and bene their hie preest: dyed, and lyeth buried besyde his elders.

After that would theyr enemyes haue trodden theyr holy thynges vnder fote, destroyed theyr lande, and utterly wasted theyr Sanctuarie. Then Symon withstode them, and foughte for hys people, spent much of his owne money, weapned the valeaunt men of his people, gaue them wages, made strong the cyties of Iuda, with Bethsurah that lyeth vpon the borders of Iewry (wher the ordynance of theyr enemyes laye somtyme) and sette Jewes there for to kepe it.

He made fast Joppa also, whiche lyeth vpon the sea, and Gaza that bordreth vpon Egyptus (wher the enemyes dwelt afore) and there he set Jewes to kepe it: and whatsoeuer was mete for the subduyng of the aduersaries, that layed he therein. Nowe when the people sawe

Reu. xvi. 13  
in re. iii. b

f. ma. 8. c. d  
and. xii. a.

Auguste.

E

F



lawe the noble actes of Simon, & what worship he purposed to do for them, his godly behauoure, & faithfulness which he kept vnto them, & how he sought by all wayes the wealth of his people, because he did al this, therfore they chose him to be their prince & hie priest. And in his tyme they prospered wel by him, so y<sup>e</sup> the Heathen were take out of their lande: and they also which were in y<sup>e</sup> cite of Dauid at Jerusalem in y<sup>e</sup> castel (where they wet out & defiled al thiges that were about the Sanctuary, & dyd greate harme vnto cleynnes, and Simon put men of the Jewes in it, for the defence of the lande and the cite, and set by the walles of Jerusalem.

**G** And kynge Demetrius cōfyrmed him in his hie priesthode, made him his frēd, & did him great worship. For he herde y<sup>e</sup> the Romaues called the Jewes their frendes louers & brethren: how honourably they receaued Simons embassytours: how the Jewes & priestes cōfessed y<sup>e</sup> he should be their prince and hie priest perpetually (tyll God rayled by the true prophet) and that he should be their captayne, to care for the Sanctuary, and to set officers vpo the workes therof, ouer the lande, ouer y<sup>e</sup> weapons, ouer the houses of defence, to make provision for y<sup>e</sup> holy thynges, & to be obeyed of euery man, and all the wyptynges of y<sup>e</sup> lande to be made in his name: that he should be clothed in purple & golde, & that it should be lawful for none of the people nor priestes to breke any of these thynges, to withstande his wordes, nor to call any congregacion in y<sup>e</sup> lande w<sup>o</sup>ut him: y<sup>e</sup> he should be clothed in purple, and weare a colour of golde: And yf there were anye whiche dysobeyed or brake this ordinaunce that he shoulde be punished.

So al the people consented to allowe Simon, & to do accorde to these wordes. Simon also him selfe take it vpon him, and was contente to be y<sup>e</sup> hie priest, the captayne and prince of y<sup>e</sup> Jewes and priestes, & to gouerne them al. And they commaunded to make this wyptynge in tables of latyne, and fasten it vnto the compassse of the Sanctuary in an open place: and to laye by a cōpye of the same in the treasury, that Simon and

his posteritye might haue it.

### The. xv. Chapter.

Antiochus maketh a cōuenaunte of frendship with Simon, and Triphon is persecuted; the Romaues write letters vnto kynges & nations in the defence of the Jewes. Antiochus refusinge the helpe that Simō sent him, breaketh his cōuenaunte.



**M**oreouer, kynge Antiochus the sonne of Demetrius sent letters fro the Isles of y<sup>e</sup> sea, vnto Simon the hie priest & price of the Jewes, and to all the people, conteyninge these wordes: Antiochus the kynge sendeth greetynge vnto Simon the hie priest, & to the people of the Jewes. For so muche as certayne wicked men haue gotten y<sup>e</sup> kyngdome of oure progenitours, I am purposed to chalenge y<sup>e</sup> realme agayne, and to restore it to the olde estate.

Wherfore I haue gathered a greate hoste and made hyppes of warre: that I may goo thow the countrie, and be auenged of them which haue destroyed oure lande, and wasted many cities in my realme. And therfore now I make the fre also from al the tributes, wherof all kynges my progenitours haue dyscharged the, and from other customes (where from they haue realeased thee) whatsoever they be: Yea, I geue the leaue to smyte money of thyne owne within thy lande. As for Jerusalem, I wyll that it be holy and fre: and all the weapons and houses of defence whiche thou haste buylded and kept in thyne handes, shall be thyne. Where as anye thyng is or shall be owynge vnto the kynge. I forgeue it the, from this tyme forth for euermore. And when we haue optayned oure kyngdome, we shall do the, thy people and the temple greate worship: so that your honour shall be knowne thow we oute the whole worlde.

In the. C. lxxiii. yere wente Antiochus into his fathers lande, and all y<sup>e</sup> mē of warre came together vnto him, so that few were left in Triphon. So the

Antiochus.

kyng.



# The fyrste boke

kyng Antiochus folowed vpon hym, but he fled vnto Doza, whiche lyeth by the sea side: for he saw þ there was mischete commynge vnto him, & that his host had forsake him. The came Antiochus vnto Doza w an hundred & twentie thousande me of armes vpon fote, & eight thousande horsmen. So he compassed þ citey rounde aboute, & the shippes came by the sea. Thus they vexed the citey by lande and by water, \* in so muche that they suffred no man to go in nor out.

1 Mac. 14. D

**C** In the meane season came Pumentius (a they that had bene w him) from the cite of Rome, hauynge letters wyrtten vnto þ kynges & prouinces, wherein were conteyned these wordes: Lucius the Maire of Rome sendeth gretinge vnto Ptolomy þ kyng. The embassitours of the Jewes out frēdes beyng sent from Simon the hie priest & from the people of þ Jewes, came vnto vs for to renue the olde friendship (and bonde of loue, & broughte a shylde of golde weyng a thousande ponde, which we were contente to receaue of them. Wherfore we thought it good to wyrtte vnto þ kynges & prouinces, to do the no harime, nor to take parte against the, their citeyes nor countrees, nether to maintaine theyr enemies against them. If there be any wicked personnes therfore fled fro their countre vnto you, deliuer the vnto Simon the hie priest, that he may punysh them accordynge to theyr owne lawe,

**D** The same wordes wrote þ Romaines also vnto Demetrius þ kyng, to Attalus, Araba, Arsaces and to all regions: Samianes, to them of Sparta, Delo, Rhodo, Sidō, Caria, Samos, Pamphilia, Licia, Alicarnassum, and to þ Rhodes, to facelis, Coo, Sida, Arado, Gortina, Gaidum, to Cipres and to Cyren. And of euery letter they sent a cople to Simon the hie priest and to the people of the Jewes. So Antiochus the kyng brought his host vnto Doza þ seconde tyme to take it: where he made diuerse ordinaūces of warre, & kepte Triphō in, that he should not come forth. The sent Simon Antiochus, two thousande chosen me to helpe him w golde, siluer and other plenteous geer: Neuertheles he would not receaue the, but brake al the

couenaunt which he made with Simon afore, and withdrew him selfe fro him.

He sente Athenobius also a frende of his vnto Simon, for to reason w him, saying: Ye withholde fro me Joppa and Gaza (with þ castel that is at Jerusalem) which are cities of my realme, whose borders ye haue destroyed, & done great euil in them, and hauinge the dominacion in many other places of my kyngedome. Wherfore deliuer now the citeyes which ye haue taken w the tributes of places that ye haue rule vpon without the borders of Jewry: Or els geue me fyue hundred talentes of siluer, yea, and for the harime that ye haue done in the citeyes and for the tributes of the same, other fyue hundred talentes. If no, we shall come and fight against you.

So Athenobius the kynges frende came to Jerusalem, and when he sawe the great worship, & honour of Simon in golde, siluer & so great plente of ornaments: he marueled, & tolde Simon as þ kyng commaūded him. \* Then answered Simon and said vnto him: As for vs, we haue nether taken other mens lande, nor withholden the, but onely our fathers heritage, whiche our enemies had vnrightheously in possession a certayne tyme. This heritage of oure fathers haue we chalenged in processe of tyme. And where as thou complaynest concernynge Joppa and Gaza, they did great harime to our people and in oure lande yet wll we geue an. C. talentes for them.

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Neuertheles Athenobius answered him not one worde, but turned agayne wrothfully vnto the kyng, & tolde him all these wordes and the great dignitie of Simon with al that he had sene, and the kyng was very angry. In þ meane tyme fledde Triphon by shipp vnto Orthosaida. Then the kyng made Cendebeus captaine of the sea coast, and gaue him an host of fote men and horsmen, commaūdyng hym to remoue the host towarde Jewry, and to buylde vp the cite of Sedō, to make vp þ portes, & to warre agais þ people of þ Jewes. As for the kyng him selfe, he folowed vpon Triphon. So Cendebeus came vnto Jamnia, and beganne to vex the people, to treade downe Jewrye, to take



take the people prisoners, to slaye them  
 and to buyde bp Cedron: where he set  
 horsemen & other men of warre, & they  
 myghte come forth and go thowre the  
 stretes of Jewry, lyke as the kynge had  
 commaunded hym.

## The. xvi. Chapter.

Cendebeus the captayne of Antiochus booke is  
 put to flight of the sonnes of Simon & Ptolomeus  
 the sonne of Abobus kyllerth Simon and his. ii.  
 sonnes at a bancket. John kyllerth them that lye  
 in wayte for his lyfe.

**W**hen came Jhon bp fro Gaza,  
 and tolde Simon hys fa-  
 ther, what Cendebeus had  
 done amonge their people.

Upon this called Simon two of his el-  
 dest sonnes, Judas & John, & said vnto  
 them: I and my brethre and my fathers  
 house, haue euer from oure youthe bp  
 vnto this day, foughten againste the e-  
 nemyes of Israel, & God gaue vs good  
 fortune to delyuer Israel ofte tymes.  
 And now for so muche as I am olde, be  
 ye in steade of me and my brother, to go  
 forth and fyghte for oure people, and  
 the helpe of God be with you. So he  
 chose. xx. M. fyghtynge men of y coun-  
 tre, w horsemen also, which wente forth  
 agaynst Cendebeus & rested at Modin.

In the moynyng they arose, and  
 went into the playne felde: & beholde, a  
 myghty great host came against them,  
 both of fote men and horsemen. Nowe  
 was there a waterbroke betwixte the,  
 and John remoued the hoost towarde  
 them. And when he saw that the people  
 was afrayed to goo ouer the water  
 broke, he wente ouer fyrste hym selfe:  
 and the men seyng this, folowed hym.

**W**hen John set his horsemen and fote  
 men in order, the one by the other, for  
 their enemies horsemen were very ma-  
 ny. But when they blewe bp y priestes  
 trompettes, Cendebeus fled wyth hys  
 hoste, wherof many were slayne, and the  
 remnaunt gat the to their strong holde.  
 Judas also Johns brother was wound-  
 ed at the same tyme. And John folowed  
 still vpon the enemyes, tyll he came to  
 Cedron whych he buyded. The ene-  
 myes fled also vnto y towres that were  
 in the felde of Motus, and those dyd  
 John burne bp. Thus there were  
 slayne. ii. M. men of them, & John tur-  
 ned agayne peaceably in to Jewry.

And in the felde of Jericho was  
 Ptolomy y sonne of Abobus made cap-  
 tayne: whiche because he had abound-  
 daunce of syluer and golde (for he had  
 maryed the doughter of Simon the hye  
 priest) waxed proude in his mynde, and  
 thought to conquere the lande, ymage-  
 nyng falsed against Simon and hys  
 sonnes, to destroye them. Now as Si-  
 mon was goynge aboute thowre the  
 cities, that were in the coultre of Jewry,  
 and caryng for them: he came downe  
 to Jericho, with Matathiah and Ju-  
 das his sonnes, in the. C. lxxvii. yeaere  
 in the. xi. moneth called Sabat. Then  
 Ptolomy y sonne of Abobus receaued  
 them (but with dysceate) into a stronge  
 house of hys called Doch, which he had  
 buyded, where he made the a bancket.

So when Simon and his sonnes  
 were merry and had droncken wel, Pto-  
 lomy stode bp with his men (whome he  
 had hyd there) and toke their weapons,  
 entred into the bancket house, and slew  
 Simon with his two sonnes, and cer-  
 tayne of his seruantes. Suche greate  
 vnfaithfulnesse dyd Ptolomy in Isra-  
 el, and recouered euell for good. Then  
 wrote this Ptolomy y same vnto kyng  
 Antiochus, requyringe him y he should  
 sende him an host to helpe him: and so  
 shoulde he delyuer hym the lande, with  
 the cities & tributes of y same. He sent  
 other men also vnto Gaza, for to take  
 Jho: & wrote vnto y captaynes to come  
 to him, & he should geue the syluer, gold  
 & rewarde. And to Jerusalem he sente  
 other, to take it and the Sanctuarie.

The same there one before, & tolde Jho  
 in Gaza, y his father & his brethre were  
 slayne, & how y Ptolomy had set to slaye  
 him also. Whē Jho hearde this, he was  
 sore abashed, & layed hādes of the that  
 were come to destroy him, & slew the: for  
 he knew, y they wēt aboute to kyll hym.

As for other thinges cōcerning Jhon:  
 of his warres, of his noble actes (wher-  
 in he behaued him selfe māfully) of the  
 building of walles which he made, & o-  
 ther of his dedes: They are writte in the  
 cronicles of hys priesthode, from that  
 tyme forth that he was made hye priest  
 after his father.

The ende of the first boke  
 of the Machabees.

M. ii.

The



# The seconde boke

## ✠ The seconde boke of the Machabees.

### ✠ The fyrste Chapter.

An Epistle of the Jewes that dwelt at Jerusalem sente vnto them which dwelte in Egypte, wherein they exhortethem to geue thanckes for the death of Antiochus. Of the fyre that was hydde in the pyt. The prayer of Nehemiah.

**T**he brethren of the Jewes which be at Jerusalem and in the lande of Jewry, wyshe vnto those brethren of the Jewes that are thowt oute Egypte: good fortune, health and peace.

God the Lorde be gracious vnto you, and thynke vpon his couenaunte that he made with Abraham, Isaac and Jacob his faithfull seruauntes: \* geue you all such an heart, that ye may loue and serue hym, yea, and perfourme his wyll with an whole hearte and of a willynge mynde: He open youre hertes in hys lawe and in hys commaundementes, sende you peace: heate youre prayers, be at one with you, and neuer forsake you in tyme of trouble. This is here oure prayer for you.

What tyme as Demetrius reigned, in the .C. lxx. yere, we Jewes wrote vnto you in the trouble & violence that came vnto vs. In those yeres after that Jason departed out of þe holy lande and kyngdome, they brente vp the portes, and shed innocent bloude. Then made we oure prayer vnto the Lorde, and were hearde: we offred, and lighted the candels, settynge forth cakes, and breade. \* And now come ye vnto þe feast of tabernacles in the moneth \* Cassen.

In the .C. lxxxviii. yere the people that was at Jerusalem and in Jewrye, the coucel & Judas him selfe, sent thys wholsome salutacio vnto Aristobolus kyng of Ptolomys master, whiche came of the generacion of the anoynted priestes: and to the Jewes that were in Egypte: In so much as God hath deliuered vs from greate perels, we thancke

him. In that we resisted so mightie a kyng. And why he brought men oute of Persis by heapes, to fyghte agaynst vs & the holy cite. For as he was in Persis (namely, þe Captayne wth the great host) he perished in the temple of Paneas beyng disceaued thowm þe deuyse of Paneas priestes. For as he was purposed to haue dwelte there, Antiochus & his frendes came thither, to receaue much money for a dowry. So whē Paneas priestes had layed forth þe money, he entred wth a smal company in to þe temple of þe temple, & so they shut þe temple.

Now when Antiochus entred by openinge þe priue intraunce of þe temple, þe priestes stoned þe captaine to death, he slewed them in peces þe were with hym, smote of their heades, and threwe them out. In al thiges God be praised, which hath deliuered þe wicked into our handes.

Where as we now are purposed to kepe the purification of the temple vpon the .xxv. day of the moneth Cassen, we thoughte necessarye to certifie you therof: that ye also myght kepe the tabernacles feast day, & the day of þe fyre, which was geuen vs when Nehemiah offred, after þe he had set vp the temple & the altier. For what tyme as oute fethers were led awaye vnto Persis, the priestes (which the sought þe honoure of God) toke the fyre priuely fro þe altier, and hid it in a valley, where as was a depe dyre pyt: & therein they kepte it, because the place was vnknown to euery man. Now after many yeres when it pleased God, that Nehemiah shoulde be sent from the kyng of Persia: \* he sent the childers children of those priestes (which had hid the fyre) to seke it. And as they tolde vs, they founde no fyre, but thicke water. Then commaunded he the to drawe it vp, and to bringe it hym, and the offerynge wythall.

Now when the sacrifices were layed on and ordred, the priest Nehemiah commaunded to sprynkle them and the wod with the water. When this was done, and the tyme come that the Sunne shone, whiche afore was hyd in the cloude: there was a greete fyre kyndled. In so mouche that euery man marueled. Nowe all the priestes prayed, while the sacrifice was a makinge.

Jonathas

Dan. 30. b

Leuit. 23. f  
24. xxix. b  
iii. Eld. v. c

Leuit. vi. a  
2. a. xvi. a

B  
Leu. xxiii. c  
Rouen-  
ber.

D



Jonathas prayed firste, and the other gaue answer.

And Nehemias prayer was after this maner: O Lord God maker of all thinges, thou fearful and stronge, thou ryghteous and merciful, thou that art onely a gracious kynge, onely lyberall, onely iust, Almightie and euerlastinge, thou that deliuerest Israell from all trouble, thou that haste chosen the fathers and halowed them: receauynge the offeringe for the whole people of Israell, preserve thine owne porcion, and halowe it. Gather those together, that are scatred abroad from vs: deliuer them that are vnder the heathens bondage, loke vpon them which are despyled and abhorred, that the heathen maye knowe and se, how that thou arte our God: Punyshe them that oppresse, and proudly put vs to dishonoure. Serue thy people agayne in thy holy place,

*Deu. xxx. a* \* lyke as Moses hath spoken.

**E**thanckesgeuynge, so longe as the sacrifice endured. Now when the sacrifice was burnt, Nehemiah commaunded the greates stones to be sprinckled with the residue of the water. \* Which when it was done, there was kindled a flame of them also: but it was consumed thorow the lyghte that shyned from the altar. So when this matter was knowne, it was tolde the kynge of Persia, that in the place where the priestes, whiche were led awaye, had hyd fyre, there appeared water in steade of fyre, and that Nehemias and his compaignie had purifyed the sacrifices withall. Then the kynge considerynge and ponderynge the matter diligentlye, made hym a temple to proue the thyng that was done. And when he founde it so in dede, he gaue the priestes many gyftes and dyuerse rewardes: yea, he toke them wyth hys owne hande, and gaue them. And Nehemias called the same place Nephthar, whiche is as much to saye as a clensynge: but many men call it Nepht.

### **C**he. ii. Chapter.

How Jeremy hid the tabernacle, the Arcke, and the altar in the hill. Of the. v. booke of Jeron Contained in one.



**I**t is founde also in the writynge of Jeremy the prophet, that he commaunded them whiche were carryed awaye to take fyre, \* as it is sayd

*2 Mac. 1. 6  
Jer. xxx. 10  
Bara. vi. 11*

afore. \* He commaunded them also, that they shoulde not forget the lawe & commaundementes of the Lord, and that they shoulde not erre in their myndes, when they se Images of syluer & golde with their ornaments. These and such other thynges commaunded he them, and exhorted them, that they shoulde not let the lawe of God go out of their hertes.

It is written also, how the prophet (at the commaundement of God) charged them, to take the tabernacle and the arcke with them: and he wente forth vnto the mountayne, where Moses climmed vpon, \* and saw the heretage of God. And when Jeremy came there, he founde an open caue, wherein he layed the tabernacle, the arcke, and the altar of incense, and so stopped the hole. There came certayne men together also folowynge him, to marcke the place, but they coulde not fynde it. Which when Jeremy perceaued, he reprovoued them sayinge: As for that place, it shalbe vnknewen, vntyll the time that God gather his people together agayne, and receaue them vnto mercy. Then shall God shew them these thynges, and the maiesty of the Lord shall appeare, \* and the cloude also, like as it was shewed vnto Moses: and like as when Salomon desyred the place might be sacrificed, & it was shewed him

*Deu. 34. 9*

*B*

*Eze. xlii. 6  
3. Reg. 8. 10*

For he beyng a wyse man, handled honourably and wysely offeringe vnto God in the halowynge of the temple, when it was finished. \* And lyke as when Moses prayed vnto the Lord, the fyre came downe from heauen, and consumed the burnt offeringe: Euen so prayed Salomon also, \* and the fyre came downe from heauen, and consumed the burnt offeringe. And Moses saide: because the synofferinge was not eaten, therfore it is consumed. In lyke maner Salomon kept the dedicacion (or halowynge) eyght dayes.

*Leui. ix. 10*

*2 para. 7. 8*

In the Annotations and writtings of Jeremy, were these thynges put also: and how he made a lybrary, and how

*Some  
reade  
Nehemias*

*Deu. iii.*

*he*



# The seconde boke

he gathered out of al countrees the bookes of the prophetes, of Dauid, the epistles of the kynges, and of the presetes. Euen so Judas also, loke what he learned by experyence of warre, and suche thinges as hath happened vnto vs, he gathered them all together, and so we haue them by vs. If ye now desire to haue the same, sende some body to fetch them vnto you. Where as we then are aboute to celebrate the purification, we haue wrytten vnto you. Therfore ye shal do well, yf ye kepe the same dayes. We hope also, that the God (whiche deliuered his people, and gaue them all the heritage, kyngdome, priesthode and Sanctuarie \* that he promysed them in the lawe) shall shortly haue mercy vpon vs, and gather vs together from vnder the heauen in to his holy place: for he hath saued vs from great perils, and hath closed the place.

Deu. xxx. a

**D** As concernynge Judas Machabeus and his brethren, the purification of the greates temple, the dedicacyon of the aulter, yea, and of y warres that concerne noble Antiochus and \* Eupater his sonne, of y thynnynges that came downe from heauen vpon those, whiche manfully defended the Jewes. For though they were but fewe, yet defended they the whole lande, drove awaye the enemyes host, recovered agayne y temple, that was spoken of thorow oute all the worlde, deliuered the citty, doyng theyr best that the lawe of the Lorde whiche was put downe, myghte wyth all tranquyltye be restored agayne vnto the Lorde, that was so merciful vnto them. As touchynge Jason also of Cyren, we haue vnder taken compendiously to byynge in to one boke, y thynnynges that were comprehended of hym in fyue. For we consyderynge the multitude of y bookes, & how harde it shoulde be for them y would medle with stories and actes ( & that because of so dyuerse matters) haue vnder taken so to comprehend the stories: that such as are disposed to reade, myghte haue pleasure and pastyme therein: & that they whiche are diligent in such thinges, might the better thincke vpon them: yea, and that whosoever reade them, might haue profit thereby.

1. Mar. 6. a

Neuerthelesse we dure selues that haue medled with this matter for the shortenyng of it, haue taken no small labour, but great dyligence, watchynges and trauayle. Lyke as they y make a feast, would fayne do other men pleasure: Euen so we also (for many meslikes) are very wel content to take the labour, where as we maye shortly comprehend, the thynnynges that other men haue truly wrytten.

For he that buyldeth an house anew, must prouyde for many thinges, to the whole buyldynge: but he that painteth it afterwarde, seketh but onely what is comly, mete and conuenient to garnishe it withal. Euen so do we also in lyke manner. And why? He that begynneth to wryte a story for the fyrste, muste with his vnderstandynge gather the matter together, set his wordes in ordre, and dyligently seke out of euery parte: But he that afterwarde wil shorten it, bleseth few wordes, and toucheth not the matter at the largiest. Let this be sufficiēt for a prologe, now wyl we begynne to shewe the matter: for it is but a folyshe thing to make a longe prologe, and to be shortly in the storye it selfe.

## The.iii. Chapter.

Of the honour done vnto the temple by the kynges of the Gentyles. Simon uttereth what treasure is in the temple. Heliodorus is sente to take the awaye. He is stricken of God, and healed at the prayer of Onias.



**W**hat time as the holy citie was inhabited in all peace and wealthe, and when y lawes were yet very well kepte. (For so was it ordered by Onias as y hie priest & other godly men, y were enemies to wickednes.) It came then to, \* that euen the kynges & princes theselues did the place great worship, and garnished the temple with great gyftes: In so much y Seleucus kyng of Asia of his owne rentes bare all the costes belongynge to the seruyce of y offrynges. Then \* Simon of the trybe of Benjamin, a ruler of the temple, laboured to worke some mischiefe in y citie: but the hie priest resisted him.

2. Mar. 1. c

2. Mar. 4. a

Neuerthelesse when he might not ouercome Onias, he gat hym to \* Apolonius the sonne of Thersa (whiche then

2. Mar. 3. d



then was chiefe lord in Celosyria and Phenices) and tolde him, that the treasury in Ierusalem was full of innumerable money, and how that the commons goodes (whiche belonged not vnto the offerpnynges) were excreadyng great also: yea, and howe it were possyble, that all these might come vnder the kynges power.

**B** Now when Appolonius had shewed the kyng of the money, as it was tolde hym: the kyng called for Heliodorus his steward, and sent him with a commaundement, to bypunge him the same money. Immediately Heliodorus toke his iourney, but vnder a colour, as though he woulde go thorow Celosyria and Phenices to viset the cities, but his purpose was to fulfyl the kynges pleasure. So when he came to Ierusalem, and was louyngly receaued of the hye priest into the citie: he tolde what was determed concernynge the money, & shewed the cause of his commaunge: he asked also, yf it were so in dede. The hye priest tolde him, yf there was such money layed vp for y<sup>e</sup> vpholdinge of weddowes & fatherlesse chyl-dren, & how that a certayne of it belonged vnto Hyrcanus Tobias a noble mā: & that of al y<sup>e</sup> money (whiche y<sup>e</sup> wycked Symon had bewrayed) there were iii. hundredth talentes of syluer, and ii. hundredth of golde: yea, and that it were vnpossyble for those mens meanyng to be dysceaued, that had layed vp theyr money in the place and temple (whiche is had in worshyp thorow the whole worlde) for the mayntenaunce and honoure of the same. Wherunto Heliodorus answered, that the kyng had commaunded him in any wyse, to bypunge him in the money.

**C** So at the daye appoynted, Heliodorus entred in to the temple to order this matter. But there was no small feare thorowout the whole citie. The priestes fell downe befoze the aulter in their bestymentes, and called vnto heauen vpon him, \* which had made a law concernynge stufte geuen to kepe, that they shoulde be safely preserued, for such as committe them vnto keepynge. Then who so had looked the hye priest in the face, it woulde haue greued hys

hearte: for his countenaunce and the chaunginge of his colour, declared the inwarde sorowe of hys mynde. The mā was all in heuynesse, and his bodye in feare: wherby they that looked vpon him, might perceauie the grtise of his heart. The other people also came out of their houses by heapes vnto the comon prater, because the place was lyke to come in to confusion. The women came together thorow the stretes, wher they closethes aboute their brestes.

**D** The virgins also that were kepte in, came to Ontas, some to the walles; other some looked out of the wyndowes: yea, they all helde vp their handes toward heauen, and prayed. A myserable thyng was it, to loke vpon the comon people, and the hye priest beyng in such trouble. But they besought almighty God, that the goodes which were commaunded vnto the, myght be kept whole; for those that had deliuered them vnto their keepynge. Neuerthelesse the thing that Heliodorus was determed to do, that perfourmed he in the same place, he hym selfe personally beyng aboute the treasury with his men of warre. But the spirite of almyghty God shewed him selfe openly, so that all they whiche presumed to obey Heliodorus, fell thorow the power of God into a greate fearfulnessse and drede. \* For there appeared vnto them an horse, with a terribble mā syttinge vpon him, deckte in goodly aray, and the horse smote at Heliodorus with his fore fete. Now he that sat vpon the horse, had harnessse of golde vpon him.

Howeouer there appeared, ii. fayre and beutyful younge men in goodly aray, which stode by him, scourged him of both the sydes, and gaue him many stryppes without ceassynge. \* With that fel Heliodorus sodely vnto y<sup>e</sup> grounde. So they toke him vp (beyng compassed aboute with greate darcknesse) and bare him out vpon a beare. Thus he that came with so many runners & men of warre in to the sayde treasury was borne out, where as no mā myght helpe hym: and so the power of God was manifest and knowne. He lay styll domme also by the power of God, destitute of all hope and lyfe. And they

M.iii. prayed



# The seconde booke

prayed the Lorde, that he had shewed his power vpon his place and temple, whiche a lytle afore was full of feare and trouble: and that thozow the reuelacion of the almightye Lorde it was fylled with ioye and gladnesse.

Then certayne of Heliodorus frendes prayed Onias, that in all haste he woulde call vpon God, to graunte him his lyfe, whiche was geuyng by the goost. So the hye priest consydered the matter, and lest the kynge shoulde suspecte that the Jewes had done Heliodorus some euell: he offred an healthofferynge for him. Now when the hye priest had opteyned his petition, y<sup>e</sup> same yonge mē in the same clothynge appeared, & stode besyde Heliodorus, saying: Thancke Onias the hye priest, for his sake hath the Lorde graunted the thylyfe: therfore seyng y<sup>e</sup> God hath scourged the, geue him prayse and thanckes, and shewe euery man his might & power. And when they had spoken these wordes they appeared no more.

So Heliodorus offered vnto God, made great vowes vnto him, whiche had graunted him his lyfe, thancked Onias, toke his hoost, & went agayne to the kynge. Then testified he vnto euery man of the great workes of God, that he had sene w<sup>th</sup> his eyes. And when the kynge asked Heliodorus who were mete to be sent yet once agayne to Jerusalem, he sayde: yf thou hast any enemy or aduersarye vnto thy realme, sede hym thither, and thou shalte haue hym punyshed, yf he escape with his lyfe: for in that place (no doute) there is a special power and workynge of God. for he that dwelleth in heauen, bysyteth and defendeth that place: and all that come to do it hatene, he punyseth & plageth them. This is now the matter concerning Heliodorus, and the keepynge of the treasury at Jerusalem.

## The .iiii. Chapter.

Simon reporteth euell of Onias. Jason desyring the office of the hye priest corrupteth the kynge with rewarde. The wycked intent of Jason.

**T**his Simon now (of whome we spake afore) beyng a bewrayer of the money & of bygowne natural countre, reported the worst of Onias: as though he

had moued Heliodorus vnto this, and as though he had bene a bringer by of euell. Thus was he not ashamed to call him an enemy of the realme, that was so faythful an ouerseer and defender of the citie & of his people: yea, & so feruēt in the lawe of God. But when the malice of Simon increased so farre, that thozow his frendes there were certayne manslaughters comytted: Onias considered the patell that might come thozow this steppe, & how that Appolonius (namely the chiefe lorde in Celosyria and Phenices) was all set vpon tyranny, and Simons malyce increased the same: he gat him to the kynge, not as an accuser of the cutesins, but as one that by him selfe intended the common wealth of the whole multitude. For he saw it was not possible to liue in peace, nether Symon to leaue off from his folyshnesse, excepte y<sup>e</sup> kyng dyd loke thereto. But after the deathe of Seleucus, when Antiochus (whiche is called the noble) toke the kyngdome: Jason the brother of Onias laboured to be hye priest: for he came vnto the kynge, and promysed him thre hundred and lx. talentes of syluer, and of the other rentes lxxx. talentes. Besydes this he promysed hym yet an. C. and. L. yf he myght haue the scole of the children; and that he might cal them of Jerusalem Antiochians. Whiche when the kynge had graunted, & he had gotten the superiourite, he began immediatly to drawe his kynsemen to the custome of the heathen, put downe the thinges that the Jewes had set by of lone, by John the father of Eupolemius, which was sent embassytoure vnto Rome, for to make the bode of frendshyppe and loue. He put downe all the Jewes and liberties of y<sup>e</sup> Jewes, and set by the wycked statutes. He durst make a fyghtynge scole vnder the castel, and set fayre yonge men to lerne the maners of whores and brodels.

This was now the begynnyng of the heathenish and straunge conuersion, brought in thozow y<sup>e</sup> vngacious and vniherde wyckednesse of Jason, which should not be called a priest, but an vngodly personne. In so much that the priestes were now nomore occupped aboute the seruyce of the aulter, but despyled



despyled the temple, regarded not the offerynges: Yea, gaue their dyligence to learne to fyghte, to wrestle, to leape, to daunce, and to put at the stone: Not settynge by the honoure of the fathers, but lyked the glozy of the Grekes best of all: For the whyche they stroue periously, and were gredye to folow theyr statutes, yea, their lust was in all thynges to be lyke them, whiche afore were their enemies and destroyers. Howe be it to do wyckedlye agaynst the lawe of God shal not escape unpunished: but of this we shall speake here after.

**D** What tyme as the \* Olimpiades <sup>These were kept every fiftie yere.</sup> sportes were played at Tyrys (þe kynge hym selfe beyng present) thys vngacious Jason sent wicked men, bearing from them of Jerusalem (whiche now were called Antiochians). iii. C. drachmas of syluer for an offerynge vnto Hercules. These had they that carped them, despyred vnder suche a fashon, as though they shoulde not haue bene offered, but bestowed to other vles. Nevertheless he that sent them, sent them to the intent that they shoulde be offered vnto Hercules. But bycause of those that were present, they were geuen as to the makynge of shippes. And Appolonius the sonne of Ptoleus was sent into Egypte, bycause of the noble men of kynge Ptolomy Philometor. Nowe when Antiochus perceaued that he was put oute from medlynge in the realme, he sought hys owne profyt, departed from thence, came to Joppa, and then to Jerusalem: where he was honourably receaued of Jason & þe cite, and was brought in w<sup>th</sup> torches lyght & with great prayle: and so he tourned hys host vnto Phenices.

**E** After. iii. yere Jason sent Menelaus, the foresayde Simons brother, \* to beare þe money vnto the kynge, and to byrge hym answer of other necessaie matters. But he (when he was prayled of the kynge, for magnifyng of hys power) tourned the Priesthode vnto him selfe, lavinge bp. iii. C. talentes of syluer for Jason. So when he had gotten commaundementes frome the kynge, he came haupnge nothyng that becommeth a priest, but bearyng the stomache of a cruell tiraunte, and

the wrath of a wilde brute beast. \* The Jason (whiche had discaued hys owne brother) seing that he hym selfe was begyled also, was fayne to fle into þe lande of the Ammonites, and Menelaus gat the dominion. But as for the money that he had promysed vnto the kynge, he dyd nothyng therin, when Sosstratus the ruler of the castell required it of him. For Sosstratus was the man that gathered þe customs: wherfore they were both called befoze þe kynge. Thus was Menelaus put out of þe priesthod, and Lisimachus hys brother came in hys steade. Sosstratus also was made lord of the Ciprians.

**F** It happened in the meane season, that the Chalcians and Malloicians made insurreccion, because they were geuen for a presente vnto kynge Antiochus concubyne. Then came the kynge in all haste, to styll them agayne, and to pacifye the matter, leauinge Andronicus there to be hys debite, as one mete therfore. Nowe Menelaus supposinge that he had gottē a right cōueniēt tyme, stole certayne vesselles of golde oute of the tēple, and gaue thē to Andronicus for a presente: and some he solde at Tyrys and in the cities thereby.

Whiche when Onias knewe for a suertye, he reproued hym: but he kepte hym in a Sanctuary besyde Daphnis, that lyeth by Antioche. Wherfore Menelaus gat him to Andronicus, and prayed hym that he woulde slaye Onias. So whē he came to Onias, he counceled hym craftelye to come oute of the Sanctuary, geuyng him his hande w<sup>th</sup> an oth (howe be it he suspect him) and then he slewe Onias, withoute any regarde of ryghtuousnes. For the whiche cause not only the Jewes, but other nacions also toke indignacion, & were displeased for þe vnrighuous death of so godly a man.

And when the kynge was come agayne from Cilicia, the Jewes and certayne of the Grekes went vnto him, complaynyng for the vnrighuous death of Onias. Yea, Antiochus hym selfe was sorow in hys mynde for Onias, so that it pytied hym, and he wept, remembryng his sobernes & manerlye behauioure. Wherfore he was so kind,



# The seconde boke

led in his mynde, that he commaunded Andronicus to be stryped out of hys purple clothyng, and so to be led thowt out all the cite: yea, and the vngracious man to be slayne in the same place, where he committed hys wickednes vpon Onias. Thus the Lorde rewarded hym his punishment, as he had deserued. Nowe when Lisimachus had done manye wycked dedes in the temple thowt the counsel of Menelaus, and the voyce came abroad: the multitude gathered then together agaynst Lisimachus, for he had carped out now muche golde.

So when the people arose, and were full of displeasure, Lisimachus armed his myghty knyghtes to defende hym: a certayne tyrant beynge their captayne, whiche was growen both in age and woodnesse. But when the people vnderstode the purpose of Lisimachus, some gat stones, some good stronge clubbes, and some caste ashes vpon vpon Lisimachus. Thus there were manye of them wounded, some beynge slayne, and all the other chased awaie. But as for the wicked churchrobber hi selfe, they kylled hym besyde his treasure. Of these matters therefore there was kepte a court agaynst Menelaus. Nowe when the kynge came to Tyrys, they made a complaint vnto him of Menelaus, concerning this busynesse, and the Embassytours were thre. But Menelaus went and promysed Ptolomey to geue hym muche monye, yt he woulde perswade the kynge. So Ptolomey went to the kynge into a court (where as he was set to cole hym) and broughte hym out of that mynde. In so muche that he discharged Menelaus from the accusations, that not withstandinge was cause of all mischief: And thole poore men, whiche yf they had tolde their cause, yea, before the Scythians, they shuld haue bene iudged innocent, them he condemned to death.

Thus were they soone punished, whiche folowed vpon the matter for the cite, for the people, and for the holy vessell. Wherefore they of Tyrys took indignation, and buryed them honourably. And so thowt the couetousnes of them that were in power, Menelaus

remayned still in authorite, increasynge in malice, to the hurte of the Citezins.

## The. v. Chapter.

Of signes and tokens sene in Ierusalem. Of the exche and offence of Jason. The purit of Antiochus agaynst the Jewes. The popylunge of the temple.



At the same tyme Antiochus made hym selfe ready to goe agayn into Egypte. Then were there sene at Ierusalem .xl. dayes longe, horsemen runnyng to and fro in the ayre, whiche had rayment of golde, and speares. There were also sene whole hostes of men weaponed, and horses running in an ordre, howe they came together, howe they helde forth the their shylde, howe the harnessed men drew out their swerdes, and shot their dartes.

The hyne of the golden weapons was sene, and of all maner of armoure. Wherefore euery man praied, that those tokens myght tourne to good. Nowe when there was gone forth a false rumoure, as though Antiochus had bene deed, Jason toke a thousande men, and came sodenly vpon the cite. The citezins ranne vnto the walles, at the last was the cite taken, and Menelaus fled into the castell.

As for Jason, he spared not hys owne citezins in the slaughter, nether considered he what great euell it were, to destroye the prosperite of hys owne kynsmen: but dyd as one that had gotten the victorie of hys enemies, and not of hys frendes. For all this gat he not the superiourite, but at the laste receaued confusion for hys malice, and fled agayne like a vagabounde into the lande of the Ammonites.

Finally, for a rewarde of hys wickednesse, he was accused before Antiochus the kynge of the Arabians: In so muche that he was fayne to flee from citty to citty, beynge despyed of euery man as a forsaker of the lawes, and an abominable personne. And at the laste (as an open enemye of hys owne natural countre and of the Citezins) he was driven into Egypte.



Thus he that afore put manye out of their owne natine lande, perished fro home hym selfe. He went to Accedemō, thynckynge there to haue gotten succoure by reason of kynred. And he that afore had casten manye out vnburyed, was thzowen oute hym selfe, no man mounyng for hym, nor putyng him in hys graue: So that he nether enioyed the buriall of a straūger, nether was he partaker of hys fathers sepulchre.

**C** Nowe when this was done y kyng suspected, that the Jewes would haue fallen from hym: wherfore he came in a great displeasure out of Egypt, and toke the cite by violence. He commaūded hys men of warre also, that they shoulde kyl & not spare, but slay downe such as withstode them, or clymmed vp vpon the houses.

Thus was there a great slaughter of yonge mē, olde men, women, children and byrgines. In.iii. dayes were there slayne .lxxx. thousande, fourtye thousande put in prysen, and no lesse solde. Yet was he not content with this, but durst goe into the most holy tēple (Helenus that traytoure to the lawes and to his owne naturall countre, beyng hys gyde) and with hys wycked handes toke the holpe vessel, whiche other kynges and cyties had geuen thither for the garnishinge and honoure of the place, them tooke he in his handes vniworthely, and despyled them.

**D** So madde was Antiochus, that he considered not, howe y god was a lytle wrathe for y synnes of them that dwelt in the cytie, for the whiche suche confusion came vpon that place. \* And why? If it had not happened them to haue bene lapped in manye synnes, thys Antiochus (as soone as he had come) had sodenly bene punished, and shotte out for hys presumption, \* lyke as Heliodorus was, whom Seleucus the kyng sent to robbe the treasure. Neuertheless God hath not chosen the people for the places sake, but the place for the peoples sake: and therefore is the place become partaker of the peoples trouble, but afterwarde shall it enioye the wealth of them. And lyke as it is now forsaken in the wrathe of Almyghtye God, so when the great God is recon-

cyled, it shall be sette vp in hys wurshyppe agayne.

So when Antiochus had taken a. M. and. viii. C. talentes out of the temple, he gat hym to Antioche in all the haste, thynkynge in hys pryde, that he myght make men sayle vpon the dype lande, and to goe vpon the sea, suche an hys mynde had he. He left debites there to bere the people: At Ierusalem lette he Philippe a Phrygian, in maners more cruell thē him selfe y set him there: Alas! he left he Andronicus & Menelaus, which were more greuous to y cetyzens then other. \* Nowe as he was thus set in malysce agaynst the Jewes, he sent Appolonius an hated pryncce, w. xxi. M. commaūdinge him to slaye all those y were of perfect age, & to sell the womē, maydens and childre. When he came now to Ierusalem, he fained peace, & kept him stil vntil y Saboth day. And thē he comaūded his mē to take thē to their weapons (for y Jewes kept holy day) & so he slewe all thē y were gone forth to y open playe, runyng here and there thorow y citie w his men weaped, & murdered a great nūbre. \* But Judas Machabeus which was y tēth, fled into y wyldecnes, led his lyfe there w his cōpany amonge y wilde bestes, and vpo y mountaynes, dwellinge there, and eatyng grasse, lest they shoulde be partakers of the fylthynes.

#### The. vi. Chapter.

The Jewes are compelled to leaue y law of God. The tēple is defiled. The readers are monished y they shal not abhorre y aduersite wher w y Lorde afflicteth thē. The greuous payne of Eleazarus.



Of longe after this, sent the kyng a messenger of Antioche, for to cōpel y Jewes to alre y ordinaūces of the fathers & y lawe of God, to defile y temple y was at Ierusalem, & to call it y tēple of Jupiter Olipius: & y they shulde be in Gazarim, as those which dwell at the place of Jupiter y herberous. This wicked sedicio of the vngodly was heuy vpo al y people: for y tēple was full of voluptuousnes, bibbing & bolynge of the heathen, of cybaudes, & harlottes together. The womē went into y holpe place, & bare in y was not lausfull. The aultre also was ful of vnlawfull thinges whiche



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which þe lawe forbiddeth to lay vpon it. The Saboths were not kept, þe other colēpne feastes of þe lād were not regarded. To be playne, there durst no mā be knowen þe he was a Jewe. In þe daye of þe kynges birth they were compelled parforce to offre: a whē þe feast of Bachus was kepte, they were constrained to weare garlandes of vyue, & so to go about for the honour of Bachus.

**B** Moreover thorow þe conseil of Ptolomy, there wēt out a cōmaūdemēt in the next cities of the heathē, þe they shoulde entreat the Jewes in like maner: namely, to cōpell thē for to do sacrifice after the lawes of the Gētiles: & who so wold not, to put them to deathe. A pyteous thing was it to see. There were ii. wo- men accused to haue circumcised their sonnes, whom when they had led rounde about the cite (the babes hangynge at their brestes) they cast thē downe head- lynges ouer the walles. Some þe were crept into dennes & had kepte the Saboth, were accused vnto Philippe, and brent in the fyre: because þe for the feare of God they kept þe cōmaūdemēt so stif- ly, & would not defende thē selues. Now I beseech al those which read this boke, that they refuse it not for these falles of aduersite: & iudge the thynges (þe are happened) for no destruccion, but for a chastenyng of oure people. And why? When God suffreth not sinners longe to folowe their owne mynde, but shortly punisheth them, \* it is a token of hys great louinge kindnes. For this grace haue we of God more then other people, that he suffreth not vs longe to synne unpunished like other naciōs, þe when þe day of iudgemēt cometh, he may punish thē in the fulnes of their synnes. If we sinne, he correcteth vs, but he neuer draweth his mercy from vs: & though he punisheth vs aduersite, yet doeth he neuer forsake hys people. But let thys þe we haue spoken now in fewe wordes, be for a warning & exortacion of the hea- then. Nowe wyll we come to the declar- ing of þe matter. Eleazar one of þe prin- cipall Scribes, an aged man and of a well fauoured countenaunce, was con- strained to gape with open mouth & and to eate swynes fleche. But he desyringe rather to dye gloriously thē to lyue in

shame, offered him selfe wyllynglye to the martyrdō. Now when he sawe þe he must nedes go to it, he toke it pacient- ly: for he was at a poynt with him self, that he woulde consent to no vnlawfull thinge for anye pleasure of life. They þe stode by beyng moued with pitie (but not aright) for the olde frendship of the mā, toke hi alyde priuely, & prayed him that he wolde let suche flech be broughte him as were lawfull to eate, and then to make a countenaunce as though he had eaten of the fleche of the sacrifice lyke as the kyng cōmaūded, for so he might be deliuered from deathe: & so for the old frendship of the man they shewed hym such kindnes. But he began to consy- der his discret & honorable age, his noble & worshipful stocke, & how þe fro hys youth vp he had bene of an honest and good conuersacion: yea, & how cōstant- ly he had kepte the ordinaūces & lawes cōmaūded by God, wherefore he gaue thē this answer, & sayde: yet had I rather firste be layed in my graue. \* For it becommeth not myne age (sayd he) in any wise to dissemble, wherby manye yonge persones might thyncke, þe Eleazar beinge. lxx. yere olde & ten were now gone to a straunge lyfe: & so thorow mine ypocrisy (for a litle tyme of a transitorye lyfe) they mighte be discea- ued: by this meanes also shoulde I defile mine age, & make it abhominable. For though I were now deliuered fro the toymes of men, yet shoulde I not es- cape the hande of almighty God, nether alyue nor deed. Wherefore I wil die mā- fully, & doe as it becommeth myne age: wherby I maye peraduenture leaue an exāple of stedfastnes for such as be yōge; yf I w a ready mynde & māfully dye an honest death, for the moste worthe and holpe lawes.

**E** When he had sayde these woordes, immediatly he was drawen to the tor- ment. Nowe they that led hym & were milde a litle afore, begā to take displea- sure because of þe woordes þe he sayd: for they thought he had spokē thē of an hye minde. But when he was in hys mar- tyrdom, he mourned & sayde: Thou (O Lorde) whiche hast the holy knowledge, knowest openly: that where as I might be deliuered from deathe, I suffre these

1. Col. v. c

1. Col. iii. b

1. Col. xi. a

fore



foodre paynes of my bodye: But in my  
 mynde I am well content to suffre the,  
 bycause I feare thee. Thus thys man  
 dyed, leauynge the memorfall of hys  
 death for an example, not onelye vnto  
 ponge men, but vnto al the people, to be  
 stedfast and manly.

**C**he. vii. Chapter.

The punishment of the seuen brethren and of their  
 mother.



**A** happened also that there  
 were seuen brethren (w<sup>th</sup> their  
 mother) take, and compelled  
 by the kynge \* agaynste the  
 lawe, to eate swines fleshe: namely with  
 scourges & lethren whippes. And one of  
 them which was the chiefe, sayd: what  
 seekest thou, and what requirest thou of  
 vs? As for vs, we are readye rather to  
 suffre death, then to offende the lawes  
 of God and the fathers. Then was the  
 kynge angrye, and had heate cauldrons  
 and brasen pottes. Whiche when they  
 were made hote, immediatlye he com-  
 maunded the tongue of hym that spake  
 fyrst to be cut out, to pulle the skynne o-  
 uer hys heade, to pare of y<sup>e</sup> edges of his  
 handes & fete: yea, and that in the sight  
 of hys mother and the other of his bre-  
 thren. Nowe when he was cleane mar-  
 tered, he commaunded a fyre to be made,  
 and so (whyle there was any breathe in  
 hym) to be fryed in the cauldron. In the  
 which whē he had bene longe payned, y<sup>e</sup>  
 other brethren w<sup>th</sup> their mother exhorted  
 hym to die manfully, saying: The Lord  
 God shall regarde thy truth, and com-  
 fort vs, lyke as Moses testifieth \* and  
 declareth in his songe, sayinge: And he  
 wyll haue compassion on hys seruau-  
 tes.

Deut. 32. c

**S**o when the first was deed after this  
 maner, they brought y<sup>e</sup> seconde to haue  
 him in derision, pulled the skinne wyth  
 the heere ouer hys head, and asked him,  
 yf he woulde eate swynes fleshe, or he  
 were payned in the other membris al-  
 so thozowe out hys bodye. But he an-  
 swered boldlye, and sayde: I wyll not  
 doe it. And so was he tormented lyke  
 as the fyrste, and when he was euen at  
 the geuynge bp of the ghost he sayde:  
 Thou most vngacious personne put-  
 test vs nowe to death, but the kynge of  
 the worlde shal rayse vs vp (which dye

for his lawes) in the resurreccion of e-  
 uerlastynge lyfe.

After him, was the thirde had in  
 derision: and when he was requyred, he  
 put oute hys tongue, and that ryghte  
 soone, holdynge forth hys handes mā-  
 fullye, and spake with a stedfast sayther:  
 These haue I of heauen, but nowe for  
 the lawe of God I despyse them, for my  
 trust is, that I shall receaue them of  
 hym agayne. In so much that the king  
 and they whiche were with hym, mar-  
 ueled at the younge mans boldnes, y<sup>e</sup>  
 he nothyng regarded the paynes.

Nowe when he was deed also, they  
 beryed the fourthe with tormentes in  
 like maner. So whē he was now at his  
 deathe, he sayd: It is better y<sup>e</sup> we being  
 put to death of men, haue oure hope and  
 trust in God, for he shall rayse vs bp a-  
 gayne. \* As for thee, thou shalt haue  
 no resurreccion to lyfe.

John. 9. 8

And when they had spoken to the  
 fyfth, they tormented hym. Then loked  
 he vnto the kynge, and sayde: thou hast  
 power amonge men, for thou art a mor-  
 tall man also thy selfe, to do what thou  
 wylt, but thyncke not, that God hath  
 forsaken oure generaciou. Abide thee,  
 tary styl a whyle, and thou shalt see the  
 greate power of God, howe he wyll pu-  
 nish the and thy seide. After him they  
 brought the sixt, whiche beinge at the  
 poynt of death, sayde: We not dysceaued  
 (O kynge) for thys we suffer for oure  
 owne sakes, because we haue offended  
 oure God, & therefore maruelous thin-  
 ges are shewed vpon vs. But thyncke  
 not y<sup>e</sup>, whiche takest in hande to strue  
 agaynst god, that thou shalt escape vn-  
 punished.

Thys excellent mother, (wozthye to  
 be wel reported of, and had in remem-  
 braunce) sawe her seuen sonnes dye in  
 one daye, and suffred it patiently, by-  
 cause of the hope that she had in God:  
 yea, she exhorted euery one of them in spe-  
 cial, and that boldly and stedfastly with  
 pacyft wysdome, wakynge vp her wy-  
 uishe thought with a manly stomacke,  
 and sayde vnto them: I can not tel how  
 ye came in my wombe, for I neither  
 gaue you breath nor soule, no nor lyfe.  
 It is not I that ioynded the membris of  
 your bodyes together, but y<sup>e</sup> maker of  
 the

D



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the worlde, whiche fashioned the byrth of man, and beganne all thynges. Euen he also of hys owne mercye shall geue you breath and lyfe agayne lyke as ye nowe regarde not your owne selues for his lawes sake.

**N**owe thought Antiochus that she had despyled hym, therefore he let her go with her reprobous, and beganne to exhorthe the yongest sonne (whiche yet was left) not onely with wordes, but swore vnto him with an othe, that he shoulde make hym a ryche and a welthy man (yf he would forsake the lawes of hys fathers) yea, and that he shoulde geue hym, what so euer were necessary for hym. But when the yonge mā wolde not be moued, for all these thynges, he called his mother, and counceled her to saue her sones lyfe. And whē he had exhorted her w many wordes, she promised hym that she shoulde speake vnto her sonne. So she tourned her vnto hym (laughyng the cruel tyraunt to scozne) and spake wyth a bolde voyce: O my sonne, haue pitie vpon me, y bare thee ix. Monethes in my wombe, that gaue the sucke, nozished the and brought the vp vnto this age.

I beseeche the (my sonne) loke vpon heauen and earthe & al that is therein, and consyder, that God made them and mans generacion of nought: So shalte thou not feare this hanginan, but suffer death stedfastly, lyke as thy brethre haue done: That I maye receaue the agayne in the same mercy wyth thy brethren:

Whyle she was yet speakyng these wordes, the yonge man sayde: Whome loke ye for? Wherefore do ye tarpe? I wyll not obey the kynges commaundes, met\* but the law that God gaue vs by Moyses. As for thee that ymaginest all mischiefe agaynst y Jewes, thou shalte not escape the hande of God, for we suffer these thynges, bycause of oure synnes.

**A**nd though God be angrye wth vs a litle whyle (for oure chasteninge and reformation) yet shall he be at one agayne wyth hys seruantes. But thou (O shamefull and moste abhominable personne). Wyde not thy selfe thowme bayne hope, in beyng so malycy-

ous vpon the seruantes of God: For thou hast not yet escaped the iudgment of the God whiche is almyghtye, and seyth all thynges. My brethzen that haue suffered a litle payne are nowe vnder the couenaunte of euerlastyng life: but thow the iudgemēt of God, thou shalt be punished righteously for thy pryde.

As for me (like as my brethzen haue done) I offre my soule & my body for y lawes of oure fathers, callyng vpon God, y he wyll soone be mercyfull vnto our people: yea, & with payne & punishment\* to make the graunt, that he only is God. In me nowe & in my brethre the wyathe of almyghtye God is at an ende, which righteously is fallen vpon all our people.

Then the kyng beyng kyndled in angre was moze cruell vpon hym then vpon all the other, and toke indignacion, y he was so lyghtly regarded. So this yonge man dyed vndefiled, & put hys truste in the Lorde. Laste of all after the sonnes, was the mother put to death also. Let this be ynough spoken, concernyng the offerynges, and extream cruellnesse.

## The. viii. Chapter.

Judas gathereth together his hooft. Micanor is set agaynst Judas. Judas exhorteth his souldiers to stande. Micanor is overcom. The Jewes geue thākes after they haue put their enemies to sighe deuydunge y spoyle vnto y fatherles & vnto the widowes. Micanor dieth vnto Antiochus.



**I**n this Judas Machabellis and they y were w him, wēt priuely into y townes, called their kinsfolkes and frendes together, toke vnto them all such as continued yet in y sayth & law of the Jewes, & brought forth. vi. M. mē.

So they called vnto y Lorde, that he woulde haue an eye vnto his people, which was troden downe of euery man: to be gracious vnto y tēple y was defiled of the vngodly: to haue compassion vpon the destruction of y citie, whyche was shortly like to be layde waste, to heare the voyce of the bloude y cryed vnto hym: to remembre the moste vnrighteous deathes of yonge innocēt children, the blasphemies also done vnto hys

Ant. cl. a  
Deu. xliii. a

to hys



to his name, and to punish them.

**1. Ma. ii. a** \* Nowe when Machabeus had gathered this multitude together, he was to myghty for the heathen (for þe wrath of the Lorde was turned in to mercy) he fel vpon the townes and cytyes vniuerses, bzrent them, toke the mooste comynodious places, and slewe many of the enemies. But specially he made suche chases by nyghte, in so muche that hys manlynesse was spoken of euery where.

**B** So when Philippe sawe that the man increased by lytle and lytle, and þe matter prospered wyth hym for the mooste part: he wrote vnto Ptolomye (which was a captayne in Celosiria & Phenices) to helpe hym in the kyniges busynesse. Then sent he Nicanor Patrocle (a special frende of hys) in al þe hast, and gaue hym of the common sorte of the heathen no lesse then. xx. M. harnesssed men, to rote out the whole generation of the Jewes, haupnge to helpe hym one Gorgias a man of warre, which in matters concernynge battaylles had great experience. Nicanor also ordeined the trybute (whiche the Romaynes shoulde haue had) to be geuen vnto the kynge, oute of the Captiuite of the Jewes, namely. ii. M. Talentes. And immediately he sente to the cities of the sea coast, requyryng them for to bye Jewes to be their seruantes & bondmen, promysynge to sel them. lxxx. and ten for one talente: But he considered not the wrath of Almyghty God, that was to come vpon hym.

**C** When Judas knew of this, he tolde the Jewes that were wyth him of Nicanors comynge. Nowe were there some of them fearfull, not trustyng vnto the ryghteousnesse of God and fled their waye.

**1. Ma. v. b** But the other that remayned, came together and besoughte the Lorde, to deliuer them frome that wycked Nicanor, whiche had solde them or euer he came nye them: And though he wold not doe it for their sakes, yet for the couenaunte that he made wyth their fathers, and because they called vpon hys holpe & gloruous name. \* And so Machabeus called his me together, namely about. vi. M. exhortyng them not to

agte vnto their enemies\* neither to be atraied for the multitude of their aduersaryes comynge agaynst them vnrightheously: But to fyghte manlye consyderynge the reprofe that they had done to the holpe place without cause, howe they had despyssed and oppressed the cite, yea, and destroyed the lawes of the fathers. \* For they (sayde he) truste in their weapens and boldenesse, but oute confydence is in the Almyghty Lorde, whiche in the twyncklynge of an eye may both destroye the that come agaynst vs, & all the worlde.

He exhorted them also to call to remembraunce the helpe, that God shewed vnto their fathers: \* As when there perished an. C. and. lxxxv. M. of Senacheribs people: And of the battayll that they had in Babilon agaynst þe Gallacians: howe þe all þe Macedonias þe came to helpe the, stode in feare: & howe they beinge but only. vi. M. slewe an. C. and. xx. M. thoro we the helpe that was geuen them from heauen, wherby they also had receaved many benefites.

Thoro we these wordes the me toke good heartes vnto them, readye to dye for the lawe and the countre. So he set vpon euery copany a captaine, one of his owne brethren: Simon, Joseph & Jonathan: geuyng eche one. xv. C. men. He caused Eldas also to reade the holpe booke vnto them, and to geue them a token of the helpe of God.

\* Then he him selfe being captayne in the fore fronte of the battaylle, buckled wyth Nicanor. And God was their helpe, in so much that they slewe aboue ix. M. men and compelled the more part of Nicanors hoolste to flee, they were so wounded and feable. Thus they toke þe many fro those that came to bye them, and folowed vpon them on euery syde. But when the tyme came vpon them, they retourned, for it was the Sabbath, and therfore they folowed no more vpon them. So they toke their weapens and spoyles and kepte the Sabbath, geuyng thanks vnto the Lorde, whiche had deliuered them that daye, and shewed them his mercy. After the Sabbath\* they distributed the spoyles to þe sicke, to the fatherles and to widowes, and þe due had they the selues wyth theirs

Deut. xx. 9  
1. Par. xx. 6

Jer. xlii. 6  
1. Par. xx. 6

**D**  
4. reg. xix. 8  
Ezay. 37. f.  
1. Par. 7. 6

1. Par. 4. 5

Rom. 31. 8  
1. reg. xxi. 6  
Deut. 25. 1



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theltes. When this was done, and they al had made a generall prayer: they besought the merciful Lorde to be at one with hys seruauntes.

Of those also that were w<sup>th</sup> Timotheus and Bachides, whiche foughte agaynst them, they slewe .xx. M. wanne hye and stronge holdes, and deuoyded moo spoyles: Euer geuynge an equall porciō vnto the sicke, to y<sup>e</sup> fatherles, to wydowes & to aged persons. And when they had diligēty gathered their weapens together, they layed them all in conuenient places, & the remnaūt of the spoyles broughte they to Ierusalem. They slewe Philarches that wycked persone, which was with Tymotheus, and had bered many Jewes. And when they helde the thanckesgeuyng at Ierusalem for the victorie, they brēt those that had sette fyre on the portes of the temple: namely Calisthenes, which was fled in to an house: And so they gat a worthye rewarde for their wyckednes. As for that most vngacious Nicanor, whiche had brought a thousande marchauntes, to bye the Jewes, he was thowowe the helpe of the Lorde brought downe euen of them whome he regarded not: In so muche that he putte of hys glozyous rayment, fled by sea, and came alone to Antioche, wyth greate shame and dishonoure, whiche he gat thowowe the destruccion of hys hooſte. Thus he that promised the Romaines to pay them their tribute, when he toke Ierusalem: began now to say playnly, that God was the defender of the Jewes, and therfore not possible to wound them, because they folowed the lawes which God had made.

## The .ix. Chapter.

Antiochus willynge to spoyle Persopolis is driven to flight. As he persecuteth the Jewes, he is stricken of the Lorde. The fapned repentance of Antiochus. Bedierb.



At the same tyme came Antiochus agayne w<sup>th</sup> dishonoure out of Perses. For whē he came to Persopolis, & vnder tok to rob y<sup>e</sup> tēple & to subdue y<sup>e</sup> citie, y<sup>e</sup> people ranne together & defende thē selues, in so much y<sup>e</sup> he and

hys were fayne to fle w<sup>th</sup> shame. And so after that flyghte it happened, that Antiochus came agayne w<sup>th</sup> dishonour. But when he came to Egbatana, he gatte knowledge what was happened vnto Nicanor & Tymotheus. Nowe as he was aduauuncynge hym selfe in hys wrath, he thought he was able to auenge the iniurye that was done to them, vpon the Jewes: and therfore commaūded to make readye hys charet, hastyng on hys iourney wythout ceasynge, the iudgemente of God prouokynge hym, because he had spoken so prouderly, that he woulde come to Ierusalem, and make it a graue of the Jewes. But the Lorde God of Israell, that seyth all thynges, smote hym w<sup>th</sup> an inuisible plague, which no man coulde heale.

For as soone as he had spoken these wordes, there came vpon hym an horrible paine of hys bowels, & a sore greife of the tharmes. And y<sup>e</sup> was but tyght: for he had martyred other mē bowels with diuerse and straunge tormentes, howe be it he woulde in no wyse cease from his malyce. Yea, he was yet the prouder and more malicious agaynst the Jewes: but whyle he was commaūdyng to make haste in the matter, it happened that he fell downe violently frome the charet, so that it brused hys bodye, and dyd hym greate payne.

And so he that thoughte he myght commaunde the floudes of the sea (so proude was he beyonde the condicion of manne) and to wepe the hye moun- taynes in a paye of scoales, was now brought downe to the grounde, and carryed vpon an horſlyter, knowledgyng the manifest power of God vpon hym: so that y<sup>e</sup> wycked body of hys was ful of wormes, whiche in hys payne fell quicke out of hys fleashe: In so muche that his hooſt was greued with y<sup>e</sup> smel and styncke of him. Thus he that a lytle afore thoughte he myght reache to the starres of heauen, hym myghte no man abyde nor beare, for y<sup>e</sup> behemence of styncke.

Therefore he beinge brought frome hys greate pryde, began for to come to the knowledge of hym selfe: for the punishment of God warned hym, and his payne increased euer more and more.

And



And when he him selfe might not abide his owne syncke, he sayde these wordes. It is reason to be obeyent vnto God, and that a mā desyre not to be like vnto him. This wycked persone praised also vnto the Lorde, of whom he shuld haue optayned no mercy. And as for the cytie that he came vnto so hastily, to byrnyng it downe to the grounde, and to make it a graue for dead men: now he desyareth to deliuer it fre.

And as touching the Jewes, whom he had iudged not worthy to be buried, but would haue cast them out for to be deuoured of the foules and wyld beasts, saying: yf he would haue destroyed both olde and yonge: Nowe he promyseth, to make them lyke the cytezins of Athens. And where as he had spoyled the holy temple afore, now he maketh promysse to garnishe it with great gyftes, to encrease the holy ornamentes, & of his owne rentes to beare the costes and charges belongyng to the offeringes: yea, and that he would also become a Jewe hym selfe, to go thorow euerie place of the worlde, and to preache the power of God.

**B**ut when his paynes would cease, (for the ryghteous iudgement of God was come vpon him) oute of a very despayre he wrote vnto the Jewes a letter of intercession, conteynyng these wordes: The kynge and pryncce Antiochus wytheth vnto the vertuous cytezins of the Jewes, muche healthe and good prosperite.

Yf ye and youre chyldren fare well, and yf all thynges go after your mynd: we geue great thakkes. In my syknes also do I remembre you lounyngly: for as I came oute of Persia, and was taken with sore disease: I thought it necessary to care for the comen wealth. Neyther dyspayre I in my selfe, but haue a good hope to escape this syknesse.

But consyderynge that my father led an host sometyme in the hyer places, and shewed who shoulde raygne after hym, that (yf there happened anye controuersye, or any harde thyng were declared) they in the lande might know their chiefe lorde, that there shoulde be no insurreccion: Againe, when I pōdre

by my selfe, howe that all the myghtye men and neyghbours rounde aboute, are layeng waite, and loke but for oportunitie to do harme: I haue ordeyned that my sonne Antiochus shall raygne after me, whom I oft cominded to many of you, when I was in the hyer kingdome, and haue wyrtten vnto him as it foloweth herafter. Therefore I praye you and require you, to remembre the benefites that I haue done vnto you generally and in especyall. For I hope that he shall be of sober and lounyng behauour, and yf he folowe my deuyce, he shall be indifferent vnto you.

\* Thus that murthurer and blasphemour of God was sore smytten: and like as he had intreated other men, so he dyed a myserable death in a straunge countrey vpon a mountayne. And his body dyd Phylippe (that wente wyth hym) carie awaye: which fearynge the sonne of Antiochus, went into Egypt to Ptolomy Philometor.

#### The .x. Chapter.

Judas Machabeus taketh the cytie & the temple. He begynneth to shewe the actes of Eupator. The Jewes fyght agaynst the Idumeans: Timotheus inuadeth Iewrye, with whom Judas ioynerh battayle. v. men appeare in the ayre to the helpe of the Jewes. Timotheus is slayne.

**M**achabeus now and his company (thorow the helpe of the Lord) wanne the temple and the cytie agayne, destroyed the alters and chapels that the heathen had buylded thorow the stretes: clenched the temple, \* made another altar of byrcke stone, and after it. yea, they offered sacrifices, set forth the incense, the lyghtes and shewe breade. When that was done, they fel down flat vpon the grounde, and besoughte the Lorde, that they myght come nomore into suche trouble: but yf they synned anye more agaynst him, he hym selfe to chasten theym with mercy, and not to come in the handes of those aleauntes and blasphemous men.

Nowe vpon the same daye that the straungers poluted the temple, it happened y on the very same daye it was clenched agayne: namely, \* the two and twentieth day of y moneth called Casleu. They kept .viii. dayes in gladnes, lyke as in y feast of the tabernacles: remem-

beringe

Dan. viii.

1. Mac. 4. 2

Exod. xx. 2

1. Mac. xii. 6



# The seconde boke

byynge that not longe afoze, they helde the feaste of the tabernacles vpon the mountaynes and in denmes lyke beastes. And to the same token they bare grene bowes, braunches and palmes before hym that had geuen theim good fortune to clense his place. They agreed also together, and made a statute, that euery yere those dayes should be solemplye kepte of all the people of the Jewes.

Howe Antiochus then (that was called the noble) dyed, it is sufficiently tolde. Howe will we speake of Picanor the sonne of that wycked Antiochus, how it happened with him: and so with fewe wordes to comprehend the aduer syte that chaunsed in the warres.

When he had taken in the kyngdome, he made one Lysias (whiche had bene captayne of the hooſte in Phenices and Siria) ruler ouer the matters of the realme. For Ptolomy that was called Macton, beyng a ruler for the Jewes (and specyally, to syt in iudgement for suche wronge as was done vnto them) vndertoke to deale peaceablye wyth them. For the whiche cause he was accused of the frendes before Eupator: and when he was suspecte to be a traytoure (because he had leſte Cypres that Philometor had commytted vnto him: and because he departed from noble Antiochus, that he was come vnto) he poysoned him selfe, and dyed.

How when Gorgias was gouernour of the same places, he toke straungers and vndertoke offynes to warre wyth the Jewes. Moreover the Idumeans that helde the stronge holdes, receaued those that were dryuen from Ierusalem, and toke in hande to warre also. \* But they þ were w Machabeus besoughte and prayed vnto the LORD, that he woulde be theyr helper: and so they fell into the stronge holdes of the Idumeans, and wanne manye places by strength: Such as came agaynst them they slewe, and kylled no lesse (of all together) then twentye thousande.

Neuerthelesse some, no lesse then nyne thousand, were fled into two strong towres, hauing all maner of ordynance to withſtande them.

The Machabeus leauing Symon,

Josephus, Zachaus and those þ were wyth theym (whiche were very manye) went to beſege the, and to syght where moſte nede was. Howe they that were wyth Symon beyng ledde with couetouſneſſe, were intreated for money, thowwe certayne of those that laye in the towres: toke thre ſcore & x. Drachmas, and let some of them eſcape. But when it was tolde Machabeus what had happened, he called the captaynes of the people together, accuſynge those perſones, that they had ſolde the brethren for money, and let their enemyes go. So he ſlewe those traytours, and immediatly went in hande wyth the ii. towres. And when they had ordred theym ſelues manlye wyth their weapons and handes, they ſlewe in the two caſtels mo then twenty thousande.

\* Now Timotheus whom the Jewes had ouercome afoze, gathered a multitude of ſtraunge people, broughte an hooſt alſo of hoſtmen of the Aſians, to wynde Jewry by ſtrength. But when he drew nye, Machabeus and they that were with him \* ſel to their prayer, ſprekeled alſhes vpon their heades, beyng girded with heartye cloth aboute their loynes, fell down before the aulter, and beſought the LORD that he wold be mercyfull to theym, but an enemye vnto their enemyes, and to take parte agaynſte their aduerſaries, \* accor-

dyng as it is promyſed in the law. So after the prayer, they went on further from the cytie: and whē they came nye the enemyes, they prepared theſelues agaynſt them.

And by tymes in the moynyng at the breake of the day, both the hooſtes buckeled together. \* The one parte had the LORD for their refuge, whiche is the genet of proſperite, ſtrength and victorie. The other had a manlye ſtomack, whiche is a captayne of warre.

The battayl now being great, \* there appeared vnto the enemyes from heauen, ſyue men vpon horſebackes wyth byrdels of gold, leding the Jewes, and two of theym hauinge Machabeus beſwyrte them, that kepte him ſafe on euery ſyde wyth theyr weapons, ſhotte dartes and lyghtenynges vpon the enemyes: where thowwe they were con-

1. Mac 5. d.  
2. ma. vii. c

2. mac. xl. b

Deut. 18. a.

Jer. 17. b.  
2. Mac. 12. b

4. Reg. 6. a  
1. Mac. 3. d.  
and x. b.

1. Ma. v. a.



confounded with blindnes and so sore  
afrayed, that they fell downe. There  
were slayne of fote men twenty. M. and  
fyue hundred, and sixe hundred hors-  
men. As for Timotheus him selfe, he  
fled vnto Gazar a very stronge holde,  
wherin Cereas was captayne. But  
Machabeus & his company layed sege  
to it chearfully. iiii. dayes.

Some they that were within trust-  
punge to the strength of the place, cursed  
and banned excedynglye, and made  
great crakynge wyth wycked wordes.  
Neuerthelesse vpon the fyfth daye in  
the mornynge, twentye pouge men of  
Machabeus company, beyng sette on  
fyre in theyr myndes because of the blas-  
phem: came manfully vnto the walle,  
and w bolde stomackes they and theyr  
other companyons clymmed vp vpon  
the towres, vnder taking to set fyre vp-  
on the portes, and to burne those blas-  
phemous personnes quicke. Two day-  
es were they destroyng y castel, which  
when they found Timotheus (that was  
crepte into a corner) they kyllled hym,  
and slewe Cereas hys brother in lyke  
maner wyth Appollophanes. When  
thys was done, they songe psalmes,  
wyth prayles and thankesgeyung vnto  
the Lorde, whiche hadde done so great  
thynges for Israell, and geuen theym  
the victorie.

## The .xi. Chapter.

Lysias goeth about to ouercome the Jewes.  
Succour is sent from heauen vnto the Jewes.  
The letter of Lysias to the Jewes. The letter  
of kynge Antiochus vnto Lysias. A letter of the  
same vnto the Jewes. A letter of the Romaynes  
to the Jewes.

**I**n longe after this, Lysias  
the kynge's steward, and a  
kynsmā of his (whych had y  
gouernaunce of his matters)  
toke sore displeasure for the thynges  
that had happened: and when he had ga-  
thered four score thousand men of fote  
w all the hoost of the horsmen, he came  
agaynst the Jewes, thynckynge to  
wynne the cytye, to make it an habyta-  
cyon for the Heathen, and \* the temple  
would he haue to be an house ofIncre,  
like as the other goddes houses of the  
Heathen are, and to sell the pyrestes of  
fyre euery yeare: Not consydering the  
power of GOD, but was wilde in his

John. ii. b.

mynde, \* trustyng in the multitude of  
fote mē, in thousandes of horsmen, and  
in his. lxx. Elephantes. Esa. 36. b

So he came into Jewry and then to  
Bethsura (a castell of defence lying in a  
narrow place, v. furlonges from Jerusa-  
lem) and wanne it. Nowe when Ma-  
chabeus and his company knewe that  
the strong holdes were taken, \* they fell  
to their prayes with wepyng and tea-  
res before the Lorde: and al the people  
in lyke maner besoughte hym, that he  
woulde sende a good aungel to deliuer  
Israell. Machabeus him selfe was the  
first that made hym ready to the bat-  
tyle, exhortyng the other that were w  
hym, to recorde theym selues and to  
helpe their brethren. And when they  
were goyng forth of Jerusalem toge-  
ther with a ready and wyllyng minde,  
there \* appeared before them vpon hors  
backe a man in whyte clothynge wyth  
harnesse of golde, makynge his speate.  
Then they prayled the Lorde all toge-  
ther, whiche had shewed theym mercy,  
and were comforted in their myndes: in  
so muche that they were ready, not ones-  
ly to fyght with men, but with the most  
cruell beastes, pea, and to runne thorow  
walles of yron. 4. mac. ii. b

Thus they went on wyllyngly ha-  
uyng an helper from heauen, and the  
Lorde mercyfull vnto theym. They fell  
myghtely vpon theyr enemyes lyke ly-  
ons, brought downe. xi. thousande fote  
men. xvi. c. horsmen, put all the other to  
flyght, many of them beyng wounded,  
and some gat away naked. Yea, Lysias  
him selfe was fayne to fle shamefullye,  
and so to escape. Neuerthelesse the  
man was not wythout vnderstandyng,  
but consydered by him selfe that his po-  
wer was minished and pondered howe  
the Jewes beyng defended by y helpe  
of Almightye God, were not able to be  
ouercome: wherfore he sent them word,  
and promysed, that he woulde consent  
to all thynges whiche were resonable,  
and to make the kynge their frende. To  
the whiche prayer of Lysias Machabe-  
us agreed sekynge in all thynges the  
commen wealthe: and whatsoeuer Ma-  
chabeus wrote vnto Lysias concer-  
nyng the Jewes, the kynge graunted  
it. For there were letters wyrtten vnto  
the



# The seconde boke

the Jewes from Lysias contempnyng these wordes.

**L**ysias sendeth gretynge to the people of the Jewes: Ihon and Absalon whyche were sent from you, deliuered me wytynges, and required me to fulfill the thynges concernynge their earrende. Therefore loke what myghte be graunted, I certifie the kynge therof: and whatsoeuer was conuenient. I agreed therto. If ye now will be saythful in matters, I shal endeuer my selfe hereafter also to do you good. As concerning other thinges by every article thereof: I haue comytted the to your messengers, & to those whom I sent vnto you, to comen w you of y same, fare ye well. In the hundreth and .xlviij. yere, the foure and twente daye of the moneth Diolchozinthus.

**N**owe the kynges letters contened these wordes. Kynge Antiochus sendeth gretynge vnto hys bzother Lysias. For so muche as oure father \* is nowe dead, oure will is, that they which are in our realme, lyue without any insurrection, and every man to be dyligente in his owne matters. We vnderstande also, that the Jewes woulde not consēt to oure father, for to be broughte vnto the custome of the Gentyles, but styll to kepe their owne statutes: for the whiche cause they require of vs also, to lette theym remaine styll by theyr owne lawes.

**W**herfore oure mynde is, that thys people shall be in rest: we haue concluded and determed also, to restore theym their temple agayne: that they maye lyue accordynge to the vse and custome of theyr forefathers. Thou shalt do vs a pleasure therfore, if thou sende vnto theym and agre with theym: that when they are certyfied of oure mynde, they maye be of good chere, and loke to their owne wealth.

And thys was the lettre, that the kynge wrote vnto the Jewes: Kynge Antiochus sendeth gretynge vnto the counsell and the other people of the Jewes. If ye fare well, we haue oure desire: as for vs, we are in good health. Menelaus came and tolde vs, how that your desire was to come downe to your people, whiche are with vs.

Wherefore those that will come, we geue them fre libertie, vnto the thirti daye of the monethe Apryll, that they maye vse the meates of the Jewes and their owne lawes, lyke as afore: & none of theym by anye manner of wayes to haue harme, for thynges done in ignorance. Menelaus whom we haue sent vnto you, shal comen with you at large, fare ye wel. In the .Cxlviij. yere, the .xv. day of the moneth of Aprill.

The Romaynes also sente a letter, contempnyng these wordes: Quintus Menntus and Titus Paulius Embassitours of the Romaynes, send gretynge vnto the people of y Jewes. Loke what Lysias y kynges kynsman hath graunted you, we graunte you y same also. But as concernynge the thynges whiche he referred vnto the kyng, send hyther some with speede: and pondre the matter dyligentlye amonge youre selues, that we maye caste the best to your profyte, for we must depart nowe vnto Antioche. And therfore wyte shortly agayne, that we may know your mynde. Fare well. In the hundreth eyght and forty yere, the fiftene daye of the moneth of Apryll.

## The .xii. Chapter.

Timotheus troubleth the Jewes. The wycked dede of the Iepptes agaynst the Jewes. Judas is auenged of them. He setteth fyre on the yare of Jamnia. The pursute of the Jewes agaynst Tymothy. Timothie is taken and let go unhurt. Judas pursueth Gorgias. Judas offerynge sacrifice for the dead, sheweth the hope of the resurrection.



**W**hen these couenauntes were made Lysias went vnto the kynge, and the Jewes tyld theyr grounde. But Timotheus, Appollonius the sonne of Geimei, Jerome and Demophon y proude, Ricanor the captayne of Cyperg, and they that lay in those places: would not let theym lyue in rest and peace: They of Joppa also dyd euen suche a shamefull dede. They prayed the Jewes that dwelte amonge theym, to go with their wyues and chyldren into the shyppes whiche they hadde prepared, and dyd w theym, as though they had oughte them no euell will. For so muche then as there was gone forth a general proclamation thorow the cytie because of peace, they consented thereto, & suspecte nothyng



nothing: but whē they were gone forth into the depe, they drowned no lesse the two. C. of them.

**B** When Judas knewe of this cruell shewed vnto hys people, he commaunded those that were with hym to make the ready, exhortyng them to call vpon God the righteous iudge: wente forth agaynste those murthurers of his brethren, sette fyre in the haven by nyght, brent vp the shyppes, and those that escaped from the fyre, he slewe wpyth the swearde. And when he had done thys, he departed as though he would come agayne, and rote out all the of Joppa. But when he had gotten word that the Jamnites were mynded to do in lyke maner vnto the Jewes which dwelt among them, he came vpon the Jamnites by nyght, & set fyre in y<sup>e</sup> haven with the shyppes: so that the lyghte of y<sup>e</sup> fyre was sene at Jerusalem, vpon a. ii. C. and. xl. furlonges.

Nowe when they were gone from thence. ix. furlōges, in their iourney toward Timotheus. v. thousande men of fote and. v. hundreth horsmen of the Arabians fought with hym. So when the battell was earnest, and prospered with Judas thorow the helpe of God: the resydne of the Arabians beyng ouercome, besought Judas to be at one wpyth theym, and promised to geue him certayne pastures, and to do hym good in other thynges. Judas thynckyng that they shoulde in dede be profytable concernyng many thynges, promysed them peace: wherupon they shoke handes, and so they departed to their tentes. Judas wet also vnto a citie, which was very fast kept wpyth byrddges, fenced rounde about with walles, and dyuerse kyndes of people dwellynge therein, called Caspin.

**C** They that were within it, put suche trust in the strengthe of the walles, and in their stoare of vytayles: y<sup>e</sup> they were the slacker in their doynges, cursyng and reuiling Judas with blasphemies, and speakyng suche wordes as it becommerh not. But Machabeus calyng vpon the greates Prynce of the worlde (whiche without anye battayle rammes or ordynaunce of warre, dyd

time of Josue) fell manfullye vpon the walles, toke the cytie, and (thorow the helpe of the Lorde) made an excedyng great slaughter: In so muche that a lake of two furlonges brode which lay therby, semed to flowe with the bloude of the slayne.

Then departed they from thence. vii. C. & x. furlonges, and came to Taraca vnto the Jewes that are called Tubianei. But as for Timotheus, they could not gette him there: for (not one matter dyspatched) he was departed fro thence and had lefte certayne men in a verie stronge holde. But Dositheus and Solipater, whiche were Captaynes wpyth Machabeus, saw those that Timotheus had left in the house of defence, euen ten. M. men. And Machabeus prepared him with the. vi. M. men that were aboute him, set them in ordre by companies, and went forth agaynst Timotheus, whiche had with him an hundreth and twentye thousande men of fote. ii. M. and. v. C. horsmen.

**D** When Timotheus had knowledge of Judas comynge, he sente the womenne, childzen and the other baggage vnto a castell called Carnion. (for it coulde not be wonne, and was harde to come vnto, the wayes of the same places were so narrow) and whē Judas company came fyrst in syghte, the enemyes were smytten wpyth feare, thorow the the presence of GOD, whiche seyth all thynges: In so moche that they slepyng one here, another there, were rather discomfited of their owne people, & wounded w the strokes of their own swerds. Judas also was verie earnest in slawynge vpon them, punishyng those vngodly, and slewe. xxx. thousande men of them. Timotheus also him self fell into the handes of Dositheus and Solipater, whome he besoughte w many prayeers, to let him go with his lyfe: because he had many of the Jewes fathers and brethren in pryson, whyche (yf they put him to death) myght be dysapoynted. So when he had promysed faythfullye to deliuer them agayne accordyng to the condicyon made, they let him go woute harme, for the healthe of the brethren. And whē Judas had slayne. xxx. thousande he went from Carnion.

Judas. vii. c.  
1. Reg. 14. c.  
2. Par. xx. d

Josue. 6. c. \* cast downe y<sup>e</sup> walles of Jericho, in the

Ps. iii.

Nowe



# The seconde boke

**E** Nowe after þ he had chased awaye & slayne his enemyes, he remoued þ hoost toward\* Ephron a stronge cytie, wher in dwelte many dyuerse people heathē, and the stronge yong men kept the walles, defendynge them myghtely. In this cytie was muche ordynance, and prouysion of darteres. But when Judas and his companye had called vpon almyghty **GOD** (whiche with his power breaketh the strength of the enemyes) they wanue the cytie, and slewe xxv. thousand of them, that were within. From thence wente they to the cytie of the Scythians, whiche lyeth syre. C. furlonges from Ierusalem. But when the Jewes whiche were in the cytie testified, that the citezins dealt loupyngly with them, yea, and intreated them kindly in the time of theyr aduersite, Judas and his companye gaue them thankes, desyringe them to be frendly styl vnto theym: and so they came to Ierusalem the hye feaste of the weakes beyng at hande. And after the feaste they wente forth agaynst Gorgias the gouernour of Idumea, wyth thre thousand men of fote and. iiii. hundreth horsmen. Which when they mette together, it chaused a fewe of the Jewes to be slayne. And Josithus one of þ Bachenors a myghtie horsman toke holde of Gorgias, and woulde haue taken him quicke. But another horsman of Thracia fell vpon him, and smote of his arme, so that Gorgias escaped and fled into Mozeia. Whē they now þ were of Gorgias side, had foughten long and were weary: Judas called vpon the Lorde that he would be their helper, and captayne of the felde: and with that, he beganne wyth a manlye voyce to take vp a souge of prayse, and a crye: In so muche that he made the enemyes afrayed, and Gorgias men of warre toke their flight. So Judas gathered his hooste, and came into the cite of Odolla. And when the seuenth daye came vpon them, they clenfed themselves (as the custome was) and kepte the Sabbath in the same place. And vpon the day folowyng, Judas and his companye came to take vp the bodies of them that were slayne, and to burye the in the fathers graues. Nowe vnder the cotes of certayne Jewes whyche were

slayne, they found Jewels that they had taken oute of þ temple and from the Idols of the Jamniteres: which thing is forbydde the Jewes by the lawe. Then euery mā saw that this was the cause, wherfore they were slayne.

Deut. 7. c.  
Iosu. 7. a.

And so euery man gaue thanckes vnto the Lorde for his ryghtuous iudgement, which had opened the thyng that was hyd. They fell downe also vnto their prayers, and besought God, that the faute whiche was made, myghte be put out of remembraunce. Besides that, Judas exhorted the people earnestly, to kepe themselves from suche synne: for so muche as they saw before their eyes, that these men were slayne for the same offence. So he gathered of euerye one a certayne, in so muche that he broughte together two thousande drachmas of syluer, which he sente vnto Ierusalem, that there myght a sacrifice be offered for the mysdede. In the whiche place he dyd well and ryght: for he had some consideracion and pondring of the lyfe that is after this tyme. For yf he had not thoughte that they, whyche were slayne, dyd yet lyue, it had bene superfluous and vayne, to make any bow or sacrifice, a for the, that were dead. But for so much as he sawe, that they which dye in the fauoure and belefe of God, are in good rest and ioye, he thought it to be good and honozable for a reconcyllynge, to do the same for those whiche were slayne, that the offence myghte be forgeuen.

a. Judge vpon (this) place whether the opinion hath bene to praye for the dead, as to be baptised for them. i. Cor. xv. d. whiche thinge was onelye done to confirme the hope of the resurrection of the dead, not to deliuer them from any payne. f. Paule dyd not allowe the ceremonie of Chrystenynge for the deade. no more doeth anye place of the canonycall Scripture allowe the ceremonie of offering for þ dead. Furthermore: This holy booke of the Machabees, and speciallly this seconde, is not of sufficient authoritie to make an acticle of our faith: as it is before sufficientlye proued by the authoritie of S. Ierome in the prologe of these bookes called Apochrypha.

## The. xiii. Chapter.

The commynge of Eupator into Ietory. The death of Agnelaus. Machabeus goyng to fight agaynst Eupator, moueth his souldiars vnto prayer. He killeth. iiii. thousande men in the tentes of Antiochus. Rhodocus the betrayer of the Jewes is taken. Antiochus retayneth frendshyppe with the Jewes.



I. Ma. vi. d



In the. Cxlix. yeaere gat\* Judas knowledge, that Antiochus Eupator was commynge with a greate power in to Jewry, and Lisyas the steward and ruler of his matters with him: hauntyng an. C. and. x. M. men, of fote. v. M. horsmen, xlii. Elephantes, and. iiii. C. charretes. Menelaus also toyned him selfe with them (but with great dysceate) and spake fayre to the kynge, not for any good of the countre, but because he thoughte to haue bene made some great man of auctorite. But the kinge of kinges moued Antiochus mynde agaynst this vngodly personne, and Lysias infortuned the kynge, \*that thys Menelaus was the cause of all myschefe: so that the kynge commaunded to take him, and (as the maner of them is) to put hym vnto death in the same place.

I. Ma. iiii. d

There was also in the same place a tower of. L. cubytes hie, heapped with ashes: but aboue it was so made, that men myght loke downe on euery syde. Where in to the kynge commaunded that shamefull person to be cast among the ashes, as one that was cause of all vngreatynesse. And reason it was, that y<sup>e</sup> vithrist shoulde dye such a death, and not to bee buryed: for he had done muche myschefe vnto the aulter of God (whose fyre and ashes were holye) therfore was it ryght, that he him selfe also shoulde be destroyed with ashes.

B

But the kynge was wodge in hys mynde and came to shew hym selfe more cruell vnto the Jewes, then hys father was. Whiche wen Judas perceaued, \*he commaunded the people to cal vpon the Lorde nyghte and daye: that he woulde now helpe them also, lyke as he had done alway: for they were afrayed to be put from theyr lawe, from theyr naturall contre and from the holy temple: and not to suffre the people (whiche a lytle while afore begonne to recouer) to bee subdued agayne of the blasphemous nations.

II. Ma. x. c

So when they had done this together, and besoughte the Lord for mercy with wepyng and fastyng thre dayes longe, flat vpon the grounde: Judas exhorted them, to make them selues rea-

dye. But he and the elders together deuysed, to go for the firste with theyr people, afore the kynge brought hys host into Jewrye, and afore he beleged the cytye, and so to commytte the matter vnto God.

Wherefore he ascrybed the power of all thynges vnto God the maker of the worlde, exhorteinge hys people to fyght manfully, (yea, euen vnto deathe) for the lawes, the temple, the cytie, theyr owne natyue countre, and to defend the cytelyns: and set hys hoste before Moadyn. He gaue them also that wet with him, a token of the vyctory of God, chosynge out the manlyest yonge men, went by nyghte in to the kynges paylpon, slewe of the hoooste. xliii. M. men, \*and the greatest Elephantes, with those that sat vpon them.

I. Ma. vi. c

Thus when they had broughte a greate feare and rumour among the tentes of theyr enemyes, and all thynges wente prosperously with them, they departed in the breake of the daye, God being theyr helper and defender. Now when the kynge perceaued the manynesse of the Jewes, he wente aboute to take the strong places by crafte, and remoued hys hoooste \* vnto Bethsura, which was a well kept house of defence of the Jewes: but they were chased away, hurt and discomfyted.

II. Ma. x. a

And Judas sent vnto them that wer in it, suche thynges as were necessarye. In the Jewes hoooste also there was one Rhodocus, which tolde the enemyes theyr secretes: but they sought him out, and when they had gotten hym, they put hym in prysen: After thys dyd the kynge comen with them that were in Bethsura, toke truce with them, departed, and strooke a battaill with Judas, which ouercame hym.

But when he vnderstod, that Phillip<sup>e</sup> (whome he had lefte to be ouerseer of hys busynesses at Antioch) began to rebel agaynst him, he was astonyed in hys mynde: so that he yelded him selfe to the Jewes, and made the an oth, to do what soeuer they thought right.

Nowe when he was reconcyled with them, he offred, made much of the temple, gaue great gistes vnto it, embraced Machabeus, makynge hym captayne

II. Ma. liii.

and



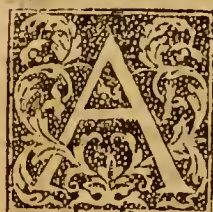
# The seconde booke

and gouernour from Ptolomays vnto the Gerrenes.

Neuerthelesse when he came to Ptolomays, the people of the cytie were not content with that bond of frendshyppe: for they were afrayed, that he woulde breake the couenauit. Then wente Ap-  
spas vp into the seate, and enfourmed the people, shewed them the cause why, and pacified them. So he came againe to Antioche. This is now the mater concernynge the kynges iourneye, and his returne.

## The .xiii. Chapter.

By the mocyon of the Lord, Demetrius sendeth Nicanor to kyll the Jewes. Nicanor maketh a compact with the Jewes, which he yet breaketh through the mocyon of the kyng, Nicanor commaundeth Asia to be taken. The boldnes of Asia.



After thre yeaeres was Judas infourmed, howe that Demetrius y sonne of Seleucus was come vp with a greate power and hyppes, thorow the haven of Tripolis, to take certayne commodious places and countrees, agaynst Antiochus and his captayne Ap-  
las. Now Alcimus (which had bene hys pceste, and wyfullpe desyled hym selfe, in the tyme of the mxytyng) seing, that by no meanes he coulde be helped, nor haue any more inraunce to the aulter: he came to kyng Demetrius in the hundreth and one and fyfye yeaere, pces-  
sentynge vnto him a crowne of golde, a palme and an olyue tree: which (as men thought) belonged to the temple, and that daye he helde hys tounge. But when he had gotten oportunitie for his mad-  
nesse, Demetrius called hym to counsell and asked hym, what thynges oz coun-  
cels the Jewes leane vnto. He an-  
swered: The Jewes that be called Mis-  
dei (whose captayne is Judas Macha-  
beus) maynteyne warres, make insur-  
rections, and wyll not let the realme be in peace.

For I beynge depzyued of my fathers honoure (I meane the hys pcesthode) am come hyther: partly because I was faythful vnto the kyng, and partly be-  
cause I soughte the profyte of the cytes-  
sins. And why: all oure people, thorow the wickednes of them, are not a litle

troubled. Wherefore I beseeche the (O kyng) consydre all these thynges dyl-  
gently, and then make some prouysyon for the lande and the people, accordyng to the kyndnesse that thou haste offered vnto the. For as longe as Judas hath the vpperhande, it is not possible that men can lyue in peace.

When he had spoken these wordes, o-  
ther frendes also haupnge euell wyll at Judas, set the kyng Demetrius on fire agaynst hym. \* Which immediatly sent Nicanor (ruler of the Elephantes) a cap-  
taine, in to Jewry: commaundyng him, to take Judas him selfe alpye, but to slaye them that were with hym, and to make Alcimus hys pceste of the temple.

(mab. li. c.)

Then the heathen which fled out of Jewry from Judas, came to Nicanor by flockes, thynckynge the harme and decay of the Jewes to be theyr welfare. Now when the Jewes hearde of Nica-  
nors commynge, and the gatherynge to-  
gether of the heathen: they sprinkled them selues with earth, \* and besought hym, which made them hys people, and euer defended his owne porcyon with e-  
uydent tokens, that he woulde preserue them styll. So at the commaundemente of y captaine, they remoued from thence and came to a towne called Bessasan. And Symon Judas brother fell in had with Nicanor, but thorowe the sodayne commynge of the enemyes, he was as-  
frayed.

(1. Mar. x. 2)

Neuerthelesse Nicanor hearyng the manlynes of them that were with Ju-  
das, and the bolde stomackes that they had to fyght for theyr naturall countre, durste not proue the matter with bloudy sheding. Wherefore he sent Possidonius, Theodocius and Mathias before, to geue and to take peace. So when they had taken longe aduysment there vpon, and the captayne shewed it vnto the multitude: they were agreed in one mynde to haue peace. And they appoynted a day to syt vpon these matters qui-  
etly among them selues, the stoles wer brought and set forth. Neuertheles, Ju-  
das commaunded certayne men of ar-  
mes to wayte in conuenient places, lest there should sodenly arpyse any euil tho-  
row the enemyes. And so they comoned reasonably together.

Nicanor



**D** Nicanoꝝ, whyle he abode at Jerusa-  
lem, ordeed him selfe not vnrasonably,  
but sent awaye the people that were ga-  
thered together. He loued Judas euer  
with his hearte, and fauoured hym. He  
prayed him also to take a wyfe, and to  
brynge forth chyldren. So he maryed,  
lyued in reste, and they led a comen lyfe.  
But Alcimus perceauynge the loue that  
was betwyxte them, and how they were  
agreed together, came to Demetrius,  
and tolde hym that Nicanoꝝ had taken  
straunge matters in hand, and ordeened  
Judas (an enemye of the realme) to be  
the kynges successoure. When the kinge  
was soze dyspleased, and thowme the  
wycked accusacyons whiche Alcimus  
made of Nicanoꝝ, he was so prouoked,  
that he wrote vnto Nicanoꝝ, sayinge:  
that he was very augrye for the frend-  
shyp and agrement, which he had made  
with Machabeus. Neuertheles he co-  
maunded him in al þ hast, that he shuld  
take Machabeus prisoner, and sende  
him to Antioche.

**E** Whiche lettres when Nicanoꝝ had  
sene, he was at hys wyttes end, and  
soze greued, that he shoulde breake the  
thynges wherein they had agreed: spe-  
cyallye, seynge Machabeus was the  
man, that neuer dyd hym harme. But  
because he myghte not withstande the  
kyng, he soughte oportunitie to fulfill  
hys commaundemente. Notwithstan-  
dynge when Machabeus saw that Ni-  
canoꝝ beganne to be churlysh vnto him,  
and that he intreated hym moze roughly  
then he was wonte, he perceaued that  
such unkyndnes came not of good, and  
therfore he gathered a few of hys men,  
and withdrew him selfe from Nicanoꝝ.  
Which when he knew that Machabeus  
had manfully preuented him, he came  
into the great and moste holy temple:  
commaunded the preestes (whiche were  
doynge theyꝝ vsuall offrynges) to deli-  
uer hym the man. And when they sware  
that they coulde not tell where the man  
was whome he sought, he stretched out  
his hande, and made an othe, sayinge:  
If ye wyl not deliuer me Judas cap-  
tyue, I shall remoue this temple of God  
into þ playne feld. I shall breake downe  
the auter, and consecrate this temple  
vnto Bachus. After these wordes he

departed.

Then the preestes lyft vp their han-  
des toward heauen, and besought hym  
that was euer the defender of theyꝝ peo-  
ple, sayinge: Thou O Lord of all, which  
haste nede of nothyng, wouldest that the  
temple of thy habytacyon shoulde be a-  
monge vs. Therfore now O moste holy  
Lorde, kepe thys house euer vndefyled,  
\* which lately was clesed. Nowe was  
there accused vnto Nicanoꝝ, one Razis  
an Alderman of Jerusalem, a louet of  
the whole cytie, and a man of good re-  
pote: whiche for the kynde herte that he  
bare vnto the people, was called a father  
of the Jewes. Thys manne ofte tymes,  
when the Jewes were mynded to kepe  
thel selues vndefyled, defended and de-  
liuered them, being content stedfastlye  
to spende his body and hys lyfe for hys  
people.

So Nicanoꝝ wyllynge to declare þ  
hate, that he bare to the Jewes, sent fiiue  
hūdꝛeth mē to take hym: for he thought  
yf he gat him he shoulde brynge the Jew-  
es in great decaye. Now when the peo-  
ple beganne to rushe in at his house, to  
bryake the doores, and to set fyre on it: he  
beyng now taken, woulde haue defen-  
ded himselfe with his swerd: chosynge  
rather to dye manfullye, then to yelde  
hymselfe to those wicked doers: and be-  
cause of hys noble stocke, he had rather  
haue bene put to extreme cruelte. Not  
withstandynge what tyme as he myssed  
of hys stroke for haste, and the multy-  
tude fel in byolently betwyxte the doores  
he ranne boldelye to the wall, and caste  
himselfe downe manfullye among the  
heape of them, which gaue soone place  
to hys fall, so that he fel vpon hys bely.  
Neuerthelesse whyle ther was yet bꝛeth  
within hym, he was kyndled in hys  
mynde, and whyle hys bloud gushed  
out excedyngly (for he was very soze  
wounded) he ranne thorow the myddest  
of the people, and gat hym to the tope of  
a rocke. So when hys bloude was  
now gone, he toke out hys owne bow-  
els with both hys handes, and thꝛewe  
them vpon the people: callynge vpon the  
Lorde of lyfe and spirite, to reward him  
this agayne, and so he dyed.

¶ The .xv. Chapter.

Nica

i. Ma. 4. c.  
ii. Ma. 1. 6

i. Ma. vii. 3



# The seconde boke

¶ Ricanoz goeth aboute to come vpon Judas on the Sabbath daye. The blasphemie of Ricanoz. Machabeus expounding vnto the Jewes the visyon, boldeneth thei herres. The prayer of Machabeus. After þ host of Ricanoz is ouercomen Machabeus commaundeth his head and his handes to be cut of, and bystronge to be geuen vnto fowles.

**A**

1. ma. vii. d



¶ And when Ricanoz knewe that Judas was in the countre of Samaria, he thoughte with all his power to stryke a felde with hym vpon a Sabbath daye. Neuerthelesse the Jewes that were compelled to go with him sayde: Do not cruelly and vnkynedly, but halowe the Sabbath day, and worshyppe hym that seith al thinges. For al this, yet sayd the vngacious personne

34. ps. xx. c.

\* Is there a myghty one in heauen, that commaunded the Sabbath daye to be kepte? And when they sayde: yea, the liuyng God, the myghty Lord in heauen \* commaunded the seuenth daye to be kepte. He sayd: And I am myghty vpon earthe, to commaund them for to arme them selues, and to perfourme the kinges busynesse. Notwithstandinge he myght not haue his purpose.

Exod. xx. d

**B** Ricanoz had deuyled with greate pryde to ouercome Judas, and to bring away the victorie. But Machabeus had euer a faste confydence and a perfecte hope in God that he would helpe hym, and exhorted his people, not to be afrayed at the commyng of the Heathen: but alwaye to remembre the helpe that had bene shewed vnto them from heauē, yea, and to be sure nowe also, that almyghty God would geue them the victorie. He spake vnto them out of the law and prophetes, puttyng them in remembrance of the battayles, that they had strycken afore, and made them to be of a good corage.

So when thei heartes were plucte by, he shewed them also the dysceatfulness of the Heathen, and how they wold kepe no couenaunte nor othe. Thus he weapened them not with the armoure of shylde and speare, but with wholsome wordes and exhortacions. He shewed them a dreame also, wherethorowe he made them all glad, which was this: he thought that he saw Onias (which had bene hye preest, a vertuous and louyng

man, sage and of holiest conuersacyon, well spoken, and one that had bene exercised in Godlynes frome a chyld) holde byng by his handes toward heauen, and prayyng for his people. After this there appeared vnto hym another man, whiche was aged, honorable and glorious. And Onias sayde: This is a louer of the brethren, and of the people of Israel. This is he that prayeth much for the people, and for all the holy cytie: Jeremie the prophet of God. He thoughte also that Jeremie helde oute his ryghte hande, and gaue hym (namely vnto Judas) a swerde of golde, sayyng: Take this holpe swerde, a gyfte from God, wherewith thou shalt smyte downe the enemyes of the people of Israel.

And so they wer well comforted thorow the wordes of Judas, and toke corage vnto them, so that they ponge men wer determed in theyr myndes to fygght, and to byde styll at it: In so much that in the thynges which they toke in hand their boldnesse shewed that same, because the holy cyty and the temple were in perill: for the whiche they toke more care, then for theyr wyues, chyldren, brethren and kynnsfolkes. Agayne, they that were in the cytie, were most careful for those whiche were to fygght. Nowe when they were all in a hope that the iudgement of the matter was at hande, and the enemyes drew nye, the host beinge set in aray, the Elephantes and horsmen euerie one standyng in his place: Machabeus conspyred the commyng of the multitude, the ordynance of dyuers weapens, the cruelnes of the beastes, and held by his handes toward heauen, callyng vpon the Lord that doth wonders, whiche geueth not the victorie after the multitude of weapens and power of the host (but to them that please hym) accordyng to his owne wyll. Therefore in his prayer he sayde these wordes.

**D**

11. ps. xlii. c.  
1. ma. vii. d.

¶ O Lord, thou that bydest sende thyne Angell in the tyme of Ezekiah kynge of Iuda, and in the host of Sennacherib slewest an hundred and fyue, and foure score thousand: send now also thy good angel before vs (O Lord of heauens) in the fearfulness and dreade of thy myghty arm, that they whiche

come

4. reg. xli. c.  
Ezek. ix. c.  
1. ma. vii. d.  
u. ma. vii. d.



come agaynste thy holpe people to blas-  
pheme them, may be affrayed. And so he  
made an ende of his wordes. Then Ni-  
canor & they that were with him, drewe  
nye with shawmes and songes: but Ju-  
das and his company with prayer and  
callynge vpon God.

With their handes they smote, but  
wth their hertes they prayed vnto the  
Lorde, and sawe no lesse then. xxxv. M.  
menne: for thozow the present helpe of  
God they were gloriously comforted.

Now when they left of, and were tur-  
nyng agayne with ioye, they vnderstode  
that Nicanoz him selfe was slayne with  
the other. Then they gaue a great shout  
and a crie prayng the Almighty Lord  
with a loude voyce. And Judas (which  
was euer ready to spende his bodye and  
lyfe for his cutesyns) commaunded to  
smyte of Nicanoz head with hys arme  
and hand, and to be brought to Jerusa-  
lem. When he came there, he called al the  
people, and the pcesles at the aulter  
with those that were in the castell, and  
shewed them Nicanoz heade, and hys  
wycked hande, whiche he had presump-  
tuously holden vp against the temple of  
God. He caused the tonge also of the vi-

godly Nicanoz to be cut in lytle peces,  
and to be cast to the foules, and the cru-  
ell mans hande to be hanged vp before  
the temple.

So euery man gaue thanckes vnto  
the Lord, saying: blessed be he, that hath  
kepte hys place vndefyled.

As for Nicanoz head, \* he hanged (ma. vii. c.)  
it vpon the hye castell, for an eydente  
and playne token of the helpe of God.  
And so they agreed all together, to kepe  
that daye holy, namely the. xiii. daye

of the moneth Adar, which in  
the Syrians language is  
called the nexte daye be-  
fore Mardocheus day.

Thus was Nicanoz  
slaine, and fro that  
tyme forth the

Jewes had  
the cytie  
in possession: And here  
wyl I now make  
an ende.

¶ The ende of the seconde booke  
of the Machabees.

¶

*In Simrky*



1710  
1551

*L. W.*

1728  
1859  

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169







Charles Norris

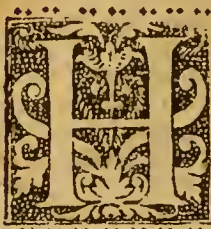
~~Charles Norris~~ was Born in Gibraltar  
in Spain the 21: of August = 1708 - between  
six & seven in the Morning —  
and Died May <sup>th</sup> 18 - 1728 at  
a quarter after five —

M<sup>r</sup> John Norris Died March: the 23: 1730

M<sup>rs</sup> Mary Norris Died October the 13 1733



William Tindale vnto the Christen Reader.



**H**ast thou (mooste deare reader) the new Testament or couenaunte made with vs of God in Christes bloude. Whiche I haue looked ouer againe (newe at the laste) with all diligence, and compared it vnto the Greke, & haue wreded oute of it many fautes, whiche for lacke of helpe at the begynnyng and ouersyght, dyd sowe therein. If ought seme chaunged, or not altogether agreynge with the Greke, let the rynder of yf faute consyder the Hebrue phrasy, or maner of speache left in the Greke wordes. Whose precept, sentence and presentence is ofte bothe one, and the futurence is the operatye mode also, and yf futurence is ofte the imparatiue mode in the actiue voyce, and in the passiue euer. I yf the wylle person for person, nombre for nombre, and interrogacion for a condicionall, and such lyke is with the Hebrues and common vsage.

I haue also in many places set lyght in the margente to vnderstande the terte by. If any man fynde faute epyther with the translation or ought besyde (whiche is easer for manye to do, then it well to haue translated it them selues of theyr owne pregaunte wyttes at yf begynnyng withoute an ensample) to the same it shall be lawfull to translate it them selues, and to put what they luste therto. If I shall perceyue epyther by my selfe or by the information of other, that eughe be escaped me, or might be more plainlye translated: I wyl shortly after cause it to be amended. Howbeit, in many places, me thinketh it better to put a declaracion in the margente, then to runne to farre from the terte. And in many places wher the terte seemeth at yf fynde choppe harde to be vnderstande, yet the circumstances before and after, and often readyuge together, make it playne enough.

Forcouth, because the kyngedome of heauen, whiche is the scripture and worde of God, may be so locked up, that he whiche readeth or heareth it, can not vnderstande it: as Christ testifieth how that the Scribes and Phariseis had so but it up Math. xxiii. and had taken away the keye of knowledge. Luke. xi. that the Jewes whiche thoughte them selues with in were yet so locked oute, and are to this dape, that they can vnderstande no sentence of the scripture vnto theyr saluacion though they can reherse the tertes euery where and dyspute thero of as subtelly as the Poppysh doctors of Dunces darke learyng, whiche with theyr sophistye seduced vs as the phariseis dyd the Jewes. Therefore, that I myghte be founde faythfull to my father & Lorde in distributyng vnto my brethren and felowes of one faythe, theyr due and necessarye fode: so dressynge it and reasonynge it: that the weakes stomackes may receyue it also, & be the better for it: I thought it my duty (mooste deare reader) to mowe the before, & to shew the, yf epyght waye in, and to geue the, yf true keye to open it w al, and to arme the against false prophetes & malicious hypocrites, whose perpetuall styde is to leue the

scripture with gloses, & thereto locke it up, wher it shoulde saue yf soule, and to make vs shut at a wroge mark to put oute truste in those thynges that profit their bellies ouely, & leaue our soules.

The ryght waye (yea, and the ouely waye) - The to vnderstande the scripture vnto saluacion, is right w al that we earnestly and about all thynges serche for into the the profession of oure baptisme or couenauntes scripture made betwene God and vs. As for an ensample. Christ saith. Mat. v. Happy are the merciful, for they shall obtaine mercy. Lo, here God hath made a couenaunte with vs, to be merciful vnto vs, yf we wil be merciful one to another, so that yf man whiche sheweth mercy vnto his neyghboure: may be bolde to truste in God for mercy at al nedes. And contrariwylle, iudgement without mercy, Iaco. ii. shalbe to hym that sheweth not mercy. So now, yf he that sheweth no mercy, truste in God for mercy, his saythe is carnal and worldly, and but vayne presumption. For God hath promised mercy ouely to the mercifull.

And therefore the mercies haue not Gods worde that they shall haue mercy: but contraries wylle that they shall haue iudgement withoute mercy. And Math. vi. If ye shall forgue men their fautes, youre heauenly father shall forgue you: but and yf ye shall not forgue me their fautes: no more shall youre father forgue you youre fautes.

Here also by the vertue and strength of this couenaunte, wherewith God of his mercy hath bounde him selfe to vs in worthye, maye he that forgueth his neyghboure, be bolde when he resortueth and amendeth, to beleue and truste in God for remission of whatsoeuer he hath done amysse. And contrariwylle, he that wyl not forgue, can not but dyspeare of forgiveness in the ende, and feare iudgement without mercy.

The general couenaunt wherin all other are comprehended and included, is this. If we make our selues to God, to kepe all his lawes, after the ensample of Christ: the God hath bounde hym selfe vnto vs, to kepe, & make good all yf mercyes promysed in Christ, thorow out all the scripture.

All the whole law, which was geuen to vnto our corrupt nature, is comprehended in yf ten commandementes. And the ten commandementes are comprehended in these two: loue God & thy neyghboure. And he that loueth his neyghboure in God & Christ, fulfilleth these two & consequently the ten, and finally al yf other. Now if we loue our neyghbours in God & Christ yf is to witte, if we be louinge, kynde & merciful to the, because God hath created them vnto his likenesse, & Christ hath redeemed the, & boughte them w his bloude: then may we be bolde to trust in God thorow Christ & his deservynge, for al mercy. For God hath promysed and bounde hym selfe to vs to shew vs all mercy, and to be a father almyghtye to vs, so that we shall not neede to feare the power of all our aduersaries.

Now if any man that submitteth not him selfe to kepe the commandementes, do thynke that he hath any faythe in God: the same mannes saythe is vayne, worldly, damnable, deuclish, and playne presumption, as it is about sayd, and is no saythe that can iustifie or be accepted before God. And that is it that James meaneth in hys Epyale. For howe can a man beleue (sayeth Paule without a preacher. Romanorum x. Nowe reade all the scripture, & se where God sent any too preach mercy to any, saue vnto them



# W, T, vnto the reader,

onely that repente and turne to GOD with all theyr heartes, to kepe his commaundementes. Vnto the dysobediente that wyll not turne, is threatened wrathe, vengeance, and damnacion; accordyng to all the terribble curtes and fearfull ensamples of the Byble.

What  
saith it is  
p'aueth.

Faythe nowe in GOD the father thoroowe our Lorde Iesus Christe, accordyng to the couenauntes and appoyntment made betwene God and vs is oure saluacion. Wherefore I haue enen noted the couenauntes in the mergetes, and also promyses. Moreover wher thou fyndest a promyse and no couenaunte exp'essed therewith: there muste thou vnderstande a couenaunte, that we when we be receyued to grace, knowe it to be oure dute to kepe the lawe. As for an ensample. When the scripture sayeth. Math. vii. Are and it shal be geuen you, seeke and you shal finde, knocke and it shal be opened vnto you: It is to be vnderstande, yf that when thy neyghboure aareth, sekerth or knocketh to the, thou then shew him the same mercy, which thou desirest of God, then hath the God bounde him selfe to helpe thee as gayne, and els not.

Also ye see that two thynges are requyred to begyn a Christen man. The fyrste is a stedfaste fayth, and truste in almyghty God, to obtayne all the mercy that he hath promysed vs, thoroowe the deseruyng & merites of Christes bloude onely, without al respecte to our owne workes.

ii. thynges  
are requyred  
to begyn a  
christen  
man,

And the other is, that we forsake euyl, and turne to God to kepe hys lawes, and to fyghte agaynst oure selues, and oure corrupte nature perpetually, that we maye do the wyll of God euery day better and better.

This haue I sayde (moost deare reader) to warne the, leaste thou shouldest be deceyued, and shouldest not onely reade the scriptures in vaine, and to no profyte, but also vnto thy greater damnacion. For the nature of Goddes worde is that whosoever reade it, or heare it reasond and dysputed before hym, it wyll begynne immediately to make hym euery dape better and better: tyll he be growen into a perfecte man in þ knowledge of Christe and loue of the lame of GOD, or els make him worse and worse, tyl he be hardened þ he openly resisteth the spirite of GOD and then blasfeme, after the ensample of Pharao, Coran, Abiron, Balam, Judas, Simon Magus, and suche other.

What  
nature  
of Gods  
worde is.

This to be euen so, the wordes of Christe, John. iii. do well conspyne. This is condempnacion (sayeth he) that lyght is come in to the worlde but the men loued darkenes more then lyght: for theyr dedes were euyl. Beholde, when the lyghte of Gods word cometh to a man wher he reade it or heare it preached and testified and he yet haue no loue thereto, to fashion his lyfe thereafter, but consenteth styll vnto his olde dedes of ignorance: then beginneth his iuste damnacion immediatly, and he is henceforth with oute excuse in that he refused mercy offered him, for GOD offereth mercy vpon the condicio that he wyll mende hys lyuynge: but he wyll not come vnder the couenaunte. And from that houre forward he wyll be worse and worse, GOD takynge hys spirite of mercy and grace from hym for his vnthankfulness sake.

And Paule writeth to the Ro. i. that the Heathen, because when they knewe God, they had no luste to honour hym with Godly lyuynge, therefore God poured his wrathe vpon them, and

toke hys spirite from them and gaue them vp to theyr heartes lustes to serue synne, from iniquitye to iniquitye, tyll they were thoroowe hardened and past repentaunce.

And Pharao, because when the worde of GOD was in hys countrey, and Goddes people scattered thoroowe oute all hys lande, and yet neyther loued them or it, therefore GOD gaue hym vp, and in takynge hys spirite of grace fess him, so hardened his heart with couetousnes, that afterwarde no miracle coulde conuertere him.

Herto pertaineth the parable of the talentes. Math. xxv. The Lorde commaundeth the talent to be taken away from the euyl and slothfull seruaunte, and to bynde him hande and fore, and to cast hym into vtter darkenes, and to geue the talent vnto hym that had ten, sayinge: to al that haue, more shal be geuen. But from hym that hathenot, that he hathen shal be taken from hym. That is to saye: he that hathen a good hearte toward the worde of GOD, and to garnyshe it with Godly lyuynge, and to testyfy it to other, the same shal increase more and more dayly in the grace of Christe. But he that loueth it not, to lyue there after and to edifye other: the same shal lose the grace of true knowledge, and be blynded agayne and euery dape waxe worse and worse, and blynder and blynder, tyll he be an vtter enemy of the worde of GOD and his heart so hardened, that it shal be impossible to conuertere hym.

And Luke. xii. The seruaunte that knoweth his masters wyll, and prepareth not hym selfe, shal be beaten with many stripes: that is, shal haue greater damnacion. And Math. vii. All that heare the worde of God and do not thereafter, buyde on lande: that is, as the foundacyon layed on lande can not resiste byolence of water but is vndermynded and ouerthrowen, euen so the saythe of them that haue no luste nor loue to the lawe of God, buyde vpon the lande of theyr owne ymaginacions, & not on the rocke of Goddes worde accordyng to his couenauntes, turneth to desperation in tyme of tribulacion, and when God cometh to iudge.

And the vyneparde Math. xxi. planted and hyred out to the husbilde men that would: not render to the Lorde, of the frute in due tyme, and therefore was taken from them, and hyred out to other, dothe confyrm the same. For Christe sayeth to the Jewes: the kyngedome of heauen shal be taken from you, and geuen to a nation that wyll byynge forth the frutes thereof, as it is come to passe. For the Jewes haue losse the spirytual knowledge of his commaundementes, and also of all the scripture, so that they can vnderstande nothyng Godly. And the dore is locked vp that all theyr knockynge is in vayne though many of them take greete payne for Gods sake. And Luc. xiii. the fygge tree þ beareth no fruite, is commaunded to be plucked vp.

And synallye, herto pertaineth (with infinite other) the terribble parable of the vncleane spirite (Luk. xi.) which after he is cast out, wher he cometh and fyndeth his house swepte and garnysed taketh to hym seven worse then hym selfe, and cometh and entreth in, and dwelleth there, and so is the ende of that man worse then the begynnynge. The Jewes, they had cleansed them selues with Goddes worde from al outward ydolatre and worshypynge of ydols. But their hertes remained stil faithlesse to Godwarde

and



and towarde his mercye and trueth, and therefore withoute loue also and luste to his lawe and to theyr neyghbours for his sake, and thorow false truste in theyr owne woorkes (to whiche Heresy, the chyldre of perdition, the wycked byshoppe of Rome with hys lawyers hath brought vs Christen more abhominable idolaters then before) and become ten tymes worse in the ende then at the begynnyng. For the fyrste idolatrye was sone spedy and easie to be rebuked of the Prophetes by the scripture. But the latter is more sore to begyle withall and hundred tymes of more difficulte to be wedded oute of mennes hertes.

This also is a conclusyon, nothyng more certayne, or more proued by the testimonie and ensamples of the scripture, that yf anyer that fauoureth the worde of God, be so weake that he can not chaste hys fleshe, hym wyl the LORD chastyce and scourge euery daye wherper & wherper, with tribulacion and mysfortune, that nothyng shall prospere with hym, but all shall go agaynst hym whatsoeuer he taketh in hande, and shall vyset hym with pouertie, with synkenesses and dyscasses, and shall plage hym with plage vpon plage, eche more lothsome, terryble and fearfull then other, tyll he be at viter despayne with his fleshe.

Let vs therefore that haue notue at this tyme oure eyes opened agayne thorow the tender mercye of GOD, kepe a meane. Let vs so put oure truste in the mercye of GOD, thorow IESUS CHRIST that we knowe it oure dute, to kepe the lawe and commaundement of GOD, and to loue oure neyghbours for theyr fathers sake, whych created them and boughte them so dearely with hys bloude. Let vs walke in the feare of GOD, and haue oure eyes open to both partes of Goddes couenauntes, certified that none shall be partaker of the mercye saue he that wil fight agaynst the fleshe, to kepe hys lawe. And let vs arme oure selues with this remembrance, that as Christes woorkes iustifie from synne and set vs in the fauoure of GOD, soo oure owne dedes thorow workyng of the spirite of GOD, helpe vs to continue in the fauoure and the grace, into whych Christ hath brought vs, and that we can no longer continue in fauoure and grace then our hertes do kepe the lawe.

Furthermore concernyng the lawe of GOD, this is a general conclusioun, that the whole lawe, whether they be ceremonies, sacrifices, pea, or Sacramentes ether, or preceptes of equyte betwixen man and man thorow oure all degrees of the worlde all were geuen for oure profyte and necessite onely, and not for any nede that GOD hathe of oure keepyng them, or that hys ioye encreased thereby, or that the dede it selfe, dothe please him. That is all that GOD requyryth of vs when we be at one with him, and do put our trust in hym, and loue euery man hys neyghboure to pytye hym, and to haue compassion on hym in all hys nedes, and to be mercyfull vnto him. This to be curen so, Christ testifieth Math. vii. sayyng: this is the lawe and the prophetes. That is to do as thou wouldest be done to (accordyng I meane to the doctryne of the scripture) and not to do that thou wouldest not haue done to the,

that he whych loneth, doth of hys owne accord

all that the lawe requyryth. And. i. Timo. i. Paule sayeth that the loue of a pure hearte and good conscience and say the vnfayned is the ende and fulfyllinge of the lawe. For say the vnfayned in Christes bloude cause the to loue for Christes sake.

Whiche loue is the pure loue onely and the onely cause of good conscience. For then is the conscience pure when the eye looketh to Christ in all her dedes, to do them for his sake, and not for her owne synfuler aduantage or any other wicked purpose. And John bothe in hys Gospell and also Epistles, speaketh neuer of any other lawe then to loue one another purely, affirmyng that we haue GOD hym selfe dwellynge in vs and all that GOD desyryth, yf we loue one the other.

Serue then that sayth to GOD, and loue and mercifulnes to oure neyghbours, is all that we muste vnderstande and interpret by them. So that all inferiour lawes are to be kept and obserued as long as they be seruantes to say the and loue: and then to be broken immediatly, yf thoue any occasyon, they hurte eyther the say the whych we shoulde haue to godwarde in the confidence of Christes bloude or the loue whych we owe to our neyghbours for Christes sake.

And therefore when the blynde pharisees murmured and grudged at him and his disciples, that they brake the Sabbath daye and tradicions of the elders and that he hym selfe dyd eate with Publicans and synners, he aunswere they.

Math. ix. alledgyng Esaias the prophete: Bo rather and learne what this meaneth, I requyre mercy and not sacrifice.

And Math. xii. whych that ye wiste what this meaneth: I requyre mercy and not sacrifice. For ouly loue and mercifulnes vnderstandeth the law, and els nothing.

And he, that hath not that wyrtten in his heart, shall neuer vnderstande the lawe, no thoghe all the aungels of heauen wente aboute to teache hym.

And he that hath that grauen in his heart, shall not ouly vnderstande the lawe, but also

shall do of his owne inclination all that is required of the lawe, thoghe neuer lawe had bene geuen: as all mothers do of them selues withoute lawe.

lawe vnto theyr chyldren all that can be requyred by any lawe, loue ouercommyng all payne, grefe, tediousnesse or lothsomnes, and euen so no doubt yf we had continued in oure fyrst state of innocencie, we shoulde euer haue fulfylled the law without compulsion of the lawe.

And because the law (whych is a doctryne thorow teachyng euery man hys dute, dothe vter oure corrupte nature) is sufficiently defected by Moyses, therefore is lytle mention made thereof in the new Testamente, saue of loue onely wherein all the lawe is included as seldome mention is made of the newe Testamente in the olde lawe, saue here and there are promyses made vnto them that Christ shoulde come and blesse them and deliuer them, and that the Gospell and newe Testamente shoulde be preached and publyshed vnto all nacions.

The Gospell is glade tydynges of mercy, and grace and that oure corrupte nature shall be healed agayne for Christes sake and for the mercyes of his deservynges onely: yet on that condycioun that we wyl turne to God to learne to kepe his lawes spirituallly, is to say of loue for his sake, & wil also suffre & curige of our infirmities.

The new Testamente, is as much for to save

AAA. iii.

new testamente

new testamente

new testamente

new testamente

new testamente

new testamente

new testamente



# W. T. vnto the reader.

as a new couenaunte. The olde Testamente is an olde temporall couenaunte made betwene God and the carnal children of Abraham Isaac and Iacob, otherwyse called Israel, vpon the dedes and the obsequyng of a temporall lawe. Where the rewarde of the keepyng is temporall lyfe & prosperite in the lande of Canaan, and the brykynge is rewarded with temporall deathe and punyshmente.

But the new Testamente is an euerlastyng couenaunte made vnto the chyldren of God, throughe ayde in Christ, vpon the deservynges of Christ: Where eternal lyfe is promised to al that beleue, and deathe to all that are vnbelyuyng. My dedes, yf I kepe the lawe are rewarded with the temporall promyses of this lyfe. But yf I beleue in Christ, Christes dedes haue purchased for me the eternal promyse of the euerlastyng lyfe. If I commyt nothyng worthy of deathe. I deserve to my rewarde that no man kylle me. If I hurte no man, I am worthy that no man hurte me. If I helpe my neyghboure, I am worthy that he helpeme againe. So that with outwarde deades, with which I serue other men, I deserve that other men do lyke to me in this worlde: and they extende no further. But Christes dedes extende to lyfe euerlastyng vnto al that beleue. &c. This be sufficient in this place, concernyng the lawe and the Gospel, the new Testamente & the olde: so that as there is but one God, one Christ, one faith, and one baptysme: euen so vnderstande thou that there is but one Gospel, though many wyte it, and many preache it. For al preache the same Christ and bringe the same glade tidinges. And thereto Pauls Epistles with the Gospel of Iohn and his fyrste Epistle, and the fyrste Epistle of S. Peter, are most pure Gospel, and most playnly and tychelepe describethe the glorie of the grace of Christ: yf ye requyre more of y<sup>e</sup> lawe: seke in the Prologe to the Romaynes & in other places where it is sufficiently intreated of.

## Repentaunce.

**U**ncernyng this word repentaunce (or as they vse) penance, the Hebrue hath in the olde Testamente generally (Sob) turne to be conuerted. For which the translation that we take for saint Hieroms hath moost parte (conuertere) to turne or to be conuerted, and sometyme yet (agere penitenciam.) And in the Greke the new Testamente hath perpetuall (Metanoeo) to turne in the hearte and minde, and to come to the ryght knowledge, and to a mannes right wyte agayne. For whiche (Metanoeo) Saint Hieromes translation hath sometyme (ago penitentiam) I do repent, sometyme (peniteo) I repente, sometyme (penitor) I repentaunte, sometyme (habeo penitentiam) I haue repentaunce, sometyme (penitet me) It repenteth me. And Erasmus vseth muche this worde (Resipisco) I come to my selfe, or to my right mynde agayne. And the very sence and significacion both of the Hebrue, and also of the Greke worde is: to be conuerted and to turne to God with all the hearte, to knowe his wyll, and to lyue accordyng to his lawes, and to be cured of oure corrupte nature with the oyle of his spirite, and wyne of obedyence to his doctryne. Whiche conuersion or turnyng yf it be vnfayned these foure do accompanye it, and are enclused therein. Confession, not in the priestes care, for that is but mans inuention, but to God in thy hearte, and before all the congregation of God, howe that we be syn-

ners and synfull, and that oure wholenature is corrupte and inclyned to synne and all vnrightheousnes, and therefore euyl, wycked, and damnable, and his lawe holy and iuste, by whiche oure synfull nature is rebuked. And also to our neyghbours, yf we haue offended any person particulierly. Then contricion sorowfulness, that we be suche damnable synners, and not onely haue synned, but are wholye inclyned to synne apyll.

Thyrdely sayth (of which our olde doctours haue made no mention at all in the description of theyr penaunce) that God for Christes sake doth forgyue vs, and receyue vs to mercy, and is at one with vs, and wyll heale our corrupte nature. And fourthly satisfaccion or amendes makynge, not to God with holy workes, but to my neyghboure whome I haue hurte, and to the congregation of God, whome I haue offended (yf any open crime be founde in me) and submyttinge of a mans selfe vnto the congregation or churche of Christ, and to the officers of the same, to haue his lyfe corrected and gouerned hence forth of them, accordyng to the true doctryne of Christe. And note this: that as satisfaccion or amendes makynge is counted ryghteousnesse is before the worlde and a purge yng of the synne: so that the worlde when I haue made a full amendes hath no further to complayne: Euen so faith in Christes bloude is counted ryghteousnesse, and a purgynge of all synne before God.

Moreouer he that synneth against his brother: synneth also agaynst his father almyghty god. And as the synne committed agaynst his brother is purged before the world with makynge amendes or askynge forgyuens: euen so is the synne committed agaynst God purged thorow saythe in Christes bloude onely. For Christ sayeth, I hon vlii. Excepte ye beleue that I am he, ye shall dye in youre synnes. That is to saye, yf ye thynke that there is any other sacrifice or satisfaccion to Godwarde then me, ye remayne euer in synne before God, how soeuer righteous ye appeare before the worlde. Wherefore now, whether ye call this, Metanoeo, repentaunce, conuersion, or turnyng agayne to God, eyther amendyng. &c. Whether ye saye repente be conuerted, turne to God, amende youre lyuynge, or what ye lyst, I am contente so ye vnderstande what is meant therby, as I haue now declared.

## Elders.

**I**n the olde Testamente the temporall heades and rulers of the Jewes, whiche had the gouernaunce ouer the laye or commune people are called elder, as ye maye see in the foure Euangelyses. Out of the whiche custome Paul in his Epistles, and also Peter call the prelatres and spirituall gouernours, whiche are Byshoppes and priestes elders. Now whether ye call them elders or priestes, it is to me al one, so that ye do vnderstande that they be officers and seruantes of the worde of God, vnto the which all men, bothe hygge and lowe that wyll not rehell agayne Christe, muste obeye as longe as they preache and rule truly, and no longer.

The  
foure par-  
tes of re-  
pentaunce.



# A Prologe vpon the Gospel of. S. Mathew.

As touchynge the Euangelistes, yese in the newe Testament clearye what they were. First Mathew (as ye reade Mathew. ix. Marke. ii. Luke. v.) was one of Christes Apostles, and was with Christe all tyme of hys preachinge, and hearde his owne selfe almost all that he wrote.

## The Gospell of S. Mathew.

### The fyrst Chapter. \*

The genealogye of Christ, and mariage of hys mother Mary. The auugel saythfyeth Josephs mynde.

¶



This is the boke of the generaciō of a Iesus Christe the sonne of b David, the sonne also of Abraham. \* Abraham begat Isaac: \* Isaac begat Jacob:

Gene. xxi. a  
Ios. 24. a  
¶ Gen. 25. d

\* Ge. xxi. d

I Gen. 28. g

\* Ge. xvi. b

i para. ii. a

\* Gen. 4. d

i para. ii. a

\* Num. 1. a

i Rut. iii. d

\* Rut. 4. d

i Rut. iii. d

\* Rut. 4. d

i i. re. xvi. a

\* 1. re. xvi. f

i. 1. par. 3. b

\* 2. pa. xi. d

i 2. pa. 14. a

\* 3. re. 2. b. f

i 2. pa. 17. a

\* 1. pa. xxi. a

i 4. re. xi. a

\* 2. pa. 26. d

i 2. pa. 27. d

\* 2. pa. 28. d

i 4. re. 25. d

\* 4. re. 21. d

i 4. re. 21. e

\* 4. re. 24. d

i i. re. xxi. f

i 1. pa. 4. d

\* Agg. i. a

i 1. par. 3. a

i 1. par. 1. d

\* i. re. xxi. f

i i. re. xxi. f

\* Jacob begat Judas and his brethre:

\* Judas begat Phares and Zaram of

Thamar. \* Phares begat Hestrom:

\* Hestrom begat Aram: \* Aram begat

Aminadab: \* Aminadab begat Naal-

son: \* Naalson begat Salimon: \* Sal-

mon begat Boos of Rahab: \* Boos

begat Obed of Ruthe: \* Obed begat

Jesse: \* Jesse begat Dauid the kynge:

\* Dauid the kynge begat Salo-

mon, of her that was the wyfe of Mary:

\* Salomon begat Roboam: \* Roboam

begat Abia: \* Abia begat Asa: \* Asa be-

gat Josaphat: \* Josaphat begat Jo-

rah: \* Jorah begat Olias: \* Olias begat

Joatham: \* Joatham begat Achas:

\* Achas begat Ezechias: \* Ezechias be-

gat Manasses: \* Manasses begat A-

mon: \* Amou begat Josias: \* Josias

begat Jechonias and his brethzen a-

boute the tyme they were caried away

to Babilon.

And after they were brought to Ba-

bilon, \* Jechonias begat Salathiel:

\* Salathiel begat Zorobabel: \* Zoro-

babel begat Abiud: \* Abiud begat Eli-

achim: Ellachim begat Azor: \* Azor

begat Sadoc: \* Sadoc begat Achin:

Achin begat Eliud: \* Eliud begat E-

leasar: \* Eleasar begat Matthan: \* Mat-

than begat Jacob: \* Jacob begat Jo-

seph the husbände of Mary, of whome

was borne that Iesus, that is called

\* Christe.

achin: Ellachim begat Azor: \* Azor begat Sadoc: \* Sadoc begat Achin: Achin begat Eliud: \* Eliud begat Eleasar: \* Eleasar begat Matthan: \* Matthan begat Jacob: \* Jacob begat Joseph the husbände of Mary, of whome was borne that Iesus, that is called \* Christe.

All the generacions fro Abraham, to David are fourtene generaciōs. And from David vnto y captiuitie of Babilon, are fourtene generaciōs. And from the captiuitie of Babilon vnto Christe, are also fourtene generaciōs.

The byrthe of Iesus Christ was on this wyse. Whē his mother Mary was married to Joseph, befoze they came to dwel together, he was founde w childe by the holy goost. The Joseph her husbände beinge a perfect man, and loth to make an enſaple of hys, was mynded to put her away secretly. While he thus thought, beholde the angel of y Lord appered vnto him in a dreame, saying: Joseph the sonne of David, feare not to take vnto the Mary thy wyfe. For that which is conceaued in her is of the holy goost. She shal byrnge forth a sonne, & thou shalt cal his name \* Iesus. For he shal saue his people from their synnes.

All this was done to fulfil y which was spoken of the Lord by the prophet, saying: \* Beholde, a mayde shal be with childe, and shal bring forth a sonne, and they shal cal his name b Emanuel, whiche is by interpretacion, God with vs.

And Joseph as sone as he awoke out of slepe, did as the angel of y Lord bad hym, and toke his wyfe vnto hym, and knew her not tyl she had brought forth \* hys fyrste sonne, and called his name Iesus.

#### The Notes.

a. Iesus or after the Hebrue Iesua: is by interpretacion, Sauoure.

b. Dauid and Abraham are fyrste reherced, because Christe was especialle prompted vnto them, to be of their seide.

c. Reade the. iii. Chapter of Paralip. in the letter. B. wherethou shalt se what hath ben left out in this place.

d. In the boke of our tyme is left out Joachim, the father of Jechonias, as appereth by the fyrste boke of Paralipome. euē the. iii. Chap. in the letter. B. where Jechonias is declared to be Joachims sonne.

e. Christ is in Hebrue, Mesias, and signifyeth a noynted, which name was geuen to all kynges, priestes & prophetes in the olde law because they

Ma. iiii.

were

Whil. ii. d  
Actes. iiii. b

D

Eccl. vii. e

Luke. ii. a

Iesus,

Dauid.

Joachim

Mesias



# The Gospell

here anoynted with oyle: but to the sonne of the virgin because he was anoynted with the oyle of the spirite more aboundantlye then any other, whiche anoyntinge was also signified by the o- ther.

**Enſaple.**

f. They be enſamples, whiche be openſe puny- ſhed as euell doctrs to put other in feare to doe the lyke.

**Angel.**

g. Angel is by interpretaciō, meſſenger, wher- fore the priettes and al other that do declare & ſet forth the wyll or worde of God: are in ſcripture called Angels.

**Emanuel**

h. Emanuel, is interpreted, God with vs. Whiche name was geuen vnto Chriſt, becauſe he beynge God, was (as Paule witneſſeth) ſounde lyke vnto vs in all thynges, ſynne onely excepted.

**First bo-  
ne ſonne.**

i. The mynde of the euangelyste when he declar- ed Chriſt to be the ſpyte ſonne of Mary was to proue þ he was the ſonne of a virgin, accordynge to the prophecy that was of hym, and not to de- clare that Mary had more chyldeſen after hym, as ſome phantaſye.

## The.ii. Chapter. †

The tyme and place of Chriſtes byrthe.

The wyſe men offer their preſentes.

Chriſt flieſh into Egypt. The chylde be ſlaue.

Chriſt turned into Galile.

**A**



He Jelus was borne at Bethleem in Iurpe, in the tyme of Herode the kynge: Beholde, there came a wyſe men ito the caſt to Jeruſale, ſaying:

**Num. 24.**

where is he that is borne kynge of Jewes: We haue ſene his ſtarre in the Eaſt, and are come to worſhypp him.

When Herode the kynge had hearde this, he was troubled, and all Jeruſa- lem with him, and he gathered all the chiefe priettes and Scribes of the peo- ple, & asked of the where Chriſt ſhoulde be borne. And they ſayde vnto hym: at Bethleem in Jewry. For thus it is writ- ten by the prophet. \* And thou Bethleem in the lande of Jewry, art not the leaſt concernynge the Princes of Iuda.

**Mich. 5.**

For \* out of the ſhal come the captaine, that ſhall gouerne my people Iſrael.

**John. vii.**

**B**

Then Herode priuely called þ wyſe men, and dilygently enquyred of the, the tyme of the ſtarre that appered, and ſet them to Bethleem, ſaying: Soo a ſearch dilygently for the childe. And whẽ ye haue ſounde him, brynge me worde, that I maye come and worſhip him alſo.

When they had hearde the kynge, they departed: and lo the ſtarre whiche they ſaw in the Eaſt went before them, tyll it came & ſtoode ouer the place where the childe was. Whẽ they ſaw þ ſtarre,

they were maruelouſlye glade: & wente into the houſe, and founde the chylde w Mary his mother, \* and knyled downe and worſhipped him, and opened their treaſures, and offered vnto him giſtes, golde, ſcranckynſence and myrre. And after they were warned of GOD in a dreame, that they ſhould not go againe to Herode, they returned into theyr owne countre another waye. †

**Pla. 138.**  
**Clap. 12.**

When they were departed: beholde the angel of þ Lorde appeared to Joſeph in a dreame ſaying: ariſe, and take the childe and his mother, and flye into Egypte, and abyde there tyl I bring the worde. For Herode wyl ſeke þ chiloe to deſtrope him. Then he aroſe and toke the childe & his mother by nighte, & de- parted in to Egypt, & was there vnto þ deathe of Herode to fulfill that whiche was ſpoken of the Lorde by the prophet whiche ſayeth, \* oute of Egypte haue I called my ſonne.

**Exo. 13.**

**C**

**Dee. 21.**  
**Num. 24.**

Then Herode perceauynge that he was mocked of the wyſe men, was exce- dynglye wroth and ſent forth and ſleue al the children that were in Bethleem, and in all þ coſtes therof, as many as were two yere olde and vnder, & accordige to the tyme which he had dilygently ſear- ched out of the wyſe men.

Then was fulfilled that which was ſpoken by the prophet Jeremy, ſaying: On þ hylls was a voice hearde, inour- nyng, wepyng, and greate lamenta- tion: Rachel wepyng for her children, and woulde not be confortyd, becauſe they were not. †

**Jer. 31.**

When Herode was deade: beholde, an angel of þ Lorde appered in a dreame to Joſeph in Egypt, ſaying: ariſe & take the childe and his mother, & go into the lande of Iſrael. \* For they are deade which ſought þ childes life. Then he a- roſe vp, and toke þ chylde & his mother, and came into the lande of Iſrael. But whẽ he hearde þ Archelaus dyd raighe in Jewrye, in the towne of his father Herode, he was afrayed to go thither. Not withſtandynge after he was war- ned of GOD in a dreame he turned a- ſyde into the partyes of Galyle, and wente and dwelte in a ctyte called Na- zareth, to fulfill that whiche was ſpo- ken by þ Prophetes: þ he ſhal be called

**Exo. 13.**

a Nazareth



Iul. xlii. a \* Nazarite.

## The Notes

Wifemen.

a. Strabo (who was in time of Christes birthe) sayeth, that the wifemen, were certen sage men amouge the Iherusims, as Moses was amouge the Hebrewes. He sayeth also, that they were the priestes of the Iherusims.

Note.

b. Note, that where it is sayde. And thou Bethleem in the lande of Iury, art not the least, &c. The Scribes did as our prelates doe, when they had rather chere a peece of scripture as they finde it expounded by some of þe doctours, then as it lieth in the tecte. For the place of Micke hather thus. And thou Bethleem Ephrata, art little amouge the thousandes of Iuda. c. To gouerne is to rule the people by learninge & examples. d. The Hebrewes do often vse this worde worship for doing of reuerence with the inclination and bowing of the boop, as ye haue bene. xxxiii. a. & reg. xxxi. c. e. Macrobis in the fourth chap. of his Saturnales, maketh mention that Agustus Cesar, hearing þe Herode had slayne his owne son amouge the other Infantes, sayd: It is better to be Herodes swine, then his sonne. Meauynge that he woulde not kyll his swyne because the Jewes lawe forbode the vse of swines fleashe.

To gouerne. worshyp.

Herodes swine.

f. Accordinge to the time &c. Here may be gathered that it was. ii. yeares after þe birthe of Christ, yea the wifemen had founde him.

Note.

were not

g. Were not, is as much to say as they remayne not vnto her. This prophesie is one of the þe verified and fulfilled diuers wayes and at sundrye times, beinge truly spoken of them al. As appeareth by the. xxi. cha. of Ieremy, where immediately after this prophesie is promised the retoune of the children of Israell from captiuite.

Nazarite

h. He shalbe called a Nazarite. This was spoke of Samson. But for as muche as the holy gooste had ordained Samson to be a figure of Christ, it was necessarie, that the thinges spoken of hym woulde be fulfilled in Christe.

## The. iii. Chapter.

The baptisme, preachinge & office of John, & howe Christ was baptised of him in Iordan.

Marke. i. a  
Luke. iii. a  
John. iii. b  
I. Marc. i. b



Those dayes John the Baptist came & preached in þe wylernes of Jewry, saying: \* Repent, the kingdom of heauen is at hande.

John. i. b

Esay. xl. a

\* This is he of whome it is spoken by the prophet Esay, whiche sayeth: \* The voyce of a cryer in the wylernes, prepare the Lordes waye, and make hys pathes strayght. Thys John had hys garmēt of camels heere, and a gyrdle of a skynne about his loynes. \* His meate was locustes and wylde hony. Then went out to him Ierusalem, and all Jewrye, and all the region rounde aboute Iordan, and were baptised of hym in Iordan, confessynge their synnes. \*

3. Reg. ix. b  
Mark. i. a  
I. Jer. l. 4. a

\* When he sawe many of the Pharisees & of þe Saduces come to hys bap-

time, he sayde vnto them: \* O generacion of cecyphers, who hath taught you to fle fro þe vengeance to come? Brynge forth therfore þe frutes belonging to repentance. And se þe ye ones thynke not to save in youre selues, we haue Abraham to our father. For I say vnto you, that God is able of these stones to raise vp chyldren vnto Abraham. Euen now is the axe put vnto the rote of the trees: so that euerye tree, which bringeth not forth good fruite, is hewen downe and caste into the fyre.

Luke. 3. b

I baptise you in water in token of repentance: But he that commeth after me, is mightier then I, whose shoes I am not worthy to beate. He shall baptise you with the holy goost & with fyre: which hath also hys fanne in his hand, & wyl pource his floure & gather the wheat into his garner, & wil burne the chaffe with vnquencheable fyre. \*

Math. 7. e  
Luc. iii. b

C  
Math. i. a  
Luke. iii. c  
John. i. b

Luke. iii. a

\* Then came Iesus from Galile to Iordā vnto John to be baptised of hi. But John forbade hym, sayinge: I ought to be baptised of the: and comest thou to me? Iesus answered and sayde to him: Let it be so nowe. For thus it becometh vs to fulfill all righteousnes. Then he suffered hym. And Iesus as soone as he was baptised, came streight out of þe water. And lo, heauen was open ouer hym: and John sawe the spirite of God descende lyke a doue, and light vpon hym. And lo, there came a voyce fro heauen sayinge: \* Thys is my beloued sonne in whom is my delyte. \*

D  
Mark. i. d

Mark. i. b  
Luc. iii. b  
John. i. a

Esa. xlii. a  
Mat. iii. b  
Mark. i. b  
Luke. iii. b  
I. Peter. i. d

## The Notes.

a. Wylernes. This wylernes was not a place altogether voyde of habitacions, but as oure forrestes be, smallye inhabited. b. Locustes after Plinie, are cerren beastes whiche the Iherusims & Ethiopians dyd commonly vse to eate. Read the xi. boke and. xix. chap. and. xvi. boke and. xxi. ch. Notwithstandinge some hold opinion that they be the toppes or buddes of trees or frutes.

Wylernes.

Locustes

c. Wipers are certaine serpentes whose nature is to receyue by the mouth, whereby the female bityeth of the males heade, and the yonge gnawe out the dāmes bealy. Read Pl. in his. x. boke & xxi. chap. d. By wheate and chaffe, are inēt good & ple. e. All rightousnes, that is to do all þe ordinaunces of god for such purpose as god ordered them for.

Wipers.

wheat,

Alrighteous.

## The. iiii. Chapter.

Christ fasted & is tempted. He called Peter, Andrew, James, and John, & healeth a lych. \*

Ma. v.

Then



# The Gospell

**W**as Jesus<sup>a</sup> led away of the spirite into wyldernesse, to be tempted of the deuyl. And when he had fasted .xl. dayes and fourtie nightes, he was afterwarde an hongred. Then came to hi the tēpter, & sayd: yf thou be y sonne of God commaund y these stones be made bread. He answered & sayd: it is writtē, \*man shal not lyue by bread onely, but by euery worde that pzoceadeth oute of the mouth of God.

Then the deuyl toke him vp into the holy citie, & set hym on a pynacle of the temple, & sayd vnto him: yf thou be the sonne of God, caste thy selfe downe. For it is writtē: he \*shall geue hys angels charge ouer the, and with their handes they shall holde the vp, that thou dashē not thy fote against a stone. And Jesus sayde to hym, it is writtē also: \*Thou shalt not tempt thy Lorde God.

The deuyl toke hym vp agayne & ledde him into an excedyng hie mountayne, and shewed him al y kyngdomes of the worlde, & al the glozve of thē, and sayde to hym: all these wyll I geue the, yf thou wyll fall downe and worshyppe me. Then sayde Jesus vnto hym: auoyde Satan. For it is writtē: \*thou shalt worshyp the Lorde thy God, and hym onely shalt thou serue.

Then the deuyl left hym, & beholde,

\*y angels came & ministred vnto hi.

When Jesus had hearde that \*John was taken, he departed into Galile and left Nazareth, & wēt and dwelt in Capernaum, whiche is a citie vpon y sea, in the coastes of Zabulō & Nephtalim, to fulfyll y whiche was spoken by Esay y prophet, sayinge: \* The lande of Zabulon and Nephtalim, the waye of the sea beyonde Jordan, Galile of the Gentiles, the people whychē sat in darkenes, sawe great lyght, & to them whiche sat in the region & shadow of death, light is begonne to shyne.

From y time Jesus began to \*preach, and to say: b \*repēt, for the kyngdom of heauen is at hande.

\*As Jesus walcked by the sea of Galile, he sawe two bryethzen: Symon whiche was called Peter, and Andrew his brother castynge a neet into y sea, for they were fishers, and he sayde vnto

thē: folowe me, & I wyll make you \*fishers of men. And they strapte way left their nettes and folowed hym.

And he went forth from thence, and sawe other two bryethzen, James the sonne of Zebede, & John his brother, in the shippe with Zebede their father, mēding their nettes, & called them. And they without tarynge \*left the shippe and their father and folowed hym.

And Jesus went about al Galile, teachinge in their sinagoges, and preaching the gospel of y kyngdome, and healed al maner of sickenes, and al maner diseases amonge y people. And his fame spred abrode thorow out al Syria. And they brought vnto hym al syncke people that were taken w diuerse diseases and grippnges, & them that were possessed wyth dyuels, & those whiche were lunatyke, and those that had the palsye: and he healed them. \*And there folowed hym a great nombze of people, from Galile, & from the ten cities, and frome Ierusalem, & from Jewry, & fro the regions y lye beyonde Jordan.

## The Notes.

a. Led away into wilderness. &c. Not because no man can be tempted of the deuill oute of wyldernes but because our sauour (who vsed meat and drinke indifferently in all mens cōpanye) might not haue fasted so longe, & so straghtlye in those partes where he had bene before conuersant, whereby the diuyl might haue iuste occasion to tempte him in suche sorte as he dyd. b. To repēte is to sorowe euen from the bottom of the heart, that euer we dyd the thinge whereof we repēte. And to endeouore with all oure myght to doe the contrarie. c. Gospel is that glad tydynge of the fre merce and redemption thorow Christe.

## The .v. Chapter.

In this chapter and in the twouext folowing is conteyned the most excellent and louinge sermon of Christ in the mounte: Whiche sermon is the very kepe that openeth the vnderstandinge into the lawe. In this fifth chapter specially he preacheth of the .iiii. beatitudes or blessings, of mā slaughter, wrathe, and anger, of aduoutye, of swerlinge, of sufferynge wronge and of loue euen towarde a mans enemies.

When he sawe the people he wente vp into a mountayne, & when he was set, hys disciples came to him, and he opened his mouth, and taught thē, sayinge: blessed are y a poze in spirite, for theirs is the kyngdome of heauen. \* Blessed are they that mourne: for they shall be cōforted. Blessed are the meke: for they shall enherite the earth. Blessed are they

Jer. 16. 9  
Eccl. 4. 7. b

Luke. 9. b

Mat. 23. a

Led away into wyl-  
dernes.

To repēt.

Gospel.

Esay. 60. a  
and. 1. 10. b

Mathe. 1. b  
Luce. 4. b

Deut. 8. a  
Luce. 4. a  
Sap. 16. c

Psal. 124. c

Deut. 10. c  
Luce. 4. b

Deut. 10. c  
and. 5. d  
Luce. 4. b  
Eccl. 7. a

Mathe. 1. b

Mathe. 1. b

Esay. 12. a

Mathe. 23. a  
Mathe. 1. b  
Mathe. 1. b  
Luce. 9. a

Mathe. 1. b



**Item.** they whiche \*honger and thurst for  
righteousnes: for they shall be fylled.  
Blessed are the mercifull: for they shall  
obtaine mercye. Blessed are the pure in

**B** heart: for they shall see God. Blessed are  
the peace makers: for they shall be cal-  
led the chyldre of God. Blessed are they  
which suffre persecution for righteou-  
nes sake: for theirs is the kyngdome of  
heauen. \* Blessed are ye when men re-  
uyle you, and persecute you, and shall  
falsly saye al manner of euil sayinges a-  
gaynst you for my sake. \* Reioyse &  
be glad, for great is your rewarde in  
heauen. For so persecuted they the  
prophetes whiche were before youre  
dayes. R.

**¶** Ye are the salte of the earth: \* but  
yf the salt haue losse her saltnes, what  
can be salted therewith? It is thence  
forth good for nothyng, but to be caste  
out, and to be troden vnder fote of me.  
Ye are the lyght of the worlde. A cypre  
that is set on a hyll, can not be hyd, \* ne-  
ther do men lyghte a candle, and put it  
vnder a bushell, but on a candellstycke,  
and it lighteth al that are in the house.  
Let your lyght so shyne before men, \* y  
they maye see youre good woorkes,  
and glorifye youre father whiche is in  
heauen. R.

**¶** Thynke not that I am come to des-  
troye the lawe, or the prophetes: No I  
am not come to destroye them, \* but to  
fulfyl them. For truly I say vnto you,  
\* tyl heauen and earth peryshe, one iote  
or one tytle of the lawe shall not escape,  
tyll all be fulfilled.

**¶** Whosoever breaketh \* one of these  
least commaundementes, and teacheth  
men so, he shall be called the least in the  
kyngdome of heauen. But whosoever  
obserueth and teacheth, the same shall  
be called greate in the kyngedome of  
heauen. R.

**¶** For I saye vnto you, excepte your  
ryghteousnes excede the ryghteous-  
nes of the Scrybes and Pharyses, ye  
can not entre into the kyngdō of heauē.

**¶** Ye haue hearde howe it was sayde  
vnto them of y olde tyme: \* Thou shalt  
not kil. For whosoever killeth, shall be in  
daunger of iudgement. But I say vnto  
you, whosoever is angry with his bro-  
ther, shall be in daunger of iudgement.

Whosoever sayeth vnto hys brother,  
Racha, shall be in daunger of a counsell.  
But whosoever sayeth thou foole, shall  
be in daunger of hell fyre.

**¶** Therfore when thou offrest thy gift  
at the aultare, and there remembreth that  
thy brother hathe ought agaynst thee:  
Leaue there thine offering before the  
aultare, \* and goe thy waye fyrste and  
be reconcyled to thy brother, and then  
come and offre thy gyfte.

**¶** Agree wyth thyne aduersarye  
quickely, whyles thou arte in the way  
with him, lest y aduersarye deliuer the to  
the iudge, and the iudge deliuer thee to  
the minister, and then thou be cast into  
pryson. Verely I saye vnto the: Thou  
shalte not come oute thence tyll thou  
haue payed the vtmost farthyng.

**¶** Ye haue hearde howe it was sayde  
to the of olde tyme. \* Thou shalt not  
commit aduoutrye. But I saye vnto  
you, that \* whosoever loketh on a wyfe,  
lustynge after her, hath committed ad-  
uoutrye with her alreedy in hys heart.

**¶** Wherfore \* yf thy ryght eye offende  
the y plucke him out, and cast him from  
the. Better it is for thee that one of thy  
membres perishe then that thy whole  
body shoulde be caste into hell. Also yf  
thy right hāde offende the, cut him of &  
caste hym frome thee. Better it is y one  
of thy membres perishe, then that al thy  
body shoulde be cast into hel. R.

**¶** It is sayde, whosoever put awaye  
his wife, let \* hym geue her a testimoni-  
all also of the deuozement. \* But I say  
vnto you: Whosoever put awaye hys  
wife (except it be for fornicaciō) causeth  
her to breake matrimonye. And whoso-  
euer maryeth her y is deuozed, breas-  
keth wedlocke.

**¶** Agayne ye haue heard howe it was  
sayd to the of olde tyme, thou shalt not  
forswere thy selfe, \* but shalt perfoutme  
thyne othe to God. But I saye vnto  
you, \* I were not at all: neither by hea-  
uen. \* for it is Goddes seate: nor yet by  
the earth, for it is hys fote stole: neither  
by Ierusalem: for it is the citie of that  
greate kynge: neither shalt thou sweare  
by thy heade, bycause y canst not make  
one whyte heere or blacke. \* But youre  
communicacion shall be yea, yea: Nay,  
nay. For whatsover is moore then that  
commeth

Item.

i. Pet. ii. c.  
iii. c. 7. iii. c.

Actes, v. 9

Mark ix. 9  
Luke. 14. 9  
Luci. ii. c.Mat. 4. 6  
Luke. 8. c  
and xi. c

i. Pet. ii. c

Math. i. d  
and ii. d  
i. Lu. xvi. d  
Esa. xl. cJacob. ii. b  
Eze. xvi. bExod. xx. c  
Luke. 17. b  
Deute. v. bJob. xlii. b  
Mal. ii. bLuke xii. 9  
Mat. x. bExod. xv. c  
Rom. xii. cEccl. xli. c  
Job. xxxi. aE  
Mark. x. 9Deut. 24. a  
mat. xix. aMat xix. a  
Mark. x. bf  
Luci. xix. 9

Deut. x. d

Jacob. v. c

ii. para. vi. f  
Esa. 66. c  
mat. xxi. c

Eph. iii. c



# The Gospell

commeth of euill.

**Exod. xxi. c** **Deut. xix. c** **Leuit. 24. c.** **Luke. vi. c.** Ye haue heard howe it is sayd, \*an eye for an eye: a toth for a toth. \*But I say to you, p̄ ye resist not wronge. But who soeuer geue p̄ a blow on thy right cheke, turne to him p̄ other. And if any mā wyl sue the at the lawe, and take awaye thy cote, let him haue thy cloke also. And who so euer wyl compell thee to goe a myle, goe with hi twayne. Geue to him that asketh, and from him that woulde bozowe turne not awaye.

**Act. xix. c** **mat. xxii. d** **Rom. xii. c** **Deut. 4. c.** **Luke. vi. c.** **Leu. xix. a.** \* Ye haue heard howe it is sayd: \*thou shalt loue thy neighbour, and hate thine enemye. But I say vnto you, loue your enemies. \* Blesse them that curse you. Doe good to them that hate you. Praye for them whiche doe you wronge and persecute you, that ye may be p̄ children of your father p̄ is in heauen: \* For he maketh his sunne to arise on the euil, and on p̄ good, & sendeth his rayne on the iust and vniust. For \* if ye loue thē, which loue you: what rewarde shall ye haue? Doe not the Publicans euen so? And yf ye be frendely to your brethren onely: what singuler thyng doe ye? Doe not the Publicans lyke wyse? \* ye shall therefore be perfecte, euen as your father whyche is in heauen, is perfecte.

## The Notes.

**Poore in spirit,** a. Poore in spirit are such as ser not their care vpon the gettinge or keepinge of riches, but labour diligently in their vocation, because God hath commaunded so. And if the riches of the worlde chaunce vnto thē: they receyue it with thankes, and endeavour to vse it as God hath commaunded.

**Hunger.** b. To hunger and thurst righteously, is to be as desirous of the righte vnderstandynge of the worde of God and the framinge of our lyfe to the same: As our bodie is of meate and dryncke.

**Peacemakers.** c. Peacemakers are called the children of God, not onely the makers of outward and wordly peace: but chiefly the peacemakers of the conscience who do by the comfortable promyses of the scriptures, make attonement betwene God and our consciences.

**Reward.** d. God rewardeth his faythfull seruantes, not because they be persecuted, but because the persecution commeth for his sake.

**Obscuring & teaching.** e. This obscuringe and teaching, is not of the outward letter: but of the spirit. Whiche who so obserueth and teacheth, shall be greate in the kyngdom of God. That is, myghty in preaching the worde of God. For his dedes and wordes shall preache bothe one thyng. This is declared by that, p̄ foloweth. Excepte your righteousnes, &c.

**Racha.** f. Racha after Chrysostome, is a worde of the Syrians speache, by which is shewed that p̄ mynde is moued to anger. But vnder this worde sole, doeth Saluete Augur and Chrysostome vnder-

derstande all inturpe, opprobrious and spitefull wordes.

g. This offering is mentioned in Paule. Ro. xii. h. To plucke out the eye is to mortifye the concupiscence of the heart, proceedinge by the meanes of the eye. And lyke wyse to cut of handes and fere, as. Math. xviii. b. Marke. ix. g. i. Hate thyne enemye. This had the Pharisees added to the commaundement, because of that they founde wyrtten. Exod. xxiii. b. Deut. vii. a. Josu xxii. c. Concernynge the hauging of familye with the Gentyles.

offerynge  
To pluck  
out p̄ eye.

haterhine  
enemye.

## The. vi. Chapter. +

Of almes, prayer and fastynge. He forbyddeth the carefull sekynge of worldly thynges.

**Take hede to your almes.** That ye geue it not in p̄ sight of men, to the intent that ye woulde be sene of them. Or els ye get no rewarde of your father whiche is in heauen. When soeuer therfore thou geuest thyne almes, thou shalt not make a trumpet to be blown before the, as the ypocrites do in p̄ Synagoges & in p̄ streates, for to be prayesed of men. Verely, I say vnto you, they haue their rewarde. But whē thou doest thyne almes, let not thy lyft hande know, what thy right hande doeth, that thyne almes may be secrete: and thy father which seyth in secrete, shall reward the openly. +

Luke. xi. d

And when thou prayest, \* thou shalt not be as the ypocrites are. For they loue to stande and pray in the Synagoges, and in the corners of the streates, because they woulde be sene of men. Verely I say vnto you, they haue their rewarde. But whē thou prayest, entre \* into b thy chābze, and shut thy doore to the, & pray to thy father which is in secrete: and thy father whiche seyth in secrete, shall reward the openly. \* And when ye praye, bable not much, as the heathē doe: for they thyncke that they shall be heard, for their muche bablinges sake. Be ye not like them therfore. \* For your father knoweth whereof ye haue nede, before ye aske of hym. After this maner therfore praye ye.

B  
in. R. 18. c.  
Cap. 29. d.

mat. xxiii. d

Cap. 1. b

Ro. viii. d.

\* Our father which art in heauen, halowed be thy name. d Let thy kyngdome come. e Thy wyll be fulfilled, as wel in earthe as it is in heauen. f Geue vs this day our dayly bread. g And for geue vs our trespases, euen as we forgive our trespacers. h And lead vs not into tēptaciō: i but deliuer vs frō euil.

Luke. xi. a

For



For thyne is the kyngdom & the power, and the glorie for euer Amen. For & yf ye shal forgiue other men their trespasses, your heauēlye father shall also forgiue you. \* But & ye wil not forgiue mē their trespasses, no more shall your father forgiue you your trespasses.

Mat. 18, b  
Mark. xi, c

C  
Esa. 58, a  
Math. ix, b

\* \* \* Mozeouer, & when ye fast, be not sad as the ypocrites are. For they disfigure their faces, & they maye be sene of men how they fast. Verely I say vnto you, they haue their rewarde. But y, when thou fastest, annoynt thyne head, and wash thy face, & it appeare not vnto men how y thou fastest: but vnto thy father whiche is in secreete: & thy father whiche seith in secreete, shall rewarde the openlye.

Luke. xii, b  
Eccl. xxi, b  
Iere. xlvii, a  
Prou. 23, a

\* Se y ye gather you not treasure vpon y earth, where rust and mothes corrupt, & where theues breake thorowe & steale. But gather ye treasures together in heauē where nether rust nor mothes corrupte, & where theues neither breake vp nor yet steale. For where soeuer your treasure is there wil your heartes be also. †

Luke. xi, c

\* The light of the body is thyne eye. Wherfore yf thyne eye be synge all thy body shall be full of lycht. But & yf thille eye be wycked then all thy body shall be full of darckenes. Wherfore yf y lycht that is in the, be darckenes: how great is that darckenes.

Luke. xvi, c

\* \* \* No man can serue two masters. For either he shall hate y one & loue the other: or els he shall leane to the one and despyse y other: ye cannot serue God & Mammon. Therfore I saye vnto you: be not carefull for your lyfe, what ye shall eate, or what ye shall drinke, nor yet for your body, what ye shall put on. Is not the life more worth then meate, and y body more of value the raiment? Beholde the foules of the ayre: for they sowe not, neither reape, nor yet cary in to the barnes: and yet your heauēlye father feedeth them. Are ye not muche better then they.

Luke xvi, c  
Mat. 13, b  
I. Petre, v, c

Foules.

Luke. xii, b

\* Whiche of you (though he tooke thought therfore) coulde put one cubit vnto his stature? And why care ye then for rayment? Consider the lylles of the felde, how they grow. They labour not neither spyn. And yet for al that I saye

Lyres.

vnto you, that euen Salomon in al his royaltie was not arrayed like vnto one of these. Wherfore yf God so clothe the gras, which is to daye in the felde, & to morow shall be cast into the fornaice, shall he not much more do y same vnto you, O ye litle of saythe?

Therfore take no thoughte sayinge: what shall we eate, or what shall we drinke, or wherwith shall we be clothed? After all these thinges seke y gentyles. For your heauēly father knoweth y ye haue nede of al these thynges. But rather \* seke ye fyrst the kyngdom of heauen & the righteousnes therof, & al these thinges shall be ministred vnto you.

3. reg. iii, b

m Care not then for the morow, but let the morowe care for it selfe: for y daye present hathe euer ynough of his owne trauayle. †

#### The Notes.

a. Let not thy lefte hande. &c. By thys lefte hande is mente the fleshye phantasie, whiche woulde haue al thynges done to the pōpe of y world. She must not therfore know of the worke of y spirit. b. Thys entreinge into thy chamber and shutting of thy dore to praye in secreete: is to declare that true prayer is the secreete lychtynge vp of the heart vnto God, al worldelye phantasies shutte out of the mynd. For it is the crye of the heart that soweth in the eares of the Lorde. The lyke is in Esa. xvi, d.

left hande;

Enter into  
to thy chamber.

c. Halowed be thy name. That is, let all the that professe thy name, lyue holpye as thou art holy, and so shall thy name be sanctified in them.

first petiti-  
on.

d. Thy kyngdom come. &c. That is y tyme when thy soune shall surrender his kyngdome vnto the. As it is. i. Corin. xv. Thys kyngdome is also mentioned in y. viii. to y Romaynes in. d. where is declared that all creatures desire that day as the tyme of their rest and perpetual Sabbath.

ii. petitiō

e. Thy wyl be done. &c. Thys petition must alwayes be the ende of al oure prayers and petitions accordynge to the exsample of our Sauoure in the. xvi. of Mathew. Where he desireth to be deliuered from the dolorous death of y crosse.

iii. petitiō

f. Gue vs thys. &c. By thys petition we are admonished, that all we receaue in this lyfe, is the mere gyft of God, though it seme chaunce vnto vs by our owne labour or otherwyse.

iiii. Petiti-  
on.

g. Forgiue vs. &c. Thys petition teacheth vs to do as we woulde be done by.

v. petitiō

h. Leade vs not. &c. By thys petition we are admonished of oure weakenes, howe farre vnable we are to stande fast, yf God shoulde proue vs as he dyd Abraham: Or suffer the deuyll to trye vs as he dyd Job.

vi. petitiō

i. But deliuer vs. &c. Thys petition declareth mans weakenes to be inuironed and beset on euery syde with euell, that is, the wycked concupiscence of the fleshe, the vayne desires of the worlde, and the subtil suggestyons of the serpēt. From y whiche God onely deliuereth.

vii. Petiti-  
on.

k. When ye faste. &c. Here is to be noted that fasting is thre folde. One is hypocrysye whiche

fastynge

oure



# The Gospell

our Sauour repichendeth in the pharases, as  
vayne and to be rewarded with the vayne prayse  
of the worlde. The other two are godly, and are  
rewarded accordyng to y<sup>e</sup> cause they proccade of.  
The one proccadeth of mercy, when we do so py-  
re the needye, that we refrayne our owne fode  
to geue it vnto them, & that is rewarded with the  
manysolde mercyes of God towards vs, Blaye  
liiii. The other proccadeth of Godly care to sub-  
due the flesh to the spirite, that the heart may co-  
tinually crye vnto y<sup>e</sup> Lorde with charitable pray-  
er. And this is rewarded with y<sup>e</sup> plenteous fulfill-  
lyng of all our requestes. psal. cxlii. c

the lyght

Be not  
care full.

1. The light. &c. This light is knowledge, which  
yf it be worldly, is ignorance before god. 1. Cor. i  
m. Be not care. y. &c. Here is not forbydden the  
honest prouision that men make for them selues  
and their families (for Paule sayeth that such  
as make not thys prouision with their labour,  
are worse the Iudas) but the miserable feare  
to lacke, which declareth vs to thynke that God  
is not carefull for vs.

ii. The kyngdome. &c. Thys righteousness can no  
man seke that labourerth not in hys vocacyon.

The. vii. Chapter.

Be forbyddeth folow & remerarious iudgmet, re-  
prouerth hypocrites exhorterth vnto prayer, war-  
nerth to beware of false prophetes, and so con-  
cluderth his sermon,

Luke, vi. d  
I. i. om. ii. a  
\* Luk, vi. c



Widge a not, y<sup>e</sup> \* ye be not iud-  
ged. \* for as ye iudge so shal  
ye be iudged. \* And w what  
measure ye mete, w the same  
shall it be measured to you agayne.

Luke, vi. d

\* Why seyst y<sup>e</sup> a moote in thy brothers  
eye, & perceauest not y<sup>e</sup> beame y<sup>e</sup> is i thine  
owne eye. Or why sayest y<sup>e</sup> to thy bro-  
ther: suffre me to plucke out the moote  
out of thyne eye, & behold a beame is in  
thyne own eye. \* Ypocrit, first cast out y<sup>e</sup>  
beame out of thyne owne eye, and then  
shalt y<sup>e</sup> clearly to plucke out the moote  
out of thy brothers eye.

Pro, xviii. c

psa. 137. b.

\* Geue not y<sup>e</sup> whiche is holy, to dog-  
ges, nether caste ye your pearles before  
swine, lest they tread the vnder their fete,  
a y<sup>e</sup> other turne agayne & all to ret<sup>e</sup> you.

Rec. xxi. d  
John, 16. c

\* Aske & it shalbe geuen you. Seke &  
ye shal fynde. Knocke & it shalbe opened  
vnto you. for whosoever asketh recey-  
ueth, & he y<sup>e</sup> seketh findeth, & to him that  
knocketh, it shalbe opened. \* Is there a-  
nye man amonge you which yf his sone  
asked hi bread, wold offer him a stone?  
Or yf he asked fische, woulde he profer  
him a Serpent? If ye then \* which are  
euyl, can geue to poure chyldren good  
gyftes: howe muche more shal your fa-  
ther which is in heauē geue good thin-  
ges to them that aske hym.

Luke, xi. b

Gene, vi. b

Rec. xxi. b  
Cobi. iiii. c  
Luk. vi. c

\* Therfore whatsoeuer ye woulde y<sup>e</sup>

men shoulde doe to you, euē so do ye to  
the. Thys is y<sup>e</sup> lawe and y<sup>e</sup> prophetes.

\* Entre in at the strayte gate: for wide  
is the gate, and broad is the waye that  
leadeth to destruccion: and many there  
be which go in therat. But strayte is y<sup>e</sup>  
gate, and narrow is the way which lea-  
deth vnto life: And fewe there be that  
fynde it. \* Beware of false prophe-  
tes, whiche come to you in shepes clo-  
thyng, but inwardly they are rauens  
nyng wolues. Ye shall knowe them by  
their frutes. \* Doe men gather gra-  
pes of thornes? Or pygges of byers?  
Euen so euery good tree bringeth forth  
good fruite. But a corrupt tree bringeth  
forth euell fruite. \* A good tree can not  
bring forth bad fruite: nor yet a bad  
tree can bring forth good fruite. \* E-  
uery tree that bringeth not forth good  
fruite, shalbe hewen downe, and cast in-  
to the fyre. Wherefore by their frutes  
ye shall knowe them.

Luke, xiii. c

C  
D. u. xiii. a  
i. Job. 4. a

Luke, vi. c.

Mat, xii. d

Jerem. xl. d  
Math. iii. d  
Luc. iii. b

\* Not all they y<sup>e</sup> say vnto me, Lorde,  
Lorde, shal enter into the kyngdome of  
heauen: But he that doeth my fathers  
wyl whiche is in heauen. \* Manye  
wyl saye vnto me in that daye: Lorde,  
Lorde, haue we not in thy name pro-  
phesied? And in thy name haue cast out  
dyuels? And in thy name haue done  
many myracles? And then wil I knowe  
ledge vnto them, that I neuer knewe  
them. \* Departte fro me, ye woorkers of  
inquite.

Mat. xxv. a  
Luk. vi. c  
Mat. xx. c

Luke, xiii. c

\* Whosoever heareth of me these  
sayinges and doeth the same, I wyl li-  
ken him vnto a wise man whiche buil-  
deth hys house on a rocke: and a boun-  
daunce of rayne descēded, & the fluddes  
came and the wyndes blew & bet vpon  
that same house and it fell not, because  
it was groundēd on the rocke. And who-  
soever heareth of me these sayinges, & doth  
the not, shal belikened vnto a folish  
man which bylt hys house vpon y<sup>e</sup> sādē:  
\* and a boundaunce of raine descēded,  
and the fluddes came, and the wyndes  
blew and bet vpon that house, and it  
fell, and great was the fall of it.

Mat. vii. b  
Luk. xiii. c

D  
Luk. vi. c.  
Mat. ii. b

Mat. ii. b

Gen. xiii. b

And it came to passe, that when Ies-  
us had ended these sayinges, \* the peo-  
ple were astounded at hys doctryne. for  
he taught the<sup>e</sup> as one hauyng power,  
and not as the Scribes.

Mat. 1. c  
Luk. 4. a

The



The Notes.

**Judge** a. Judge not. &c. Suche is the righteousnesse of God, that he wyl punyſhe with the ſame thinges that the offence is committed with all. As is mencioned in the booke of wyſdome the. xi. Chapter. C. Math. xxvi. E. ſo that yf we myſdome o- ther vpon light occaſions: we ſhall in lyke maner be myſdemed of other. If we ſhewe ſmal mercy: we ſhall ſpnde as lytle. &c.

**Beue not** b. Beue not. &c. This holy thynge, is the worde of God. The Dogges are the obſtinate blynde, whiche are readye to perſecute all ſuche as go about to enſtructe them. And ſwyne are ſuche as delect in fylthynge to muche, that yf they be at any tyme inforced to leaue theyr puddle: yet wyl they incontynente returne to the ſame.

**False pro- phetes.** c. Beware of falſe prophetes. &c. Falſe prophe- res are preachers that peruert and wreſte y word of God. Shepeſpynes, ſignifye the appaunce of outwarde holynes. Rauenynge wolues, are tyrauntes that deleyt in perſecucion & the adrynge of innocent bloude. Actum. xx. f.

**Building** d. Whosoeuer heareth. &c. This ſymple of buyldynge declarerh that we ſhould grounde our conſciences vpon none other foundacion, but the ſure rocke of Gods worde.

**Power.** e. As one hauynge power. &c. This power is the ſpyrte of prophecy, whiche appeared not in the phariſeis. For they buylded alltogether vpo olde fathers conſtitutions.

The. viii. Chapter. ¶

Chriſt cleuſerh the leper, healeth y captaines ſeruaunte & many other diſeaſes, helperh Peters mother in law, ſtilerh the ſea & the wynde, & dri- uerh the deuils out of the poſſeſſed into y ſwyne.



He he was come downe fro y mountayne, muche people folowed hym.

And lo, \* there came a leper and worſhipped him ſaying: Maſter, yf thou wylt thou canſt make me cleane. And Jeſus put forth his hande and touched him ſaying: I wyl, be thou cleane, and immediatly his leproſy was cleuſed.

And Jeſus ſaid vnto him: ſe thou tell no man, \* but go & ſhewe thy ſelfe to the prieſte, and offer the gyfte that Moſes commaunded in wytnes to them.

\* When Jeſus was entred into Ca- pernaum there came vnto hym a certayne Centurion, and beſought him ſaying: \* Maſter, my ſeruaunte lyeth ſycke at home of the palſye, and is gre- uouſlye payned. And Jeſus ſayde vnto him: I wil come and heale hym. The Centurion answered and ſaid: Syr I am not worthy that y ſhuldeſt come vnder my roſe, but \* ſpeake the word onely and my ſeruaunte ſhal be healed. For I alſo my ſelfe am a man ſubject to y au- thoritie of another, & haue ſouldiers vnder me, and I ſay to one go, & he goeth,

and to another come & he cometh: and to my ſeruaunt, do this, & he doeth it. Whē Jeſus hearde y, he marueled and ſayde to them y folowed him: Verely I ſaye vnto you, I haue not founde ſo greate faith: no, not in Iſrael. \* I ſay therfore vnto you that many ſhal come from the eaſt & weſt & ſhal reſt w Abraham, Iſaac & Jacob in y kyngdome of heaue: and the children of the kyngedome ſhal be caſte oute into vtter darcknes: there ſhal be weppynge and gnaſhyng of teth. Then Jeſus ſaid vnto the Centurion, go thy waye, and as thou beleueſt ſo be it vnto the. And his ſeruaunt was healed the ſelfe houre. ¶

\* And then Jeſus wente to Peters houſe, and ſawe his wiues mother ly- inge ſycke of a feuer, & touched her hād, and the feuer left her: and ſhe aroſe, and miniſtered vnto them.

\* When the euen was come, they brought vnto him many that were poſ- ſeſſed with deuyls. And he caſt oute the ſpirites with a word, and healed al that were ſycke, to fulfill that whiche was ſpoken by Elay as the prophet ſayinge: \* He toke on him oure infyrmities, and bare oure ſyckneſſes.

When Jeſus ſaw muche people about him, he comaunded to go ouer the water. And there came a Scribe & ſaid vnto him: \* Maſter, I wil follow y whi- ther ſoeuer thou goeſt. And Jeſus ſaid vnto him: the foxes haue holes, and the byrdes of the ayer haue neſtes, but the ſonne of man hath not where on to reſt his heed. \* Another y was one of his Diſciples ſayde vnto him: maſter, ſuf- fre me fyrſte to go and bury my father. But Jeſus ſaid vnto him: folowe me, & let the deade burye their deade.

\* And he entred into a ſhypp, & his Diſciples folowed him. And beholde there aroſe a greate tempeſt in the ſea, in ſo muche that the ſhip was couered with waues, and he was a ſepe. And his Diſciples came to him, and awoke him ſaying: Maſter ſaue vs, we perith. And he ſayde to them: why are ye fear- full, O ye of lytel faith? Then he aroſe, and \* rebuked the wyndes and the ſea, and there folowed a great calme. And the men marueyled and ſayde: what man is thys, that bothe wyndes and ſea

Luke. xlii. f

Utter darcknes.

Marke. i. e Luke. iii. f

Mark. i. e Luke. 4. e

Elay. lii. b

Luke. ix. g

Luke. ix. f

Mar. 4. d; Luke. 7. c

Job. 26. b Pla. cxi. d

Judge not.

Beue not

False pro- phetes.

Building

Power.

Mark. i. d Luke. v. c

A leper

Leui. 14. a

Luke. vii. a John. xiii. f Centu- rion.

Luke. 7. a John. 4. g

Elay. xli. d Luke. xlii. c

B

ſea



# The Gospell

sea obey hym?

Mark. v. a  
Luke. 8. d

\* And when he was come to the other syde, in to the countre of the Bergesites, there met him two possessed of deuilles, which came out of y<sup>e</sup> graues, & were out of measure feare, so that no mā myght go by y<sup>e</sup> waye. And beholde they cryed out saying: \* O Iesu thou sonne of god, \* what haue we to do with the? Art thou come hither to tormente vs before the tyme be come? And there was a good waye of from thē a great heerd of swine feedinge. Then the deuils besought him sayinge: yf thou caste vs out, suffre vs to go oure way into the heerd of swine. And he said vnto them: go your wates. Then went they out, and departed into the heerd of swyne. And beholde the whoale heerd of swyne was caried with violence hedlynge into the sea, and perished in the water. \* Then the heerdmen fled and wente theyr wayes in to the citie, and tolde euery thyng, & what had fortunied vnto the possessed of the deuyls. And beholde all the ctyte came out and met Iesus, and when they sawe him, they \* besought hym to depart out of their coastes. †

## The Notes.

- The gyfte** a. Offer thy gyfte. &c. This gyfte is mencioned in the. xiiii. of Leuiticus in the letter. B. And Christ commaunded the leaper to offer it, as a wytnes to the priestes that he would not haue one iote of the lawe lefte vndone t<sup>y</sup>l it were fulfilled in him.
- Foreste.** b. Shall reffe. &c. To reffe with Abraham Isaac and Iacob, is to be of the same faythe and hope that they were. The chyldren of the kyngedome, are the people of the Jewes. Erre darcknes, is ignorance of Gods misteries. Guathynge of terte, is payne, the grieve wherof can not be expressed with tonge. The east and west: are al the partes of the worlde.
- Some of man.** c. The sonne of man, is a name much vsed amōge the prophetes, and commonly geuen vnto thē that shoulde conspyde and rebuke the synnes of the people. Wherfore Christe to declare hym selfe to be no lesse then a prophet, and yet to be a verry natural man: called him the sonne of man.
- The dead** d. Let the deade burye their deade: is as much to saye, as let suche as endeuoure not to folowe my doctrine, wout which no soule liueth, burye the deade carcases, wherunto they may right wel be compared.
- The tyme** e. The tyme wherin the wycked spirites shal be tormented is the daye of iudgemente.

## The. ix. Chapter. †

He healeth the palsy, called Mathew frō the custome, answered for his disciples, healeth the woman of y<sup>e</sup> bloudy issue: healeth Jairus daughter, geueth. ii. blyndemen their syghte, maketh a domine man to speake, and dyueth oute a deuyl.



Then he entred into a ship and passed ouer & came into his owne ctyte. And lo, \* they broughte to him a mā sycke of y<sup>e</sup> palsy, lyge in his bed. And when Iesus sawe the faith of them, he sayd to the sycke of the palsy: sonne be of good chere, thy synnes be forgiven the. And behold certaine of y<sup>e</sup> Scribes said in them selues, this man blasphemeth. And when Iesus sawe their thoughtes, he said: Wherfore thinke ye euill in youre heartes? Whether is easier to saye, thy synnes be forgiven the, or to saye: aryse and walke? \* That ye maye knowe that the sonne of man hath power to forgue synnes in earthe, then sayd he vnto the sycke of the palsy: \* aryse, take vp thy bed, and go home to thyne house. And he arose & departed to his owne house. And when y<sup>e</sup> people saw it, they maruelled & glorified god whiche had geuen suche power to men. †

\* And as Iesus passed forth from thence, he saw a mā s<sup>y</sup>t a reccaunye of customs, named Mathew, and sayde to him: folowe me. And he arose & folowed him. And it came to passe, as he sate at meate in y<sup>e</sup> house: beholde many Publicans and synners came and sate downe also with Iesus and his disciples.

When the Pharises saw y<sup>e</sup>, they said to his Disciples: why eateth your master with Publicans & synners? When Iesus hearde that, he sayd vnto them: The whole neade not the phisicion, but they y<sup>e</sup> are sicke. Go & learne what y<sup>e</sup> meaneth: \* I haue pleasure in mercey, and not in offeringe. For I am not come to cal the righteous, but the synners to repentaunce. †

\* Then came the Disciples of Ioh<sup>n</sup> to him saying: \* why do we & y<sup>e</sup> Pharys<sup>e</sup>s fast ofte: but thy Disciples fast not? And Iesus said vnto thē: can y<sup>e</sup> weddig children moorne as lōg as y<sup>e</sup> brydegrome is w<sup>th</sup> thē? The tyme will come when the brydeg<sup>r</sup>ō shal be takē from thē, and thē shal they faste. No man pereth an olde garnēt w<sup>th</sup> a pece of new clothe. For thē taketh he away the pece agayne frō the garment, and the rent is made greater. Nether do men put new wyne into olde vessels for then the vessels breake, and the

Mark. ii. a  
Luke. v. d

This miracle shal be a signe to you, y<sup>e</sup> I haue power to forgue synnes.

Mark. ii. b  
Luke. v. e  
John. vi. b  
Actes. xii. b  
and. ix. f

Math. i. a  
Luke. i. b

Publicans cate w<sup>th</sup> Iesus. Mercie and not sacrifice  
Mat. xii. a

Math. 6. b  
Mark. ii. c  
Luke. v. f  
Johns  
Disciples fast

New & olde a  
gre not



the wyne runneth oute, and the vessels perillhe. But they powze newe wyne into newe vessels, and so are bothe saued together. **R**

**C** While he thus spake vnto the, \* be-  
hold there came a certayne ruler, and  
worshipped him, sayinge: my daughter  
is euen now deceased, but come and lay  
thy hande on her, and she shal lyue. And  
Jesus arose and folowed him with hys  
disciples. \* And behold, a woman which  
was diseased with an issue of bloud, xii  
yeares, came behynde him and touched  
the heme of his vesture. For she sayd in  
her selie: yf I may touche but euen his  
vesture onely, I shal be safe. Then Je-  
sus turned him aboute, and behelde her  
sayinge: Doughter be of good comfort,  
thy fayth hath made the safe. And she  
was made whole euen that same houre.

\* And when Jesus came into the ru-  
lers house, and sawe the minstreis and  
the people ragynge, he sayde vnto the:  
get you hence, for the maid is not dead,  
\* but slepeth. And they laughed hym to  
scorne. As soone as the people were put  
forthe, he wente in and toke her by the  
hande, and the mayde arose. And thys  
was noyed through out all the lande.

**D** And as Jesus departed thence, two  
blynde men folowed him, cryinge, and  
sayinge: O thou sonne of David haue  
mercy on vs. And when he was come  
home, the blynde came to him. And Je-  
sus sayde vnto them: Beleue ye that I  
am able to do this? And they sayd vnto  
him: yea Lorde. Then touched he their  
eyes, sayinge: \* accordyng to your fayth  
be it vnto you. And their eyes were o-  
pened. And Jesus charged them, say-  
inge: Se that no man knowe of it. But  
they as soone as they were departed,  
spred abroade hys name through out  
all the lande.

As they wente oute, \* beholde, they  
broughte to him a dōme man possessed  
of a deuyl. And as soone as the deuyl  
was caste out, the domme spake. And  
the people meruailed, sayinge: it was ne-  
uer so sene in Israel. But the pharises  
sayd: he \* casteth out deuyls, by the po-  
wer of the chiefe deuyl.

\* And Jesus went aboute all cities &  
townes, teachynge in their synagoges  
and preaching the glad tidings of the

kyngdome, and healing al maner syck-  
nes and disease among the people. But  
whē he saw the people, he \* had compas-  
sion on the, because they were pynd as  
way, & scattered abroade, euen as shepe  
hauing no shepherd.

\* Then sayd he to his disciples, & the  
heruest is great, but the labourers are  
fewe. Wherefore \* praye the Lord of the  
haruest, to sed forth labourers into his  
haruest.

#### The Notes.

a. This miracle shall be a sygne vnto you, that I  
haue power to forgiue synne.

b. The Jewes taking Christ to be noue other but  
man, glorified God which had geuen such po-  
wer vnto men as was the healing of the sycke,  
which was commonly geuen vnto al the proph-  
etes, as a confirmation of their doctrine. But the  
chiefe thing to be noted here is that such as haue  
this power, haue also power to remitt synne. For  
he healed the sycke, that thereby they might know  
that he had power to remitt synne. This remit-  
tyng of synne, therfore is the certifyinge of the  
conscience of the synner that his synnes be for-  
giuen.

c. Learne what this meaneth, &c. By this is de-  
clared that the repentaunce will seke to do the  
workes of mercy (with the omitting wherof he  
shal be charged at the latter daye) and not to ap-  
pease the wrath of God with sacrifice, for that  
must be the worke of such one as is already iust  
and perfect, and not of the synner that seeketh for  
iustice throughe Christ.

d. This is no superstitious faste vpon prescrip-  
t dapes, but such as is mentioned in the actes the  
fast.

e. It is, the phrase of speache to say that y thing  
which made vs apt to receiue any benefyte, gaue  
vs the benefyte. The fayth of the woman healed  
her not: but made her apt to be healed of Christ.  
Euen so when we saye that fayth ouerly iustify-  
eth, we meane that fayth ouerly maketh vs apte  
to receiue iustice from God by Christe and for  
Christes sake.

f. This question declarerth that fayth preparerth  
and maketh vs mete to receiue Gods benefytes.  
And the charge he gaue them, not to tell any mā  
of it, declarerth that he wold not haue vs reioyce  
in temporall benefytes as that was. And they  
spredying abrode of y thing, declarerth that they  
sought the glory of God, whose power they had  
afore confessed to be in Christ.

g. The haruest is the herdes of men prepared to  
receiue the worde as it appeareth of the Sama-  
ritans. John. iiii. f.

#### The .x. Chapter.

Christ sendeth forth his .xii. Apostles to preach  
in Iewry, geueth them charge, teacheth them,  
and comforteth them agaynst persecucion and  
trouble.

**A**nd he called \* his .xii. disci-  
ples vnto him, & gaue theym  
power ouer vncleane sprites,  
to cast them out, & to heale al  
maner of sicknesses, & al maner diseases

W B b. i.

The

Mark. 6. 9  
Mat. 24. 8.

Luke. x. 9.

2. Cor. 1. 3.

That ye  
maye  
knowe  
power  
vnto men

Leene. 26.

They shal  
fast.

fayth.

Beleue ye  
26.

The har-  
uest.

Mar. vi. 9.  
Luk. ix. 8.



# The Gospell

The apo-  
stles are  
sent.

The names of the xii. Apostles are these. The first, Symon called also Peter: and Andrew his brother. James the sonne of Zebede and John his brother. Philip and Bartlemew. Thomas and Mathew the Publican. James the sonne of Alphe, and Lebbeus otherwise called Taddaeus. Simo of Cane, & Judas Iscariot, which also betrayed hi.

Mar. 16. b

\* These xii. dyd Iesus sende, & commaunded the, saying: a Go not into the wayes & leade to gentyls, & into the cyties of the Samaritans enter ye not. But go rather to the loste shepe of the house of Israel. Go and preach, saying: that the kingdome of heauen is at hand. Heale the sicke, cleanse the lepers, raise the dead, cast out the Devils. \* Frely ye haue receyued, frely geue agayn. \* Wollesse not golde nor syluer, nor brasse in your girdels, nor yet scrippe towardes your iorney: neither two coates, neyther shoes, nor yet a staffe. \* For the worckman is worthy to haue his meate. In to what so euer cytye or towne ye shall come, enquire who is worthy in it, and there abyde tyll ye go thence. \* And when ye come into an house, salute the same. And yf the house be worthy, your peace shall come vpon it. But yf it be not worthy, your peace shall retorne to you agayne.

Act. 8. b

Math. 6. a.  
Luke. ix. a.  
and x. c

1. Tim. v. e

Math. 6. b  
Luke. 9. a.  
and x. a

Mar. 6. b  
Act. 13. g

Dust.

Luke. x. a

Mark 13. b  
Luke x. c.  
Joh. xvi. b.

And whosoener shall not receaue you, nor wyl heare your preaching: when ye departe out of h house or h cytie, \* shake of the dust of your feete. Truly I saye vnto you: it shall be easier for the land of Sodoma & Gomorra in h day of iudgment, then for that cytie.

\* Behold I sende you forth as shepe among wolues. Be ye therefore wylse as serpentes, and innocent as doves. \* Beware of men, for they shall deliuer you vp to the counsels, and shall scourge you in their synagoges. And ye shall be brought to the head rulers and kinges for my sake, in wytnes to theym and to the Gentyls.

Mar. 13. b  
Luke. 12. b  
and xli. b

The spy-  
rit self spea-  
keth in vs

Mich. 7. a.

\* But when they deliuer you vp, take no thoughte how or what ye shall speake, for it shall be geuen you, euen in that same houre, what ye shall say. For it is not ye that speake, but the spyrite of your father whiche speaketh in you.

\* The brother shall betraye the brother

to death, & the father the sonne. And the chyldren shall aryse agaynste their fathers and mothers, and shall put them to death: and ye shall be hated of all men for my name. \* But he that endureth to the ende, shall be saued.

Mat. 24. a

\* When they persecute you in one citie, fflye into another. I tell you for a truth, ye shall not synnise all the cities of Israel, tyl the sonne of man be come.

Math. ii. c.  
and. iiii. b.  
Actum. 8. a  
and. xiii. a

\* The discipple is not aboue his master: nor yet the seruaunte aboue his Lorde. It is ynoughe for the discipple to be as hys master is, and that the seruaunt be as his Lorde is. If they haue called the Lorde of the house Belzebub: how muche more shall they call them of hys householdes so: feare them not therfore.

Luke. 6. d

Disciple.

\* There is nothyng so close, that shall not be opened, and nothyng so hyd, that shall not be knowen.

Mark. 4. b  
Luke. 8. b  
and. xli. a

What I tell you in darcknes, that speake ye in lyght. And what ye heare in the eare, that preache ye on the house toppes.

\* And feare ye not theym whiche kyll the body, and be not able to kyl h soule. But rather feare him, which is able to destroy both soule and bodye into hell. Are not two sparowes solde for a farthyng? And none of them doth lyght on the grounde, without your father. And now are al the heetes of your head nūbryed. feare ye not therfore: ye are of more value then many sparowes.

Luke. 12. a

Feare.

Sparowes

\* Whosoener therfore shall know ledge me before me, hym wyl I know ledge also before my father which is in heauen. But whosoener shall denye me before men, him will I also deny before my father which is in heauen.

Mark 8. c.  
Luke. 9. c  
and. xli. a

Deny.

\* Thinke not, that I am come to sēde peace into h earth. I came not to sende peace, but a swerde. For I am come to set a man at variance \* agaynste hys father, & the daughter agaynste her mother, & the daughter in law agaynste her mother in lawe: And a māns foes shall be they of his owne household.

D  
Luke. 12. c

A swerd

Mich. 7. a

\* He that loueth his father, or mother more then me, is not mete for me. And he that loueth hys sonne, or daughter more then me, is not mete for me. And he that taketh not his crosse & foloweth me, is not mete for me. He h s \* findeth his

Luke. 14. d

Mat xvi. b  
Mar. 8. d.  
Luke. 12. b.



his lyfe, shall lose it: and he that loseth his lyfe for my sake, shall fynde it.

Luke. ix. c.  
John. xiii. c.  
3. Reg. 18. 6

\* He þ receaueth you, receaueth me: and he þ receaueth me, receaueth him þ sent me. He that receaueth a prophete in the name of a prophete, shall receaue a prophetes reward. And he that receaueth a righteous man, in the name of a righteous manne, shall receaue the reward of a righteous man. \* And who soeuer shall geue vnto one of these litle ones to dryncke, a cuppe of colde water onely in the name of a Disciple: I tell you of a trueth, he shall not loose his reward.

Mar. ix. f

So not.  
cc.

Thylpe  
go. cc.

Esier. cc.

Wpse &  
innocent.

Take no  
thought.

Belzebub

The lyfe.

reward.

The Notes.

a. This forbyddynge was to declare that he was chiefly sent to the Israelites. And þ forbyddynge of prouision: was to pull them from the cares of this world, agaynst he should send them into the vniuersall worlde.  
b. Thylpe go thence, is as muche to saye, as thylpe departe the cytie. For it is not becomyng that the messengers of God should be so incircumspect in placynge them selfe to be lodged in a cite, that they should be afterwarde thysse lodgynges.  
c. Not that it shalbe easie to the sodomites in þ day: but in comparisoun of the vengeance prepared for suche as refuse the true preachers.  
d. The wyldom that is noted in the serpent is to auoyde the swere songes of them that go aboute to destroy him while he geueth eare to them, so that by this wyldom he escapeth death at their handes. So should by this wyldome escape the hādes of þ persecutours. Innocency noted in doves, is to hurt none other beaste, but symple to take her fode where she fyndeth it, and if any other beaste profer her wrong, she resisteth not but flyeth, and so endeuoureth to escape.  
e. Here are we admonished not to defende our cause (or rather Christes cause) by the wyttre answers that we can inuent: but to trust vpon the wyldome that he shall geue in the selfe instant, his spyte answering in vs.  
f. This worlde signifieth God or Lord of fles. And by this name dyd the Jewes call the greates Idol Bel, because of the great multitude of fles that resorted to the bloude and wyne that was shed in the sacrifices done thereunto. And for the abhominacyon of the Idole: they reputed it as prynce of Devils.  
g. To fynd his lyfe, is to satisfie the desyre of his hert, refusynge or bykyng agaynst the crosse of Christ, that is the persecution that foloweth the professynge of the trueth, or to whatsoeuer burden God layeth vpon vs. h. The reward of a prophete, is increase of knowledge in this lyfe, and euertlastynge ioye in the lyfe to come, accordynge to the parable. To him that shall be geuen. And againe. Wel done good seruaunt, enter into thy Lordes ioye.

The. xi. Chapter.

John baptist sedeth his disciples vnto Christ. Which geueth the their answer, rebuketh þ vntauneful citie, & louingly exhorteth men to take his poche vpon them.



And it came to passe when Jesus had made an ende of comaundynge his. xii. disciples, that he departed thence, to teache and to preache in their cyties.

Luke. vii. a

\* When John beyng in prysoun hearde the workes of Christ, he sent. ii. of his disciples and sayde vnto him. Art thou he þ shall come: or shall we loke for another. Jesus answered and sayde vnto them. \* Go and shewe John what ye haue hearde and sene. \* The blynde se, the halt go, the lepers are clesed: the deaf heare, the deade rise agayne, \* and the gladde trydynge is preached to the poore. And happy is he that is not offended by me.

Esap. 25. a

Esap. 12. a

Luke. 7. a

\* And as they departed, Jesus began to speake vnto the people of John. To se what, wet ye out into the wyldernes: went ye out to se a breede shaken wyth the wynde: or what went ye oute for to se: A man clothed in soft rayment: Behold they that weare soft clothynge, are in kynges houses. But what went ye out for to see: A prophet: Yea, I say to you and more then a prophete. For this is he of whome it is wyrtten. \* Beholde, I sende my messenger before thy face, whiche shall prepare thy way before the.

B  
Mal. iii. a  
Mark. i. a

\* Merely I saye vnto you, among þ chyldezen of women arose there not a greater then John the Baptist. Notwithstanding he þ is lesse in the kyngdome of heauen, is greater then he. fro the tyme of John Baptist hitherto, the kyngdome of heauen lustreth violence, and they that go to it w violence pluck it vnto them. \* For all the prophetes the lawe prophecyed vnto the tyme of John. And also yf ye wyll receaue it, \* this is Elias which should come. He þ hath eates to heare let hym heare.

Luk. xvi. d

Luke. i. d.  
Mal. iii. d.  
John. i. c

\* But wherunto shall I lyken thys generacyon: It is lyke vnto chylde whiche syt in the market and call vnto theyr felowes, and saye: we haue pyped vnto you, and ye haue not daunsed: we haue mourned vnto you, and ye haue not sorowed. For John came nether eatynge nor drynkyng, and they saye, he hath the deuyll. The sonne of mā came eatynge and drynkyng, and they say,

Luke. vii. e

C

Wsb. ii.



# The Gospell

saye, behold a glutton and dypncker of wine, and a frende vnto publicans and synners. Neuerthelatter wysdome is iustified of her children.

Luke. 7. c

✠ Then began he to bpbzapde p̄ cities, in whiche inooste of hys myracles were done, because they mended not.

Woe be to the Chorazin. Woe be to thee Bethsaida: for yf the miracles whiche were shewed in you, hadde bene done in Tyze & Sidon, they had repented long ago in sackcloth & ashes. Neuerthelasse I saye to you: it shall be easer for Tyze and Sidon at the daye of iudgement, then for you. And thou Capernaum, whiche arte lyfte vp vnto heauen, shalt be brought downe to hell. For yf the miracles whiche haue bene done in thee, had bene shewed in Zodom: they had remained to this day. Neuerthelasse I say vnto you: it shall be easier for p̄ land of Zodom in the day of iudgement, then for the.

D

✠ At that tyme Iesus answered and sayd: ✠ I prayse the O father Lorde of heuen and earth, because thou hast hyd these thynges from the wyse and prudent, and hast opened them vnto babes: euen so father, for so it pleased the. ✠ All thynges are geue vnto me of my father. ✠ And no man knoweth p̄ sonne but the father: neyther knoweth any man p̄ father, save the sonne, and he to whom the sonne wyll open him.

Luke. 7. c

John 11. a

The wise know not

Math 23. b

Luke. 7. c

John 11. b

John 7. c

John 8. b

✠ At that tyme Iesus answered and sayd: ✠ I prayse the O father Lorde of heuen and earth, because thou hast hyd these thynges from the wyse and prudent, and hast opened them vnto babes: euen so father, for so it pleased the. ✠ All thynges are geue vnto me of my father. ✠ And no man knoweth p̄ sonne but the father: neyther knoweth any man p̄ father, save the sonne, and he to whom the sonne wyll open him.

Come vnto me all ye that labour & are laden and I wyll ease you. ✠ Take my pocke on you and learne of me, for I am meke and lowly in hert: & ye shall fynde rest vnto your soules. For my pocke is easy, and my burde is lyght. ✠

Ecce vi. b

Here vi. c

John 5. a

## The Notes.

The ans

were .

a. So and thewe John. etc. This answered by playnely declare, that he was the Messias looked for. For the workes were the workes of Messias. But the chiefe thing to be noted, is the good hap of them that were not offended by hym (that is) byd not humble at him and so fall. For as it is sayd. Esay. viii. c. He is the stone to stumble at, and the rocke to fall vpon, a snare to both the houses, Israel and the inhabitaunce of Ierusalem. And agayne. Luke. ii. c. He was the stumbling stone appointed for many to stumble at. That is, all such as looked to haue him raygne in great glory as a kyng of greete power, and to deliuer them from their enemies by the force of armes, & not by the suffering vpon the crosse.

A lacede.

Here in p̄

b. The reed is a figure of the doctrine that is not of God which waucth with every wind.

c. The sonne of the liuinge God, equall with his

father in power, could not be inferiour to John, kyngdom who was but man, and therefore he sayth, he that is lesse (that is) he that is humbled to the lowest degree of seruantes, repured rather as a worne, then a mā, is greater thē he, and the sonne of god, of whō it is sayd, I am a worne and no man, an opprobrye of the Gentils, and an outcaste of the rascall people.

d. Here is a prouerbe as to Esay. xxi. a. Sygnifying thus muche. By diuerse wayes haue we gone about to spyre you to thankefgeuing: but you haue by no meanes, bene therunto.

e. Wisdome is iustified. etc. That is, they that are the children of god, receiue his doctrine, and his worde as truth and wisdom, although the contrarie part, do not so receiue it.

f. Ye that labour. etc. Those are compted here to labour, that acknowledge theyr sinne, & scale the heauie burthen of the kēne.

## The xii. Chapter. ✠

The disciples plucke the eares of corne. He cures the dyed hand, helperth p̄ possessed that was blind and dōme, rebuked the vnfaithful that would nedes haue tokes, and sheweth who is hys brother, syster and mother.



That tyme Iesus went on the Sabbath dayes: & thozow the corne, and hys dysciples were an hongred, and began

to plucke the eares of corne, & to eate. When the Pharises saw that, they said vnto him: Behold, thy disciples do that which is not lawfull to do vpon the sabbath daye. He saide vnto them. Haue ye not read what Dauid did, when he was an hungred, and they also whiche were with him: ✠ How he entred into p̄ house of God, & ate p̄ halowed loaves which were not lawfull for hym to eate, nether for thē whitch were w̄ him, but onely for the priestes. Or haue ye not read in the lawe, howe that the priestes in the temple breake the Sabbath daye, and yet are blamelesse? But I say vnto you: that here is one greater thē the temple. Wherefore if ye had wist what this sayng meaueth: ✠ I require meteyne, & not sacrifice: ye would neuer haue condemned innocentes. For the sonne of man is Lorde euen of the Sabbath daye.

And he departed thence, & wente into their Synagoge: and behold there was a mā whiche had his hande dyed vp. And they asked him, sayng: is it lawfull to heale vpon p̄ sabbath daies: because they myght accuse him. And he sayde vnto them: whiche of you woulde it be, yf he hadde a ✠ shepe fallen into a pytte on the Sabbath daye, that would not take hym and lift him out? And how much

kyngdom of heauen

Wysdom etc.

Labour. etc.

Mark 11. b Luke 6. a

Deut. 23. b

1. K. 2. 1. a

Ecce vi. b Mar. ix. b Meteyne & not sacrifice

Mar. 11. a Luke. 11. b

Job. 31. a

Deut. 22. c



**B** much more is a mā better then a shep-  
wherfore it is lawfull to do a good dede  
on the sabboth dayes. Then sayd he to  
the man: stretch forth thy hand. And he  
stretched it forth. And it was made  
whole agayne like vnto the other.

Mat. 3. 6.  
John. 8. 6  
and. 11. c

Esa. 42. 8

\* \* Then the Pharises went out, &  
helde a counsell agaynst him, how they  
myght destroy him. When Iesus knew  
that, he departed thence, and much peo-  
ple folowed him, and he healed them al,  
and charged them, that they should not  
make him knowen: to fulfill þe whiche  
was spokē by Esay the Prophet, which  
sayeth. \* Beholde my chyld, whome I  
haue chosē; my beloued, in whome my  
soule delyteth. I wyll put my sprete on  
him, and he shall shewe iudgement to  
the Gentyls. He shall not stryue, he  
shall not crye, nether shall any man heare  
his voyce in the stretes, a brysed reede  
shall he not breake, and flaxe that be-  
gynneth to burne, he shall not quenche.  
till he sende forth iudgement vnto vic-  
torpe, and in hys name shall the Gen-  
tyls truste. †

Luke. xi. c

\* Then was brought to him, one pos-  
sessed with a Deuel, whiche was bothe  
blynde, and domme: & he healed him, in  
so muche that he which was blynd and  
domme, both spake and sawe. And all  
the people were amased, & said: \* Is not  
this that sonne of Dauid? But whē the  
Pharises heard that, they sayd: This  
felow drineth the deuils no notherwise  
out but by the helpe of Belzebul the  
chiefe of the Deuyls.

Mat. 12. 3  
Mark. 3. c  
Luke. 11. c

But Iesus knewe their thoughtes  
& sayde to them: Euery kingdome deu-  
ded wyth in it selfe, shall be brought to  
nought. Nether shall any cytie or hous-  
hold deuided agaynst it selfe, continue.

**C** So yf Satan cast out Satan, then he  
is deuided agaynst him selfe. Howe  
shall then his kyngdome endure? Also  
yf I by the helpe of Belzebul cast oute  
deuils: by whose helpe do yout childe  
cast them out? Therfore they shall be  
yout iudges. But yf I cast out the de-  
uils by the sprete of God: then is þe king-  
dome of God come on you.

Luke. 11. c

¶ Ether \* how can a man enter into a  
stronge mannes house, and by olentlye  
take away his goodes: excepte he fyrste  
bynde the stronge man, and then spoyle

his house? † He that is not wyth me,  
is agaynst me. And he þe gathereth not w-  
me, scattereth abrode. Wherfore I say  
vnto you, al maner of sinne & blasphe-  
mye shall be forgeuen vnto men: \* but þe  
blasphemyp of the sprete, shall not be for-  
geuen vnto men. \* And whosoener spea-  
keth a worde agaynst the sonne of man,  
it shall be forgeuen him. But whosoener  
speaketh agaynst the holy ghoſt, it shall  
not be forgeuen him, no, neyther in this  
worlde neither in the worlde to come.  
\* Eytter make the tree good, and hys  
frute good also: or els make the tree eu-  
yll, and his frute euell also. \* For the  
tree is knowē by his frut. ¶ generaciō  
of byters, how can you say wel, when ye  
yout selues are euell? \* for of the abou-  
daunce of þe hert, the mouth speaketh. A  
good man out of þe good treasure of hys  
hert, byngeth forth good thynges. And  
an euill man oute of hys euell treasure,  
byngeth forth euell thynges. But I  
saye vnto you, that of euery ydell word  
that men shall haue spoken: they shall  
geue a countes at the day of iudgemēt.  
\* for by thy wordes thou shalt be iusti-  
fied: and by thy wordes thou shalt be  
condemned. †

Mark. 3. 6.  
Luke. 12. b

1. Reg. 2. f

Math. 7. c

Luke. 6. f

Esa. 61. b  
Luke. 6. g

1. Reg. 1. c  
Luke. 16. b  
Mark. 8. b

† Then answered certayne of the  
Scribes & of þe pharises, saying: \* Ma-  
ster, we wold faine se a spgne of the. He  
answered & said to the: The \* euill and  
aduouterous generaciō seeketh a signe,  
but there shall no signe be geuen to the,  
saue the spgne of the Prophete Jonas.  
\* for as Jonas was thre dayes and  
thre nightes in the whales belly: so shall  
the sonne of man be thre dayes and thre  
nyghtes in the heart of the earth. The  
men of Jintue shall rylse at the daye of  
iudgement wyth thys nacyon, and con-  
demne theym: \* for they amended at the  
preachynge of Jonas. And beholde, a  
greater the Jonas is here. \* The quene  
of the south shall rylse at the day of iud-  
gement wyth this generacion, and shall  
condemne theym: for she came from the  
ytmost parties of the worlde, to heare  
the wisdom of Salomon. And beholde  
a greater then Salomon is here.

Luke. 11. b  
Mat. 8. b

Math. 16. a  
Mark. 8. b  
Luke. 11. c

Jonas. 2. a

D

Jonas. 3. c

John. 3. 6  
1. Reg. 3. a  
2. Par. 9. a

\* When the vnclene sprete is gone out  
of a man, he walketh throughtout dreye  
places, sekynge rest and fyndeth none.  
Then he sayethe: I wyll retourne  
BB.iii. agayne

Luke. 11. b



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agayne into my house, from whence I came out. And when he is come, he findeth the house emptye and swepte and garnished. Then he goeth his waye, and taketh vnto him seuen other spytes worse then him selfe, & so enter they in and dwell there. And \* the ende of that man is worse then the beginninge. **Eue so shall it be with this euell nacio.**

Mat. 23. d  
Heb. vi. a

Mat. 23. d  
Luk. vii. c

Mat. 23. d  
Luk. vi. c

Whyle he yet talked to þe people: he hold his mother and his brethren stode without, desyring to speake with hym. Then one sayd vnto him: behold, \* thy mother & thy brethren stande withoute, desyring to speake with the.

John. 8. b

He answered & sayd to him, that told him: Who is my mother? Or who are my brethren? And he stretched forth his hand ouer his disciples, and sayd: \* behold my mother and my brethren. For whosoever doeth my fathers wil which is in heauen, the same is my brother, sister and mother. †

## The Notes.

Blasphemy against  
þe spirit.

a. This blasphemie is, when men se and knowe the open and manifest trueth of God & his word, their consciences being fully certified therof: & yet not withstandyng wyll rase vpon it & persecute it to the vttermoost of theyr power, saying: it is of the deuyll and not of God. Whiche synne shall neuer be forgiven. For so is the meaning of nether in this worlde: nor in worlde to come, as appeareth by the other euangelistes. b. Euell and aduoutrous generacion: are those that be true not in God & his sonne Iesus Christ to be þe onely Sauoure. But seke other means. c. These dry places are the heertes of men sodried vp wyth the sunnes beames of Goddes worde that the wycked sprites can haue no commodious dwelling there.

Euell and  
aduoutrous.

Dry places.

## The. xiii. Chapter.

The parable of þe seede, of the tares, of the mustard see, of the leaue, of the treasure hid in the felde, of the pearles, and of the net.

Mat. 13. a  
Luk. 8. a

**T**he same daye went Iesus out of the house, and \* satte by the seasyde, and muche people resorted vnto him, so greatly that he went, and sat in a shyppe, and all the people stode on the shoore. And he spake many thynges to them in similitudes, saying: Beholde, the sower went forth to sowe. And as he sowed, some fell by the wayes syde, and the fowles came and deuoured it vp. Some fell vpon stony grounde where it had not much earth, and anone it spronge vp, because it had no depth of earth: and when the sunne was vp it caughte heete, and for lacke of rotyng wyddzed awaye. Some fel

among thornes, and the thornes sprong vp and chooked it. Some fell in good ground, and brought forth good frute: some an hundred folde, some sixty folde, some thirtie folde. Whosoever hath eares to heare, let him heare.

And the disciples came and sayde to him: Why speakest thou to them in parables? He answered and sayde vnto them, \* it is geuen vnto you to knowe the secretes of the kyngdome of heauē, \* but to them it is not geuen. For \* who so euer hathe, to him shall be geuen: and he shall haue aboundaunce. But whosoever hathe not: from hym shall be taken awaye euen that he hath. Therefore speake I to them in symple tydes: for though they see, they se not: and hearinge they heare not: nether vnderstande. And in theym is fulfilled the prophete of Esaias, whiche prophete sayeth: \* wyth the eares ye shall heare and shall not vnderstande, and with the eyes ye shall se, and shall not perceaue. For thys peoples heartes are waxed grosse, and theyr eares are dull of hearyng, and theyr eyes haue they closed lest they should se wyth theyr eyes, and heare with theyr eares, and shoulde vnderstande wyth theyr heartes, and shuld turne that I myght heale them.

\* But blessed are your eyes, for they see: and your eares, for they heare. Verely I say vnto you, \* þe many prophetes, and parfite me haue desyred to se those thynges whiche ye se, and haue not sene the: and to heare those thynges whiche ye heare, and haue not herd the. \* Heare ye therfore the similitude of the sower. Whosoever heareth the worde of the kyngdome and vnderstandeth it not, there cometh the euell man and catcheth awaye þe which was sown in his herte. And this is he which was sown by the waye syde. But he that was sown in the stony grounde, is he which heareth the worde of God, and anone with ioye receaueth it, yet hathe he no rootes in hym selfe, and therefore duteth but a season: for as soone as trybulacion or persecucion aryseth because of þe word, by and by he falleth. He that was sown amonge thornes, is he that heareth the word of God: but þe care of this world, and the disceyptfulnesse of riches

Mat. 13. a  
Luk. 8. b

Mat. 13. a  
Luk. 8. b

Mat. 13. a  
Luk. 8. b

Mat. 13. a  
Luk. 8. b

Mat. 13. a  
Luk. 8. b  
John. 8. b  
Act. 18. b  
Rom. 1. b

Mat. 13. a  
Luk. 8. b

Mat. 13. a  
Luk. 8. b

Mat. 13. a  
Luk. 8. b

choke



choke the worde, and so is he made vnfruteful. He whiche is sowne in þe good grounde is he that heareth the worde and vnderstandeth it: whiche also beareth frute and bryngeth forth, some an hundred folde, some sixtye fold, & some thyrtye folde.

Mar. iiii. c

**D** \* Another similitude put he forth vnto them, sayinge: ¶ The kyngdome of heauen is lyke vnto a mā which sowed good seede in his felde. But whyle men slept, there came his loo and sowed tares among the wheate, & went his way. When the blade was sprōg vp and had brought forth frute, then appeared the tares also. Then came the seruauntes to the housholder, and sayde vnto hym: Syr, sowest thou good seede in thy cloffe, from whence then hath it tares? He sayd to them: the enuious man hath done this. Then the seruauntes sayde vnto hym: wylte thou then that we go and weede them out? But he sayde, nay, lest while ye go aboute to weede out the tares, ye plucke vp also wyth them the wheate by the rootes: let both grow together, tyll haruest come, and in tyme of haruest, I wyll saye to the reapers, gather ye first the tares, and bind them in sheues to be brente: but gather the wheate into my barn. ¶

Mar. iiii. d  
Luke. xiii. b

¶ Another parable he put forth vnto them, sayinge: \* The kyngdome of heauen is lyke vnto a grayne of mustarde seede, whiche a man taketh and soweth in his felde, which is the leest of all seedes. But whē it is growen, it is þe greatest among yerbes, and it is a tree: so þe byrdes of the ayre come and builde in the braunches of it.

Luke. xiii. b

**E** \* Another similitude sayd he to them. ¶ The kyngdome of heauen is lyke vnto leuen which a womā taketh and hydeth in. tit. peckes of meele, tyl all be leuened.

Mar. iiii. c

\* All these thynges spake Iesus vnto the people by similitudes, and went similitudes spake he nothyng to them, to fulfill that which was spoken by the Prophete, sayinge: \* I wyll open my mouth in similitudes, and wyll speake forth thynges which haue bene kept secrete from the beginnyng of þe world. ¶

Psal. 77. a

¶ Then sent Iesus the people away, and came home. \* And his discyples

Mar. xiii. b

came vnto him, sayinge: declare vnto vs the similitude of the tares of the felde. Then answered he and sayde to them. He that soweth the good seede, is the sonne of man. And the feld is the world. And the children of the kyngdō, they are the good seed. And the tares are the children of the wycked. And the enemye that soweth them, is the deuyll. The haruest is the ende of world. And the reapers be the Angels. For euen as the tares are gathered and brent in the fyre: so shall it be in the ende of thys worlde. \* The sonne of man shall sende forth his Angels, and they shall gather oute of his kyngdome all thynges that offende, and them whiche do inquite, & shall caste them into a furnes of fyre. There shalbe waylynge and gnashyng of teth. \* Then shall the iust men shyne as bryght as the sunne in the kyngdom of their father. Who so euer hath eares to heare, let him heare. ¶

Tares are expounded.

Two full c.

Shy. 12. a  
Dant 12. a  
1 Cor. xv. c

¶ Agayne, the kyngdome of heauen is lyke vnto treasure hydde in the feld, the which a man fyndeth & hydeth: and for ioye therof goeth & selleth al that he hath, and bieth that felde.

¶ Agayne, the kyngdome of heauen is lyke to a Marchaunt that seeketh good pearles, which \* when he had found one pprecious pearle, went and sold all that he had, and bought it.

Phar. 12. a

¶ Agayne, the kyngdome of heauen is lyke vnto a net cast in to the sea, þe gathereth of all kyndes of fyshes: whiche when it is full, men drawe to lande, and cyt and geather the good into vessels, & cast the bad away. So shal it be at the ende of the worlde. The Angels shall come out, and seuer the badde from the good, and shall cast them into a furnes of fyre: there \* shall be waylynge and gnashyng of teth.

Math 22. b  
and. xv. c

Iesus sayde vnto the. Understande ye all these thynges. They sayde: yea Lord. Then sayd he vnto them: Therfore euerye Scribe whiche is taught vnto the kyngdom of heauen is lyke an housholder, whiche bryngeth forth, out of hys treasure, thynges both new and olde. ¶

And it came to passe when Iesus had fynysshed these synplytudes, that he departed thence, & came in to his own

Mar. vi. a

Wb. liti. coun;



# The Gospell

countre, and taught them in their syna-  
 gogues, in so muche that \* they were as-  
 stonied, & sayde: whence cometh al thys  
 wysedome & power vnto him? \* Is not  
 this the Carpenters sonne? Is not hys  
 mother called Mary: and his brethre,  
 be called James and Ioses, and Simo  
 and Judas? And are not his systers all  
 here with vs? Whence hath he all these  
 thynges. And they were offended by  
 hym. Then Iesus sayde to them, \* a  
 Prophete is not without honoure, saue  
 in his owne countrey, and amonge hys  
 owne kinne. And he did not many mira-  
 cles there, for their vnbeleues sake.

## The Notes.

- Who so hath.** a. That is to him that hath a good heart toward  
 Gods worde to fulfill it: whalbe more grace ge-  
 uen. And seeth him that hath not, whalbe taken away  
 euen that same knowledge that he hath, & his heart  
 so hardened, that he shall not repent.
- kyngdom** b. kyngdome signifyeth here the gospell, by the  
 which God reigneth in the hartes of faithful.  
 And the same signifyeth Christe whiche is our  
 kyng, and our kyngdome reigning in vs, and  
 in whome we reigne as we praye.
- Slepe.** c. This slepe signifyeth, that negligence that we haue  
 in the thinges belouinge to God, whiche is by  
 the carefullnes of riches, & pleasures of this world.
- Scribes.** d. Scribes were they that had the office of interpre-  
 ting & answering to the sentences of the prophete,  
 as it appeareth by that Herode enquired of  
 the Scribes, in the. iiii. cha. afore. c.

## The. xiiii. Chapter.

John is taken and headed. Christ feedeth. v.  
 thousande men with fyue loues and two fyf-  
 shes, and appeared by nyght vnto his discip-  
 les vpon the sea.

**A**t that time \* Herod the a. Te-  
 tarcha hearde of the same of  
 Iesu, and sayd vnto his ser-  
 uauntes: this is John the Bap-  
 tist. He is risen agayne from death, and  
 therfore are such miracles wrought by  
 him. for Herod \* had taken John, and  
 bounde him, and put hym in prison for  
 Herodias sake, hys brother Philippes  
 wyfe, for John sayde vnto him: \* it is  
 not lawfull for thee to haue her. And  
 when he woulde haue put him to death,  
 he feared the people, \* because they cou-  
 nted him as a Prophete.

But when Herodes \* byrth day was  
 come, the daughter of Herodias daun-  
 ced before the, \* & pleased Herode. Where-  
 fore he promysed wyth an othe, that he  
 would geue her whatsoeuer she woulde  
 aske. And she beyng informed of her  
 mother before, sayd: geue me here John  
 Baptistes head in a platter. And the

kyng sorowed. Neuertheles for hys  
 othes sake, and for their sakes whiche  
 sat also at the table, he commaunded it  
 to be geuen her: & sent a beheaded John  
 in the prison, and his head was brought  
 in a platter & geuen to the damsell, and  
 she brought it to her mother. And hys  
 disciples came and toke vp his bodye,  
 and buried it: and went & tolde Iesus.

When Iesus heard that, he \* depart-  
 ed thence by shyppe into a desert place  
 out of the waye. And when the people  
 had hearde therof, they folowed hym a  
 fote out of their cyties. And Iesus wet  
 forth and saue muche people, and hys  
 heart was melted vpon them, and he healed  
 of them those that were sicke. When euen  
 was come, hys disciples came to hym,  
 saying: this is a desert place, and thou  
 art spent: let the people departe, that they  
 maye go into the towne, and buye them  
 bytailes. But Iesus sayd vnto them:  
 They haue no nede to go awaye. Geue  
 ye them to eate. Then sayde they vnto  
 him: we haue here but, v. loues and two  
 fyshes. And he sayd: bring them hyther  
 to me. And he commaunded the people  
 to sit downe on the grasse, and toke the  
 fyue loues and the two fyshes, and lo-  
 ked vp to heauen and blessed, & brake,  
 and gaue the loues to his disciples, and  
 the disciples gaue the to the people. And  
 they did all eate, and were sufficed. And  
 they gathered vp of the gobets that re-  
 mayned, xii. baskets full. And they that  
 ate, were in nombre aboute, v. M. men,  
 besyde women and children.

\* And streyght waye Iesus made  
 hys disciples enter into a shyppe, and  
 to go ouer before him, while he sent the  
 people away. And as soone as he had  
 sent the people away, he \* went vp into  
 a mountayne alone to praye. And when  
 nyght was come, he was there hymselfe  
 alone. And the shyppe was now in the  
 middes of the sea, and was toost wyth  
 waues, for it was a contrary wynde.

And in the fourth watche of the night  
 Iesus came vnto them walckynge on  
 the sea. And when his disciples sawe  
 hym walckynge on the sea, they were  
 troubled, saying: it is some spyte, and  
 cryed out for feare. And streyght waye  
 Iesus spake vnto them, sayinge: be of  
 good cheate, it is I, be not afraied.

Peter

John  
 baptist is  
 headed.

Luke. ix. b.  
 Mar. vi. d.  
 Joh. vi. a.

C

Mar. vi. f.  
 John. vi. b

Luke. ix. c

Luke. 4. e

Mar. 4. a  
 John. vi. c.

Mar. vi. a.  
 Luke. iiii. b  
 John. v. f.

Who so  
 hath.

kyngdom

Slepe.

Scribes.

Mar. vi. c.  
 Luke. ix. a.

Mar. vi. a.  
 Luke. ix. a.

Leuit. ix. c.  
 and xx. c

Mar. xxi. b

Gene. xi. c

Mar. vi. c



Peter answered him, and sayde: master, yf thou be he, byd me to come vnto the on þ water. And he sayde, come. And when Peter was come doune oute of þ shyppe, he walcked on the water, to goo to Iesus. But when he sawe a myghtye wynde, he was afrayed. And as he beganne to syncke, he cryed sayinge: master saue me. And immediatlye Iesus stretched forth his hand, and caughte him, and sayde to hym: O thou of lytell faythe, wherefore dyddest thou doute? And as sone as they were come into the shyp, the wynde ceased. Then they that wer in the shyppe, came and worshypped hym, sayinge: of a truthe thou arte the sonne of God. And when they were come ouer, they went into the lande of Genazareth. And when the men of that place had knowledge of hym, they sent out in to all that countre rounde aboute, and broughte vnto him all that were sycke, and besoughte him, that they myghte touch þ hemme of hys vesture only. And as manye as touched it were made safe.

**The notes.**

**Tetrarcha.**

a. Tetrarcha, is a kyng or Lorde of one of the partes of a regyon or countreye deuided into foure partes. Suche one was Herode in Iuda, whiche was (as Eusebius wyrtmesseth) deuided into foure partes. See Eusebius, lib. i. Cap. x.

**Brothers wyse.**

b. Note that his brother was a lyue. For if he had bene deade, Herode myght haue answered, that by the law of the Jewes he myght mary hys owne sister, beyng free fro other men, as it apareth in the. xiii. Chapter of the seconde booke of the kinges, betwene Ammon & Thamar his sister.

**Blisse.**

c. To blisse, is in most places of þ new Testament, to prayse God and geue hym thanks, as after in the. xxi. c.

**Fourth watche.**

d. The Hebrewes deuided the nyght into. iiii. partes, which they called the foure watches. Wherefore the fourth watch was next to the mornynge, and was called the mornynge watche, as in the first of the kynges, ch. xi. c.

**The. xv. Chapter. \***

Christe excuseth hys dysciples, and rebuketh the scribes and Pharisees for transgressing Gods commaundment thorow their owne tradicions. The thyng that goeth into the mouth defyleth not the man. He defyleth the woman of Canaanites daughter, healeth the multitude, and with. vii. loaves and a fewe lytle fythes fedeth. iiii. M. men, besyde women and chyldren.

**Mar. vi. a.**

**W**hen came to Iesus Scribes and Pharisees from Ierusalem, sayinge: why do thy dysciples transgresse the tradicions of the elders: for they walsh not theyr handes when they eate breade. He answered, and sayde vnto them: why do ye al-

so transgresse the commaundement of God; thoroowe your tradicions? For God commaunded, sayinge: \* honoure thy father and mother, and he that curseth father or mother, shall suffer deathe. But ye saye, euery man shall saye to hys father or mother: that \* whiche thou desirest of me to helpe thee with: is geuen God: and so shall he not honoure hys father or his mother. And thus haue ye made, that the commaundement of god is without effecte, throught your tradicions. Ypocrites, well prophesied of you Elapas sayinge: This people draweth nye vnto me with their mouthes, & honoureth me with their lippes, how be it their heartes are farre from me: but in bayne they worshyppe me teachynge doctrynes, whiche are nothyng but mens preceptes.

**Exod. 20. ar.**

**Exod. Deut. Ephes.**

And he called the people vnto hym, and sayde vnto them: heare and vnderstande. That whiche goeth into the mouth, defyleth not the man: but that which commeth oute of the mouth, defyleth the man.

**B**

Then came his dysciples, and sayde vnto hym: Perceauest thou not, howe that the Pharisees are offended in hearyng thys sayinge? He answered, and sayde: al plantes which my heauenlye father hath not planted, shall be plucked vp by the rotes. Let them alone, they be the blynde leaders of the blynde. If the blynde leade the blynde, bothe fall into the dyche.

Then answered Peter and sayde to him: declare vnto vs this parable. The sayde Iesus: are ye yet without vnderstandynge? perceauye ye not, that what soeuer goeth in at the mouth, descendeth doune into the hely, and is caste out in to the draughte? But those thynges which procede out of the mouth, come from the heart, and they defile the man. For out of the heart come euell thoughtes, murder, breaking of wedlocke, whoredome, thefte, falsse witness bearing, blasphemye. These are the thynges whiche defyle a man. But to eate with vnwashed handes, defyleth not a man.

\* And Iesus wente thence, and departed into the costes of Tyre and Sydon. And behold a woman which was a Cananite came out of the same coastes,

**Mar. vi.**

**Wb. b. and**



# The Gospell

and cryed vnto hym, sayinge: haue mer-  
cy on me Lord Sonne of Dauid, my  
doughter is peteously vexed with a de-  
uill. And he gaue her neuer a worde to  
answere. Then came to him his discy-  
ples, and besoughte hym, sayinge: sende  
her away, for she foloweth vs crying.  
He answered and sayde: I am not sent,  
but vnto the looste shepe of the house  
of Israell. Then she came and worshyp-  
ped him, sayinge: master helpe me. He  
answered & sayd: it is not good, to take  
the chyldzens breade, and to caste it to  
dogges. She answered and sayde:  
truth Lord, neuerthelesse the dogges  
eate of the crommes, whiche fall frome  
their masters table. Then Iesus answe-  
red and sayd vnto her. O woman, great  
is thy fayth, be it to the, euen as thou  
desyrest. And her doughter was made  
whole euen at that same houre.

Then Iesus went away from thence  
and cam nye vnto the sea of Galile, and  
went vp in to a mountayne & sat doune  
there. And much people came vnto hym  
hauing with them, halt, blynd, domme,  
maymed, and othe many: and cast the  
downe at Iesus fete. \* And he healed  
them, in so muche that the people won-  
dred, to se the domme speake, the may-  
med whole, the halte to goo, and the  
blynd to se. And they glorified the God  
of Israell.

\* Then Iesus called his discyples to  
hym, and sayde: I haue compassion on  
the people because they haue continued  
with me now. iiii. dayes, & haue noughte  
to eate: and I wyl not let them departe  
fastyng, lest they peryshe in the waye.  
And hys discyples sayde vnto hym:  
whence shoulde we get so muche breade  
in the wyldernes, as shoulde suffice so  
greate a myltitude? And Iesus sayde  
vnto them: howe manye loaves haue ye?  
And they sayde: seuen, and a fewe lytle  
fyshes. And he commaunded the people  
to syt doune on the grounde: and toke  
the seuen loaves, and the fyshes, and  
gaue thankes, and brake the, and gaue  
to his discyples, and the discyples gaue  
them to the people. And they dyd al eate  
& were sufficed. And they toke vp of the  
broken meate that was left. vii. bas-  
kettes full. And yet they that ate were  
iiii. thousand, besyde women and chil-

dren. And he sente away the people,  
and toke shyppe and came into the par-  
tyes of Magdala.

The notes.

a. Offence in this place: signifieth the grudgynge  
of mynde when any thinketh that an other doeth  
or sayeth euell, and so grudgeth in his mynde and  
is offended in his conscience at his doynge or say-  
inge. Whiche offence we are not bound to refrain  
so longe as our wordes and dedes bee good, and  
the parties offended be not weake but obstinate.  
For charitic byndeth vs to beare with the weake  
but not with the obstinate.

b. These plantes are doctrines and inuencions  
of men, whiche are not grounded on the worde  
of God.

c. Let al men beware that they stumble not at this  
peece of scripture. For it meaneth nothyng lesse,  
then that we shoulde thynke it lawfull for vs to  
poure in meate and drynke whyle the stomake  
wyl holde, but that no hynde of meate, at what  
tyme or vnder what sorte soeuer it be taken (so it  
be only for the necessite of our bodys) can defile  
the man that taketh it with thankes geuyng.

d. The Iewes call the heathen and gentils dog-  
ges, because of theyr idolatry. But chiefly for their  
sinall mercy in deuourynge the flocke of Israell.

e. Thy fayth is great. The greatnes of euery mas-  
saryng is knowen by the benefytes that we receaue  
at Goddes hand. For (as Paul wryteth) God ge-  
ueth his gyftes to euery of hys seruantes, accord-  
yng to the measure of the fayth that is founde  
in the same. Not because the faith deserueth the,  
but because he hath made them mete vessels for  
so precious licour to be bestowed in.

The. xvi. Chapter.

The pharises requyre a token. Iesus warneth  
hys discyples of the pharises doctrine. The coun-  
sell of peter. The keyes of heauen. The faith  
full must beare the crosse after chryste.



Then came the phari-  
ses and Saduces, and  
dyd tempt him, desyring  
him to shewe them some  
sygne from heauen. He  
answered and said vnto  
them. \* At euen ye saye, we shall haue  
saye wedder and that because the skye  
is reade: and in the mornynge ye saye, to  
daye shalbe foule wedder, and that be-  
cause the skye is cloude and reed. O ye  
ypocrites, ye can dyscerne the fastyon of  
the skye: and can ye not dyscerne the sig-  
nes of the tymes? \* The froward nacy-  
on and aduontrous seketh \* a sygne,  
and there shal no nother signe be geuen  
vnto them but the signe of the \* Pro-  
phete Jonas. So lest he them and de-  
parted.

And when hys discyples were come  
to the other syde of the water, they had  
forgotten to take bread with them. The  
Iesus sayd vnto them: \* Take hede and  
beware

Offence.

All plan-  
tes.

Whatso-  
euer goeth  
in at the  
mouthe.

Dogges.

Faythe.

Mar. viii. 12  
John. vi. 13

Luke. xii. 1

Mar. xii. 1

Mar. viii. 12  
Luke. xi. 16  
John. vi. 13

Jonas. ii. 1

Luke. xii. 1



beware of the <sup>a</sup>leuen of the Pharises and of the Saduces. And they thought in them selues sayinge: because we haue brought no breade with vs. When Iesus vnderstode that, he sayd vnto them. O ye of lytle fayth, why are youre myn- des cumbred because ye haue broughte no breade? Do ye not yet perceaue, ney- ther remember those .v. loaves when there were .v. M. \* men, and how many baskettes toke ye vp? \* Neyther the .viij. loaves, when there wer. iiii. M. and how many baskettes toke ye vp? Why per- ceauē ye not then, that I spake not vnto you of breade, when I sayde, beware of the leuen of the Pharises and of the Sa- duces? Then vnderstode they, how that he had not them beware of the leuen of bread: but of the doctrine of the Phari- ses, and of the Saduces.

**C** \* When Iesus \* cam into the coastes of the cytie whiche is called Cesarea Philippi, he asked his discyples sayinge: whome do men saye that I the sonne of man am? They sayd, some say that thou art Iohn Baptist, some Helyas, some Ieremyas, or one of the prophetes. He sayd vnto them: but whome say ye that I am? Simon Peter answered and said: \* Thou arte Chryste the sonne of the li- uynge God. And Iesus answered and sayde to hym: happy arte thou Symon the sonne of Jonas, for fleshe and bloud hath not opened vnto the that, \* but my father whiche is in heauen. And I saye also vnto the that thou arte Peter: and \* vpon this rocke I wyl bylde my cō- gregacyon. And the gates of hell shall not preuaile agaynste it. And I wyl gene vnto thee, the keyes of the kyng- dome of heaue: \* whatsoeuer thou bin- dest vpon earth, shall be bounde in hea- uen: \* whatsoeuer thou loolest on earth, shall be loosed in heauen. **I**

Then he charged hys discyples, that they shoulde tell no man, that he was Iesus Chryste. \* From that tyme forth Iesus began to shewe vnto hys discy- ples, how that he must go vnto Ierusa- lem, and suffer many thynges of the el- ders, and of the hye preestes, and of the Scribes, and muste be kyllēd, and rylē agayne the thyrde day. But Peter toke him a side, and beganne to rebuke hym, sayinge: inaster fauet thy selfe, this shal

not come vnto the. The turned he about, and said vnto Peter: come after me. Sa- tan, thou offendest me, because thou sa- uourest not godlye thynges, but worlde- lye thynges.

Iesus then sayde to hys discyples. If any man wyl folow me & let hym for- sake him selfe and take vp his crosse and folow me. \* For whosoever wil saue his lyfe, shall lose it. And who soeuer shall loose hys lyfe for my sake, shall fynde it. What shall it profyt a man, though he should wyne all the whole worlde yf he loose his owne soule? Or els what shall a man geue to redeme hys soule againe with all? For the sonne of man shall come in the glozy of hys father, with his angels: \* and then shall he reward eue- ry man accordynge to his debes. \* We- rely I saye vnto you, some there be a- monge them that here stande, whiche shall not taste of deathe, tyll they shall se the sonne of man come in his kingdome

The Notes.

a. Leuen is somtyme taken in an euell sence, as here. And somtyme in a good, as aboue in the. piii. Chapter. E.

b. Vpon this rocke. That is (as sayth saynt Au- gustine) vpon the confession which thou hast made, acknowledgyng me to bee Chryste the sonne of the lyuynge God: I bylde my congregacyon or churche.

c. By the gates of hell, are signified, deathe, hel, desperacion, synne, vyolence and tirānous hand- linge, persecucion. &c.

d. Luke in the letter. B. of his. xi. Chapter: calleth these keyes the keyes of science, that is to saye of the knowlege of God by the scriptures whiche keyes Chryst gaue to his apostles, that they might open vnto the worlde the treasures of the kyng- dome, that is to saye communion of the faythful, remission of synnes, and lyfe euertlasting, thowgh Chryst, and for Chrystes sake onelye. The know- ledge wherof was by the lawers and phariseis hydf from the people of the Jewes, by whome they were taught to put confydence in wyll worbes of theyr inuencion, and the outward obseruaunce of the lawe.

e. Whatsoeuer. &c. Like as Peters confession was the confession of all the reste of the Apostles, so was this promyse made vnto Peter, commune to them all. That whatsoeuer they shoulde bynde or loose in earth: shoulde be so in heauen. And then haue you the meanyng thereof in the. xviii. of Math. B. and the. xx. of Iohn. C.

f. Satan, is by interpretation. Aduersary. Mo- thelye therefore was Peter called by that name when he by hys counsayl would haue withstāde the wyll of God, which was that Chryst should suffer all those thynges that he had declared vnto them.

g. To forsake hym selfe, is vtterly to do agayn- ste the wyll of hys fleshe, mortyfying the affectiones of the mynde workyng the glozy of God and profyt

Math. x. d. mar. viii. e. Luke. ix. c. and xiii. d. Iohn. xii. c.

Roma. ii. a.

Mar. viii. e. Luke ix. c.

Leuen.

The rocke

The ga- tes of hel.

The keyes of the kingdom.

Bynde and lose.

Sathan.

Forsake, &c.

mat. xiii. c.

Mat. xv. d.

mar. viii. e.

mar. ix. c.

Mar. viii. e.

Luke. ix. d.

mar. viii. d.

Luke. ix. c.

Iohn. vi. c.

1. Cor. x. a.

Eph. vi. c.

1. par. xviii. b.

mat. xviii. e.

mar. viii. d.

Luke. ix. c.



# The Gospell

of our neyghbour. As is sayde Romans the. xv. and Philippians. ii.

There be. **h.** Thys was spoken of the transfiguration of our Sauour before his disciples, whereof is mentyon in the chapter folowynge.

## The. xvii. Chapter. †

The transfiguration of Christ vpon the mounte of Tabor. He healeth the lunaticke, and payeth tribute.

**A**fter. vi. dayes Jesus toke Peter and James and John his brother, and broughte them vp into an hye mountaine out of the waye, and was transfigured before them: and his face dyd shyne as the sunne, and his clothes were as whyte as the lyght. And behold there appered vnto them, Moses and Helyas, talkynge with him. Then answered Peter, & said to Jesus: master, here is good being for vs. If thou wilt, let vs make here. iiii. tabernacles, one for the, and one for Moses and one for Helyas. Whyll he yet spake, beholde a bryght cloude shadowed them. And when he holde there came a voyce oute of the cloude saying: thys is my deare sonne, \*in whome I delite, & heare him. And when the dysciples hearde þ, they fell on their faces and were sore afrayed. And Jesus came and touched them, and sayde: aryse and bee not afrayed. And when they looked vp, they sawe no man, saue Jesus onely.

\*And as they came downe from the mountaine, Jesus charged them saying: se that ye shewe the vylion to no man, vntyll the sonne of man be rpsen agayne from death. † And his dysciples asked of hym, saying: why then say the Sctis bes, that Helias must fyrst come? Jesus answered, and sayde vnto them: \*Helias shall fyrst come, and restore all thynges. And I say vnto you that \*Helias is come alreedy, and they knew him not: but haue done vnto hym whatsoeuer they listid. In lykewyse shall also the sonne of man suffre of them. Then the dysciples perceaued that he spake vnto them of John Baptyst. And when they were come to the people, there came to hym a certayne man, & kneeled doune to hym, and sayde: Master haue mercye on my sonne for he is lunaticke: and is sore vexed. And ofte times he falleth into the fyre, and oft into the water. \* And

I broughte hym to thy dysciples, and they coulde not heale hym. Jesus answered and sayde: O generacyon saythles and croked: howe longe shall I bee with you: howe longe shall I suffice you: bring him hyther to me. And Jesus rebuked the deuyll, and he came oute of hym. And the chyld was healed euen that same houre.

\*Then came the dysciples to Jesus secretly, and sayde: why coulde not we caste hym out? Jesus sayde vnto them: Because of your vnbelefe. For I saye verely vnto you: \*yf ye had sayth as a grayne of musterd seed, ye shoulde saye vnto this mountayne, remoue hence to yonder place, and he shoulde remoue: neither shoulde any thyng be vnpossible for you to do. Howe be it this kynde goeth not out, but by prayer and fastynge. As they passed the tyme in Galile, Jesus sayd vnto them: \*the sonne of man shall be betrayed into the handes of men, and they shall kil him, & the thyrde day shall he ryle agayne. And they sorowed greatly.

† And when they were come to Capernaum, they that were wont to gather polle money, came to Peter and sayde: Dothe your master paye tribute? He sayde: yea. And when he was come into the house, Jesus spake fyrst to him, saying: what thynkest thou Simon? of whome do the kynges of the earth take tribute? or polle money? of the chyl-dren, or of straungers? Peter sayde vnto him agayne: of straungers. The sayd Jesus vnto him agayne: Then are the chyl-dre fre. Neuerthelesse: lest we shuld offend the: go to the sea, & cast in thine angel, and take the fysh that fyrst cometh vp: and when thou haste opened his mouthe, thou shalt fynde a pence of twentye pence: that take and paye for me and the.

### ¶ Thenotes.

a. Here are we taught to geue care to the word of God onely, and not to folowe our owne fantasies. For immediatly as Peter had deuyled to haue the tentes or tabernacles made for Christ, Helias, and Moyses, to dwell in: the brightnes of the Godheade alouged them, and the voyce of the father was heard sayinge. This is my welbeloued sonne, heare hym. As who shoulde saye. My wyll is not that you fantasie thynges of your owne braynes, but that you folowe the doctrine that he shall teache.

b. John Baptyst is called Helyas, because he preached with the spirite of Helias, that is rebuked synne sharply as Helyas dyd.

c. Here

Mat. ix. c.

Math. xxi. c. Luc. xvii. b.

Mat. xvi. c. Mar. vi. c. Luc. ix. c.

Deare hi.

Helyas.

Mat. xxi. a. Luc. ix. c.

Mat. ix. c.

Mat. xxi. b. Mar. vi. c. Luc. ix. c. and ix. c.

Mat. xxi. a. I. Deu. 8. c.

Mark. ix. b.

Mat. xxi. b.

Mat. xxi. b.

Mat. ix. c. Luc. ix. c.



Prayer & c. Here take the superstitious papistes, great hold fast yuge. for they prescribe fast yuges, and set numbrie of prayer. But fondely. For here is nothyng where- vpon to buyde any prescript daye or numbrie. For this is all that may be gathered of the text. That such as be once troubled with the wycked spirit of frenzy, cannot bee deliuered of hym till suche time as they geue them selues to true prayer (that is to continual lyfeyng bp of theyr hartes to God ward) and fastyng that is subduyng of the flesch to the spire by withdrawing from it, not onely the pleneous and delicious fode that it despyeth: but also softe clothynge, and al other thinges that it delueth in.

So that in this place his meanyng is none other then if he had sayde. Notwithstandyng that your weakesapth were a great parte of the cause that you could not cast out this deuill: yet was there also an other cause. That is on the specke mans behalfe, for he had not put hym selfe wholly into the handes of God, nether had endeuoured to mortify his fleshe by true prayer & fasting. d. If Christe had not payed the sole money, he should haue offended the people. That is, his example should haue caused the people to withhold the tribute, whiche must of necessitie bee payed vnto kynnges.

### The. xlii. Chapter. ✠

He teacheth his dyscyples to be humble & harmeles: to auoide occasions of euell, and one to forgeue anothers offence.



At the same tyme the dyscyples came vnto Ihesus sayyng: \* who is y grea- test in the kyngdome of heauen? Ihesus called a chyld vnto hym, and set him in the myddes of them, and sayde: Verely I saye vnto you: \* except ye tourne, and become as chyldren, ye can not enter in to the kyngdome of heauen. Whosoever therfore humble hym selfe as this chyld, the same is the greatest in the kyngdome of heauen. And whoso- ever receaueth such a child in my name, receaueth me. \* But whosoever offend one of these lytelons, which beleue in me it were better for hym that a mylstone were hanged about his necke, and that he were drowned in the depth of the sea. Wo be vnto the world because of offences. \* Howe be it, it cannot be auoyded but that offences shalbe geuen. Neuer thelesse wo bee to the manne, by whome the offence cometh.

Wherefore yf thy hand or thy fote offende the, \* cut him of and caste hym from the. It is better for the to enter into lyfe halte or maimed, rather then thou shouldest haue two handes or two fete, be caste into euerlastyng fyre.

And yf also thyne eye offende the, plucke it oute and caste it from the. It is better for thee to enter into lyfe with one eye, then haue two eyes to bee caste into hell fyre. Se that ye despyse not one of these lytelones. For I saye vnto you, that in heaue theyr angels alwayes be- holde the face of my father, which is in heauen. Yea, and the sonne of man is come to laue that whiche is lost. Howe thincke ye? \* If a man haue an hundred shepe, and one of them be gone astraye, dothe he not leue nynty and nyne in the mountaynes, and go and seke that one whiche is gone astraye? \* If it happen that he fynde hym, verely I saye vnto you: he reioyseth more of that shepe, the of the nynty and nyne which wente not astray. Euen so it is not the wyl of your father in heauen, that one of these lytel- ones shoulde perishe.

\* Moreover \* yf thy brother tres- pace agaynst the. Go and tell hym bys faute betwene him and the alone. If he heare the, thou haste wonne thy brother: But yf he heare the not, then take yet w the one or two, that \* in the mouthe of two or thre wytnesses, all thynges may be stablyshed. If he heare not them, tell it vnto the congregacyon. If he heare not the congregacyon, take him as an heathen man and as a publican. Verely I saye vnto you, \* whatsoeuer ye bind on earth, shalbe bounde in heauen. And whatsoeuer ye loose on earthe, shalbe loosed in heauen. Agayne, I saye vnto you, that if two of you shal agre in earth vpon anye maner thyng, whatsoeuer they shal desyre: it shalbe geuen them of my father whiche is in heauen. For \* where two or thre are gathered toge- ther in my name, there am I in the mid- des of them.

\* Then came Peter to hym, and sayde: master howe ofte shall I forgeue my brother, yf he synne agaynst me, seuen tymes? Ihesus sayde vnto hym: I saye not vnto the seuen tymes: but seuen ty- mes seuentymie. Therefore is the kyng- dome of heauen lykened vnto a certayne kyng, whiche woulde take a countes of his seruauntes. And when he had be- gon to reckon, one was broughte vnto hym, which ought hym ten thousand ta- lentes: whome because he had noughte to paye,

Offence.

Mar. ix. c.  
and x. b.  
Luce. ix. f.

Mar. x. b.  
Luce. ix. b.  
I. Peter. ii. a.

Mar. ix. f.  
Luce. xlii. a.

L. Cor. xli. b.

Cute hym  
of. Thys  
is expoun-  
ded in  
Mar. v. c.

Luce. xv. b

Luce. xv. a

Luce. xv. a  
Luce. xv. b

Jacob. v. b  
I. Cor. x. a.  
Heb. x. a.

Mar. xli. a

Luce. xli. b

Mar. xli. b  
Mar. xi. c  
Luce. xlii. a



# The Gospell

to paye, his master commaunded hym to be solde, and his wyfe, and hys chyldren, and all that he had, and paymente to be made. The seruaunte fell downe and besought him sayinge: Sir, geue me respyte, and I wyll paye it euerye whyte. Then had the Lorde pytie on that seruaunte, and lowshed hym, and forgaue hym the dette.

And the sayde seruaunte wente oute and founde one of his felowes, whiche ougtht him an hundred pence, and layed handes on hym, and toke hym by the throte, sayinge: paye me that thou owest. And his felowe fell downe and besoughte hym sayinge: haue patience with me, and I wyll paye the all. And he woulde not, but wente and caste hym into pryson, tyl he should paye the dette. When his other felowes saw what was done, they were very sorowful, and came and told vnto their Lord al that had happened. Then his Lorde called hym and sayde vnto him. \* Deuell seruaunt I forgaue the all that det, because thou praydest me: was it not mete also that thou shouldest haue had compassyon on thy felow, euen as I had pytie on thee? And his lord was wroth, and deliuered hym to the saylers, tyl he should paye all that was due to hym. So \* lyke wise shall my heuently father do vnto you, excepte ye forgeue with your hertes, eache one to his brother their trespasses. ¶

¶ The notes.

Offence.

a. To offende them that beleue in Christe: is to do the thyng that is euell in the syghte of the weakelynges (for suche are called lytle ones or chyldren) wherby they take ensample to do euell. And to receyue one of those lytle ones in hys name is to cōstruete them, to beate with their weakenes, and to endeuoure to make them strong in Christ.

Let of thy hande.  
How mē blynde.

b. Take the opposition of this in Math. v. c. When we haue after the ordie of charitie admonished our brother, and he for hys obstinacye, be worthely accounted as a publicane by the whole consente of the congregation, then are we sure by thys that God bynderth the same in heauen, or lossethe, if we vpon hys penitence heare remyt hys faulte, and take hym as a felow membrie with vs of Christes mysticall bodye.

Whatsoever.

d. This whatsoever, reacheth no farther then thynges ared in Christes name. And in his name can we are nothyng but we muste referte the whole to the wyll of the father as Christe hym selfe dyd and taught hys to do, sayinge: Not as I wyll father, but thy wyll be done.

Excepte.

e. In thys parable, it is manifestly declared, that onely the mercyfull shall fynde mercy with God for they onely are the chyldren of God. And this is the onely entente of the parable. Wherefore, all

suche wordes and sentences, as doo not make directely for this purpose: are not to bee taken as thynges worthy to buyde oure saythe vpon as is thys. The Lorde forgaue the det. And yet when he was enuoyed of his seruautes vnmerecyfulness: he reuoked hys sentence, and cast hym in prison for the whole. If our heuently father were compared vnto this Lorde in thys poynte: then shoulde it folowe that he were not the sercher of the hearte, but iudged accordyng to the vtter apperaunce as menne do. Wyghte so is it of all other parables.

## The. xix. Chapter.

Christ geueth aunswere concernynge mariage, and teacheth not to be careful, nor to loue worldly ryches.



And it came to passe, when Jesus had finished those sayinges, he gat him fro Galile, & came into the coastes of Jewry beyond Jordan, and muche people folowed hym, and he healed the ther.

\* Then came vnto him the Pharises temptyng hym, and saying to hym: Is it lawfull for a man to put away his wife for all maner of causes? He answered and sayde vnto them: Haue ye not red, howe that he \* whiche made man at the begynnyng, made the man and woman and sayde: \* for this thyng, shall a man leue father and mother and cleue vnto hys wyfe, and they twayne shall be one fleshe. Wherefore nowe are they not twaine, but one fleshe. Let not man therfore put a sunder, that whiche God hath coupled together. Then sayde they to hym: why dyd Moses commaunde to geue a testimonyall of dyuorcement and to put her away? He sayde vnto them: Moses because of the hardnes of your hertes \* suffered you to put away your wyfes: But from the begynnyng it was not so. \* I saye therefore vnto you, who soeuer putteth away his wife (excepte it be for fornicacyon) and marieth another, breaketh wedlocke. And whosoever marieth her whiche is dyuorced, doeth comynyt aduoutry.

Then sayde hys dysciples to him: yf the matter be so betwene man and wife, the is it not good to mary. He sayd vnto them: all men can not awaye with that sayinge \* saue they to whome it is geuen. There are chaste, whiche were so borne out of theyr mothers bellye. And there are chaste, which be made of men. And there be chaste, which haue made them

¶

Mark. x. a

Genes. i. b.

Genes. ii. b.  
Ephes. v. g.  
i. Cor. vi. b.

Deu. 24. a.  
Iere. iii. a.  
Mal. ii. b.

Math. v. a  
Math. x. b.  
Luc. xvi. b.

Dapl. ii. r.

Jacob. ii. b.

Mat. vi. b.  
Mar. xi. b.



them selues chaste<sup>a</sup> for the kyngdome of heuens sake. He that can take it, lette him take it. \* Then were broughte to him yonge chyldren, that he shoulde put hys handes on them and praye. And the disciples rebuked the. But Iesus sayde: suffre the chyldren and forbyd them not to come to me: for of suche is the kyngdome of heauen. And when he had put hys handes on them he departed thence.

And behold one came, and sayd vnto hym: \* good master, what good thyng shall I doo, that I maye haue eternall lyfe? He sayd vnto hym: why callest thou me good? \* there is none good<sup>b</sup> but one, and he is God. But if thou wilt entre into lyfe, kepe thou commaundements. The other sayd to him: which? And Iesus sayde: bryake no wedlocke, \* kil not: scale not: beare not false wytnesse: honoure father and mother: \* loue thine neighbour as thy selfe. And the younge man sayd vnto hym: I haue obserued all these thynges from my youthe, what lacke I yet? And Iesus sayde vnto hym: \* yf thou wilt be perfecte, goo<sup>c</sup> and sel that thou hast, and geue it to the poore, and thou shalt haue treasure in heauen, & come & folow me. When the younge man hearde that sayinge, he went away mournynge. For he had great possessions.

Then Iesus sayde vnto his dyscyples: Verely I say vnto you: it is hard for a ryche man to enter into the kyngdome of heauen. And more ouer I saye vnto you: it is easer for<sup>d</sup> a camell to go throughe the eye of a nedle, then for a ryche man to enter into the kyngdome of God. When his dysciples heard that they were excedynglye amased, sayinge: who then can be saued? Iesus behelde them, and sayd vnto them: with menne this is vnpossible, \* but with God all thynges are possible.

\* Then answered Peter, and sayde to hym: Schole, \* we haue forsaken all and folowed the, what shall we haue? Iesus sayde vnto them: verely I say to you: when the sonne of man shall sit in the seate of his maiestie, ye which folow me in the second generacion \* shall sit also vpon xiiij. seates, and iudge the xiiij. tribes of Israel. \* And whosoener forsaketh houses, or brethren, or sisters, or ther father, or mother, or wyfe, or chyl-

dren, or landes, for my names sake, \* the same shall receaue an hundred folde, and shall inherite euerlastyng lyfe. \* Manye that are fyrste shall be laste, and the laste shall be fyrste.

## The Notes.

a. These Monkes, fraters, and other wyues marchantes, bragged very much of this chastite. As though they had made them selues chaste for the kyngdome of God. But they were farre wide. For wherthey take it thus, that as the oter, which dyd epyther by nature lacke the strengthe of generacyon, or els were by menne made geldynges: so these shoulde epyther by medycyns destroye the naturall operacyon in their bodies, or els gelde them selues for the kyngdome of God sake. Or els that they dyd by soore labour and abstinence, subduer their bodies, so that they myghte refrayne the appetite of the fleshe, nether waye seruethe for their purpose. For their rule was to be sure of their priuie members, wherfore they myght not gelde them selues. I labour they myght not and as for their fastyng was but continual excesse. The maner of geldyng therefore, that Chyrist wylleth men to embrace: is spiritual. Epyther when a man hauping the gyfte of the loue lyfeth in to the setting forth of Gods word. Or els beyng gelded by men: vserth the same to the same end. Or els beyng a perfect & natural man: taketh hym an honest yochefelow, and lyueth in chaste mariage with her because men shoulde not take occasion by hys fleshe to mysse reporte the kyngdome of God, which is his worde. This shall be further declared in pauls Epistles, wher occasion shall be geuen.

b. All the creatures of God are good, because they are hys creatures, & serue to the vse that he hath appointed them. But God onely is good of hym selfe, and for hym selfe.

c. Chyrist had hym go sell all, to make hym declare hym selfe a lyar in that he had boasted hym selfe to haue kept al the commaundementes. For yf he had kept but the fyrst commaundement (that is loue God aboue al thynges) he woulde not haue spoken to sell hys goodes to be perfecte, that is to be a mere scholer for Chyristes scole.

d. Theophilactus readeth a fable. The Breke word sygnifyeth both Camel & Cabel. But that forcerth not, the meanyng is all one. It is as impossible that a ryche man, that is to saye (suche one as maketh hys riches hys treasure) shoulde enter into the kyngdome of God that is shoulde become a true christian: as that epyther a Camell or Cabel shoulde passe throughe the eye of a nedle.

e. This is like as the yodomitres that iudge the cities of Iuda, that is that exel then so farre, that they them selues shall thynke them selues worthy condemnation in comparason of the other. For none shall geue sentence but only Chyrist, to whome the father hath geuen al iudgement.

## The xx. Chapter.

Chyrist teacheth by a similitude, that God is better vnto no man, and how he is alway calling men to his labour. He teacheth hys dysciples to be lowly, and geueth two blynd men their sight.

Or the kyngdome of heauen is lyke vnto an housholder, whiche went out earlye in the morninge to hyer labourers into his vineyarde. And he

Iob. xlii. c.

Mat. xx. b. Luk. xii. a.

Chaste.

God only is good.

Go sell all

A Camel.

Judgements.

Mathe. x. b. Luke. 18. d.

Mat. x. b. Luc. xliii. f.

Psalm. cxli. f.

Exod. xx. c. Deut. v. d. Rom. xlii. c. Gala. v. c.

Mark. x. c. Luke. 18. e. and xli. d.

Mat. x. c. Luke. 18. e.

zacha. 9. d.

Mat. x. d. Marke. x. d. Luke. 18. f.

Luke. xlii. a.

Deut. 32. b.



# The Gospell

he agreed with the labourers for a peny a day, and sent them into his vineyard. And he wēt out about the thirde houre, & sawe other standyng ydel in the market place, and sayde vnto them, go ye also in to my vyneyard: and whatsoeuer is right, I will geue you. And they wente their way. Agayne he went out aboute the syxte and nynthe houre, and dyd lykewyse. And he went oute aboute the eleuenth houre and founde other standyng ydel, and sayde vnto them: why stande ye here all the daye ydel? They sayd vnto him: because no man hath hired vs. He sayde to them: go ye also into my vyneyard, and whatsoeuer is right, that shall ye receaue.

When euen was come, the Lorde of the vyneyard sayd vnto his steward: call the labourers, and geue thē theȳ hyer, begynnynge at the laste, tyll thou come to the fyrste. And they which were hired aboute the eleuenth houre, came and receaued euery man a peny. Thē came the fyrst, supposynge that they shoulde receaue moze, & they likewise receaued euery man a peny. And when they had receaued it, they murmured agaynst the good man of the house, sayynge: These laste haue wroughte but one houre, and thou haste made them equall vnto vs, which haue borne the burthen and heat of the daye.

He answered to one of them sayynge: frende, I do the no wronge: dydest thou not agre with me for a peny? Take y<sup>e</sup> which is thy duty, and goo thy waye, I will geue vnto thys last, as muche as to the. Is it not lawfull for me to do as me lysteth with myne owne? Is thynne eye euill because I am good? \* So the laste shalbe fyrste, and the fyrst shalbe laste. For many are called and fewe be chosen.

\* And Iesus ascended to Ierusalem and toke the xii. dyscyples a parte in y<sup>e</sup> waye, and sayde to them. \* Beholde, we go by to Ierusalem, and the sonne of man shalbe betrayed vnto the chiefe p<sup>r</sup>iestes, and vnto the scribes, and they shal condemne hym to death, and shall deliuer hym to y<sup>e</sup> gentyls, to be mocked, to be scourged, and to bee crucified: and the thyrde day he shall rise agayne.

\* Then came to hym the mother of

Zebedes childre with her sonnes, \* woz<sup>r</sup> Mark x. e. chyping hym and despying a certaine thyng of hym. And he sayde vnto her: what wilt thou haue? She sayde vnto him: Graunte that these my two sonnes may sit, the one on thy ryght hand and the other on the lefte hande in thy king dome.

Iesus answered and sayd: Ye wot not what ye aske. Are ye able to dryncke of the cuppe that I shall dryncke of, and to be baptysed with the baptisme, that I shalbe baptysed with? They answered to him, that we are. And he sayde vnto thē: Ye shal dryncke of my cup, and shalbe baptysed with the baptisme y<sup>e</sup> I shalbe baptysed with. But to sit on my ryght hande and on my left hande, is not myne to geue: but to them for whome it is \* prepared of my father.

\* And when the ten hearde this, they dysdained at the two brethzen: But Iesus called them vnto him and sayde: \* Ye knowe that the lordes of the gentyls haue dominacion ouer them. And they that are great, exerceyse power ouer them. It shall not be so among you. But whosoever will be great among you, let hym be youre mynister, and whosoever wilbe chiefe, let hym be your seruant euen as \* the sonne of man came, not to be ministred vnto, but to minister, & to geue his life for y<sup>e</sup> redempcion of many.

And as they departed from Hiericho, muche people folowed hym. \* And behold two blynd men sitting by the waye syde, when they hearde Iesus passe by, cryed sayynge: Thou Lorde the sonne of Dauid haue mercy on vs. And the people rebuked them, because they shoulde holde their peace. But they cryed the moze, sayynge: haue mercey on vs thou Lorde whiche arte the sonne of Dauid. Then Iesus stode still, and called thē, and sayde: what wilt ye that I shoulde do to you? They sayde to hym: Lorde that our eyes maye be opened. \* Iesus had compassion on them, and touched their eyes, and p<sup>r</sup>imediatlye their eyes receaued sight. And they folowed him.

The notes.

The whole purpose of this parable, is to proue that God rewardeth not his workemen accordyng to the tyme they worke, and paynes that they take in hys vyneyard, that is in thys worlde: but accordyng to his mercy. For this he concludeth.

Maug

Mat. xix. d  
Luce. xiii. f  
Mark. x. e

Mark. x. e.  
Luce. ix. f.

Math. xx. c

Mark. x. f.

Luke. xii. c.

Mar. x. g.

Mar. x. g.  
Luce. ix. g.

Mar. x. g.

Last first,  
& first last



Manye are called, but fewe elected. As though he should haue sayde. They be not all elected that be called to the ceremonial lawe of the Jewes, neyther all chosen that be called to the rule of the Gospell. But on whome he wyl, he taketh mercy: and whome he lusteth he maketh harde harted. Rom. ix.

**Gentiles** b. Here is to be noted, that y<sup>e</sup> Jewes were in such bondage to the Romaynes at the death of Christ, that they might do no execution them selues, but deliuer theyr cruel deets to the Emperours sondiours to be tormented.

**kingdom** c. This request of theirs declareth what opinion they had of the kyngdome of Christe. Euen that it should be an earthly kyngdome, wherein the nere aboute him should beare most rule. But Christes answer declareth their ignorance, and the eternall predestination of God.

**Great.** d. Herken ye princes and rulers, learne your duty. Suppresse and make them slaues that would be great. Euerbe I saye that by offices in your courtes, and sue to be your chaplaynes, for that is the waye to be made great.

### The. xxi. Chapter.

Herpeth into Hierusalem, driueth the mar chauntes out of the temple, curseth the figge tree, and rebuketh the pharisees with y<sup>e</sup> similitude of the two sonnes, and of the husbandmen that slew such as were sent vnto them.

**A**  **hen they** \* drewe nye vnto Ierusalem, and were come to Bethphage, vnto mounte Olyuet: then sent Iesus two of his disciples, sayinge to them: Go into the towne that lyeth ouer agaynst you, and anone ye shal fynde an asse bounde, and her colte with her: lose them & bryg them vnto me. And if any mā say ought vnto you, say ye y<sup>e</sup> the Lord hath nede of them: & straight way he wil let the go. All this was done, to fulfyl that which was spokē by the prophete, sayinge: Tel ye the doughter of Sion: \* beholde thy kyngge cometh vnto the, meke and lpytynge vpon an asse and a colte, the sole of an asse vled to the pocke. The disciples went & did as Iesus commaunded the, & brought the asse & the colte, & put on them their clothes, & set him thereon. And many of y<sup>e</sup> people spred their garments in y<sup>e</sup> way. Other cut doune braunches from the trees, & strawed the in the waye. Moreouer y<sup>e</sup> people y<sup>e</sup> wēt before, and they also that came after, cryed sayinge: Hosanna to the sonne of Dauid.

**B** \* Blessed be he y<sup>e</sup> cometh in y<sup>e</sup> name of y<sup>e</sup> Lord, & Hosanna in the hiest.

\* And whē he was come into Ierusalem, al the citte was moued sayinge: who is this? And the people sayd: this is Iesus: the prophet of Nazareth a citte of

Galile. \* And Iesus wēt into y<sup>e</sup> temple of God, & cast out al the y<sup>e</sup> solde & boughte in y<sup>e</sup> temple, & ouerthrew y<sup>e</sup> tables of y<sup>e</sup> money chaungers, & y<sup>e</sup> seates of the that solde doves, & laid to the: It is written, \* my house shalbe called y<sup>e</sup> house of prayer.

But ye haue made it a dēne of theues. & And the blinde and y<sup>e</sup> halte came to hym in the temple, and he healed them.

When the chiefe priestes & Scribes saw the maneylles y<sup>e</sup> he did, & y<sup>e</sup> childrē crying in y<sup>e</sup> temple & saying: Hosanna to y<sup>e</sup> sonne of Dauid, they dysdayned, & said vnto him: hearest thou what these say? Iesus sayd vnto the, yea: haue ye neuer redde, \* of the mouth of babes and sucklings thou hast ordeyned prayse? And he left them, and wente oute of the cite vnto Bethanie, and had his abydynge there.

\* In the morninge as he returned in to the cite againe, he hūgred, & spied a

\* fygge tree in the waye, and came to it, and founde nothyng thereon, but leues onely, and sayde to it, neuer frute grow on the hence forwarde. And anone the fygge tree wyddered awaye. And when his disciples sawe that, they marueled sayinge: How sone is the figge tree wyddered awaye? Iesus answered, & sayde vnto the: Verely I say vnto you, \* yf ye shall haue faith and shall not doute, ye shall not onely do that whiche I haue done to y<sup>e</sup> fygge tree: but also yf ye shall say vnto this mountayne, take thy selfe awaye, and cast thy selfe into the sea, it shalbe done. \* And whatsoeuer ye shall aske in prayer (yf ye beleue) ye shall receaue it.

\* And when he was come into the temple, the chiefe priestes and the elders of the people, came vnto him as he was teachynge, and sayd: \* by what auctorite doest thou these thynges? & who gaue the this power? Iesus answered, & sayd vnto them: I alio wil aske of you a certayne question, whiche yf ye aswoyle me, I in lyke wyse will tell you by what auctorite I do these thynges. The baptye of John: whence was it? frō heauen or of men? When they reasoned amonge them selues sayinge: yf we shall saye from heauen, he will saye vnto vs: why dyd ye not then beleue hym? But and yf we shal say of men, then feare we

CC. i.

the



# The Gospell

**Mat. 14. a** the people. \* For all men helde John as a prophet. And they answered Iesus & sayde: we cannot tell. And he lykewyse sayde vnto them: nether tell I you by what auctozite I do these thinges. **†** What say ye to this? **†** A certayne man had two sonnes, & came to the elder and said: sonne go & worke to day in my vyneparde. He answered & said, I wil not: but afterwarde repented and wente.

Then came he to the seconde, & said like wyse. And he answered and said: I wyll sy: yet went not. Whether of the twaine did the wil of the father. And they sayde vnto him: the first. Iesus said vnto the: verely I saye vnto you that the publycans and the harlots shall come into the

**Math. iiii. a** kingdom of God before you. \* For John came vnto you in the way of righteousness, & ye beleued him not. But the publicans & the harlotes beleue him. And yet ye (thoughe ye saw it) were not yet moued with repentaunce, that ye might afterwarde haue beleued him. **†**

**D** **†** Herken another similitude. \* There was a certayne housholder, which plan-  
**Gene. ix. c**  
**Exod. v. a**  
**Iere. xii. b**  
**Mat. xii. a**  
**Luke. xx. b**  
ted a vyneparde, and hedged it rounde aboute, & made a wyne presse in it, and bilt a tower, and let it out to husbandmen, and went into a straunge countte. And when the tyme of the frute drewe neare, he sente his seruauntes to his husbandmen, to receaue his frutes of it. And his husbandmen caught his seruauntes, and bet one, kylled another, and stoned another. Agayne he sent other seruauntes, moo then the first: and they serued them lykewyse. But laste of all, he sente vnto them his owne sonne, sayinge: they wyll feare my sonne. But when the husbandmen sawe the sonne, they sayde amonge them selues. \* This is the heyre: come, let vs kil him, & let vs take his inhery-  
**Gen. 37. d**  
taunce to our selues. And they caughte him and thrust him out of his vyneparde, and flew him. When the Lorde of the vyneparde commeth, what wil he do with those husbandmen? They said vnto hym: he wil cruelly destroy those euill persos, and wil let out his vineyard vnto other husbandmen, whiche shall deliuer him the frute at tymes conueniente. Iesus

sayde vnto them: did ye neuer reade in the scriptures: \* The stone whiche the bylders refused the same is set in the

principal parte of the corner: this was the Lordes doinge, and it is meruelous in oure eyes. Therefore say I vnto you, the kyngdome of God shall be take from you, and shall be geuen to the Gentyls, which shall bring forth the frutes of it.

\* And whosoever shall fall on this stone, he shall be broken, \* but on whosoever it shall fall vpon, it wil grynde him to powder. And when the chiefe priestes & Pharises hearde these similitudes, they perceaued that he spake of the. \* And they wente aboute to laye handes on hym, \* but they feared the people, because they toke him as a Prophet. **†**

## The Notes.

a. Let it not trouble the gentle reader that in the other three Evangelistes is no mencion of the Ass, but of the folle onely (whiche thinge some curyous readers do greatly note) for it is not a thyng partaynyng to the purpose, for as muche as the intent of the prophet was to declare that our Saviour should be of so base sorte and small reputation in the world, that he should haue none other paulitrye but a yonge ass wheron no man had sate before him, yea, a folle that had bene bled to drabe in the earth. Wherefore it sufficed to name the folle, and Mathew hath not offended in namyng bothe the folle and his damme, for as much as the Prophet nameth bothe.

b. Hosanna. In Hebrue. Hosanna. That is to saye: I pray the to geue me health.

c. By this figge tree Christ doth sufficiently shew that the Jewes although they had an apparance of holynes by their ceremonies: yet neuerthelesse they had not the frute of charite, by the whyche thyng he signified that they should be shortly depriued and put from this false apparance, by the destruction of Hierusalem.

d. That faith can not but doubt whiche is not grounded vpon knowledge. And knowledge wyll not suffer vs to despyre any thinge but vpon thys condiction, yf it be the wil of God. This place therefore doeth not encourage vs to despyre in oure prayer such thynges as we fantasie.

e. In scripture, that is counted to be of men, which is inuented by men, and that of heauen, which is of God.

f. This breakyng and gryndyng to powder: is the better destruction of them that proudly respyte the doctrine of Christe, as did the Phariseis of whome this was chiefly spoken.

## The. xxi. Chapter.

The mariage of the kynges sonne. Tribute to be geuen to the Emperour. Christ confuteth the opinion of the Saduces concerninge his resurrection, and answereth the scribe to his question.



And Iesus answered, & spake vnto them agayne, in synlytudes, saying. \* The kyngdome of heauen is like vnto a certayne kyng, whiche maryed his sonne, \* and sent forth his seruauntes, to call them that were byd to the weddinge, and they woulde not come.

Agayne

sacha. xii. a

Dant. ii. e

John. vii. b  
I. mar. ix. c  
Luce. x. g  
and. xx. c

An asse  
and a cole

Hosanna

figge  
tree.

saythe.

Of men.

Broken &  
grounde.

Luke. 14. d

Apoc. xix. b

psal. 117. c  
mar. xii. a  
Luce. xx. c  
i. psal. li. b



Agayne he sent forth other seruauntes, sayinge. Tell them whiche are bydden: beholde, I haue prepared my dynner, myne oxen and my fatlinges are killed, and al thynges are redy, come vnto the mariage. But they made light of it, and went their wayes: one to his ferme place, another about his marchaūdise, the remnaūt toke his seruaūtes and mistreated them vngodly and slewe them. Whē the kyng hearde þ, he was wroth, and sent forth his warrictes & destroyed those murtherers, & brent vp their citie.

Then sayd he to his seruauntes: the weddinge was prepared. But they whiche were bydden, were not worthy. Sooe ye therfore out into the hie wayes, and as many as ye fynde byd the to the mariage. The seruauntes went out into the hye wayes, & gathered together as many as they coulde fynde, bothe good and bad, and the weddinge was furnished with gesses. Then the kyng came in, to byset the gesses, and spyed there a man which had not on a weddinge garmente, and sayde vnto hym: frende, how fortunēd it that thou camest in hyther and haste not on a weddinge garmente. And he was euen spechlesse.

**W**hen said þ kyng to his ministers: take and bynde hym hande and fote, & caste him into bitter darcknes, \* there shal be wepyng and gnashynge of tethe. For many are called and fewe be chosen. Mat. 13. 8 and, xv. 6

**+** Then went the Pharisees & toke counsel how they might tangle hym in his wordes. And they sente vnto him their disciples with Herodes seruauntes sayinge: \* Master, we knowe þ thou arte true, and teachest the waye of God truly, neither carest for any mā, for thou confidest not in mennes estate. Tell vs therfore: how thickest thou? Is it lawfull to geue trybute vnto Cesar or not? Jesus perceaued their wyckednes, and sayd: Why tempte ye me ye ypocrites? Let me se the tribute money. And they toke him \* a peny. And he sayde vnto them: whose is this Image and superscription? They said vnto him: Cessars. Then sayde he vnto them: \* Geue therfore to Cesar, þ which is Cessars: and geue vnto God, that which is Goddes. Mat. xlii. a Luke. xi. b

**C** When they heard that, they manueled, and left him, and went their waye. Mat. xlii. b

**+** When they heard that, they manueled, and left him, and went their waye. Mat. xlii. b

\* The same daye the Saduces came to him (which say that there is no resurrection) and asked him sayinge: Master, Moses bade, \* yf a man dye hauyng no children, that the brother marye hys wyfe, and reyse by sede vnto his brother. There were with vs seuen brethren and the first married and deceased without issue, and left his wife vnto his brother. Lykewyse the seconde & the thirde vnto the seuenth. Laste of al the womā dyed also. Nowe in þ resurrection whose wyfe shal she be of the seuen? for al had her. Jesus answered and sayde vnto them: \* ye are deceaued and vnderstande not the scriptures, nor yet the power of God. For in the resurrection they nether marye nor are maryed: but are as the Angels in heauen. Mat. xlii. b Luke. xi. b

As touchinge the resurrection of the deade: haue ye not redde what is sayde vnto you of God, which saythe: \* I am Abrahams God, and Isaacs God, and the God of Jacob: God is not the God of the deade: but of the lyuyng. And when the people hearde that, they were astonied at his doctryne. Exod. xlii. b Deut. xli. c

**+** When the Pharisees had hearde, howe that he had put the Saduces to sylence, they drew together, and one of them whiche was a doctoure of law, asked him a question temptynge him, and sayinge: Master, which is the chiefe commaundement in the lawe? Jesus sayde to him: Loue \* the Lorde thy God with al thyne hearte, with all thy soule, and with al thy mynde. This is the first and the chiefe commaundement. And there is another lyke vnto this. Loue thyne neyghboure as thy selfe. In these two commaundementes hange all the lawe and the Prophetes. Mat. xlii. b

\* Whyle the Pharisees were gathered together, Jesus asked the sayinge: what thinke ye of Christ? Whose sonne is he? They sayde vnto him, the sonne of Dauid. He sayde vnto them: \* Howe then doeth Dauid in spirite, cal him \* Lorde sayinge: \* The Lorde sayde to my Lorde, spt on my right hande b tyl I make thine enemyes thy fote stole. If Dauid call hym Lorde: howe is he then hys sonne? And none coulde answer hym agayne one worde: neither durste anye from that daye forth, aske hym anye more. Mark. xlii. b Psal. cx. a



# The Gospell

mod questions.

The Notes.

**Marriage garment.** a. This is the garment that is mentioned in Mat. chap. in D. And it is none other but the true sayth, which is most beautifull & decked with the workes of the spirit.

**Beue to Cesar, &c.** b. By this Cesar is meant all temporall rulers, to whome we ought of conscience to geue all thynges that the law of the country we be in byndeth vs to geue. Wherby it be our goodes, our selfe, our chyldren, or seruantes to do them seruyce.

**As Angels.** c. To be as Angels, is to be without all corruptions and infirmities of the flesh, so that they be spies of the same done without trouble vs.

**The God of the lyvinge.** d. If God be not the God of the deade but of the lyvinge: Then must Abraham nedes lyue, sythen he is Abrahams God. Wherby not at this place you Saduces of our tyme, which wyl not beleue and confesse that the soule of man is immortal.

**Lord.** e. For in that he saynge that Christ (in that he was man) was the soune of Dauid, that is descended of the stocke of Dauid: yet Dauid saynge in scripture that he was God, called hym Lord. But the pharises (who were all feshly) could not perceyue so much of the spirit.

The xxiii. Chapter.

Christ cryeth two ouer the pharises Scribes and ypocrites, and prophesieth the destruction of Ierusalem.

**When spake Iesus to y people,** and to his disciples sayinge:

**The scribes and the pharises** sit in Moyses seate. All

**therfore,** \* whatsoeuer they byd you obserue, that obserue and do: but after their workes do not: for they say, and do not. \* Yea, & they bynde heuy burthens & greuous to be borne, & ley the on mennes shoulders: but they the selues wyl not heaue at them with one of their fingers. All they workes they do, for to be sene of men. They set abroad their philateries, and make large borders on their garmentes, and loue to sit byper moste at feastes, & to haue y cheke seates in y synagogges, and gretynge in the markettes, & to be called of men Rabbi.

**\* But ye shal not suffre your selues** to be called Rabbi. For one is your master, that is to wit Christ, and all ye are brethren. And call no man your father vpon the erthe, for there is but one your father, and he is in heauen. Be not called masters, for there is but one your master, and he is Christ. He y is greatest amonge you, shal be your seruaunt.

**But \* who soeuer exalteth hym selfe,** shal be brought lowe. And he that humblyeth hym selfe, shal be exalted. \* Wo be vnto you Scribes and pharises,

for ye shut vnto the kyngdom of heauen before men: \* ye poure selues go not in, nether suffre ye them y come, to enter in. Luk. xi. g.

**Wo be vnto you Scribes and pharises,** ye deuoure wyddowes houses: & that vnder a coloure of prayinge longe prayers: wherfore ye shal receaue the greater damnacion.

**Wo be vnto you Scribes and phariseis** ypocrites, which compass sea and lande, to bynge one into your belese: and when he is broughte, ye make hym two folde moare the chylde of hell, then ye your selues are.

**Wo be vnto you blinde guides,** which saye whosoever sweare by the temple: it is nothyng: but whosoever sweareth by the golde of the temple, he offendeth. Ye soles and blynde: whether is greater, the golde, or the temple that sanctifyeth y golde: And whosoever sweareth by the altier, it is nothyng: but whosoever sweareth by the offerynge that lyeth on the altier, offendeth. Ye soles and blynde: whether is greater the offerynge, or the altier which sanctifyeth the offeringe: Whosoever therfore sweareth by the altier, sweareth by it, and by all that there on is. And whosoever sweareth by the temple, sweareth by it, and by him that dwelleth therein. \* And he that sweareth by heauen sweareth by the seate of God and by him that sitteth thereon.

**Wo be to you Scribes and pharises** ypocrites, which tyth mynt, anyle, and commin, and leaue the wayghter matters of the lawe vndone: iudgement, mercy, & faith. These ought ye to haue done, and not to haue lefte the other vndone. Ye blynde gydes which strayne out a gnat and swallowe a cammell. Luk. xi. e

**Wo be to you Scribes & pharises** ypocrites, which make cleane the vtter side of the cuppe, and of the platter: but within they are ful of hyberty & excelle. Thou blynde pharise, cleanse fyrste the ynnerside of the cup and platter, that the outersyde of them may be cleane also.

**\* Wo be to you Scribes and pharises** ypocrites, for ye are lyke vnto paynted tombes which appere beautifull outwarde: but are within ful of dead bones and of all fylthynes. So are ye, Luk. xi. f

for



for outwarde ye appere righteous vnto men, when within, ye are full of ypocrisie and inquite.

**D**  
Luk. xi. 9

\* Wo be vnto you Scribes & Pharisees ypocrites: ye bylde the tombes of the prophetes, and garnyſhe the ſepulchres of the righteous, and ſaye: yf we had bene in þ̄ dayes of our fathers, we woulde not haue bene parteners with them in the bloude of the prophetes.

**1. Cor. ii. c**

So then\* ye be witnesſes vnto your ſelues, yf ye are the chyldren of them which kylled the prophetes. Fyllyll ye lyke wyſe the meaſure of youre fathers. Ye ſerpentes & generaciō of vipers, howe ſhould ye ſcape the dampnacion of hell?

**Math. x. b**  
**Luk. xi. 9**  
**John. 16 a**  
**Actes. v. c**  
**and. vii. a**

\* Wherefore, beholde\* I ſende vnto you prophetes, wyſe men and ſcrybes, of them ye ſhall kyl & crucifye: & of them ye ſhall ſcourge in your ſynagoges, and perſecute from cite to cite, that vpon you may come al the righteous bloude that was ſhed vpon the erthe, from the bloude of righteous \* Abell, vnto the bloude of Zacharias the ſonne of Barachias, \* whome ye ſlew betwene þ̄ temple and the auſter. Merely I ſaye vnto you, all theſe thynges ſhall lighte vpon this generacion. \* Jeruſalem, Jeruſalem which kylleſt prophetes, and ſtonelleſt them which are ſent to the: how often would\* I haue gathered thy chyldre together, as yf henne gathereth her chikens vnder her wynges, but ye woulde not: Beholde youre \* habitacion ſhal be leſte vnto you deſolate. For I ſaye to you, ye ſhal not ſe me hence forth, til that ye ſaye, \* bleſſed is he that commeth in the name of the Lorde. **K**

The Notes.

**Moses ſeate,**

a. It is to be thought that þ̄ Jewes had in their temples, ſome certayne places wherein was a ſeate or chaire for him that readeth the law of Moyses to the people, to ſyt on whyle he readeth (as we haue now in euerie churche, for them that readeth the Epiſtol and Goſpel to the people) which myghte ryght well be called Moyses ſeate, becauſe Moyses lawe onely was reade in that place. Now the Scribes and Phariseis were appoynted to that ſeate: wherefore our ſauoure commaundeth hyſ diſciples to obſerue all þ̄ they teach. For whyle they ſate in that ſeate, they taught Moyses law onely. In lyke maner ſtanderh it with vs and our Phariseis: ſo longe as they ſyt on Chriſtes ſeate and reade vnto vs Chriſt oute of the holy Wybell booke: we are by Chriſtes comaundement, bounde to obey them. But when they runne to theirowne tradicions: we are as free from them as the Apoſtles were from the ſcribes and Phariseis of theirowne tyme.

b. Here is the biſhop of Rome declared a playne father. Antichriſt in that he woulde be called the mooste holy father, and that al chriſten men ſhoulde acknowledge him for no leſſe then their ſpiritual father notwithstanding theſe playne wordes of Chriſt call no man your father.

c. To ſhew vpon the kyngedome of God before men, To ſhew is to diſpence with mens conſciences for the leaſt upriſe of Goddes comaundement vndone appoynted. To ſhew theirowne workes of their owne inuencion to ſupplie the ſame (as our ghoſtly fathers haue vſed to do in confeſſion.) For this is the kyngedome of God, when men be audiouſe to do þ̄ wyll of God, and thinke it not ſufficient to leaue gods wil vndone and then to ſatysfye after their owne fantaſy, wherefore all ſuche as hyndre this ſudy ſhould the kyngedome of God before men.

d. Vpon this place is bylde a wonderfull choiſe and free wyll of man. Who maye (as the poppytes and certayne other Antechriſtians Imagin) ſtande the wyll of God, which is (ſaye they) that all men ſhould be ſaued and come to the acknowledge of the tructh: whiche thyng, mā maye of him ſelfe reſuſe or embrace, that thou be not deceyued in this (chriſtian reader) thou ſhalte not, that the wyll of God muſt be conſydered two manner of wayes. Firſt it is eternal inſcrutable and vchangeable, ſo that it can not be reſpited, but muſt be fulfilled, though all the worlde woulde ſay nay. After this maner woulde not Chriſt haue gathered the Jewes together. For bothe Eſaye in the. vi. chap. C. & ſalme. lxxviii. C. had prophesied their obſtinacie, euen accordynglye as hyſ eternal wil of God had preſeyd. Secondlye the wyll of God is to be conſydered, as it is known to men by the ſcriptures. That is that men ſhould loue God aboue al thynges, and do to other as they woulde be done by. After this ſorte woulde God haue gathered the Jewes together, in declaringe this his wyll vnto them by þ̄ prophetes, but they woulde not becauſe they were thoſe dyſcreet people that the unſearchable wil of God, had ordayned to ſe and not perceyue, to heare and not vnderſtande, leſt they ſhould conuerſe and be ſhould heale them.

Woulde not,

The. xxiii. Chapter.

Chriſte ſheweth his diſciples the deſtruction of the temple, the ende of the worlde, & the tokens of the latter dayes, and warneth them to awake, for the worlde ſhal ſodaynly perſhe.



And Jeſus went oute and departed from the temple: and his diſciples came to hym, for to ſhewe him the byldinge of the temple. Jeſus ſaid vnto them: ſe ye not al theſe thynges: Merely I ſay vnto you: there ſhal not be here left one ſtone vpon another, yf ſhall not be caſte doune.

**Mar. xlii. a**  
**Luk. xxi. a**

**Luk. xxi. b**

And as he ſat vpon the mount Oliuete, his diſciples came vnto hym ſecretlye ſaying. Tel vs when theſe thynges ſhal be: & what ſigne ſhal be of thy comyng and of the ende of þ̄ worlde? And Jeſus answered & ſayd vnto them: \* take hede that no mā deceaue you. For many ſhall come in my name ſaying: I am Chriſt: and ſhall deceaue many. Ye ſhall heare

**Eph. v. b**  
**Collo. ii. b**

The. iii.

or



# The Gospell

of warres, & of þe same of warres: but se that ye be not troubled. For all these thinges must come to passe, but the ende is not yet. \* For nacion shal rise against nacion, and realme against realme: and there shalbe pestilence, hunger & earth- quakes in al quarters. All these are the begynnynge of sorowes.

**Math. 24. c.** \* Then shal they put you to trouble, and shal kil you: & ye shalbe hated of all nactons for my names sake. And then shal many be offended, and shal betraye one another, & shal hate one þe other. And many false prophetes shal aryse, & shal deceaue many. \* And because iniquite shal haue the vpper hande, the loue of many shal abate. \* But he that endu- reth to the ende, the same shalbe safe.

**Math. 24. b** \* And this glade tydynges of the kyng- dome shalbe preached in all the worlde, for a wytnes vnto all nactons: and then shal the ende come.

**Mar. 13. b** \* When ye therfore shal se the abho- minacion that betokeneth desolacyon, **Luke, xxi. d** spoken of by Daniel þe Prophet, stāde in þe holy place: let him that redeth it, vnderstande it. Then let them whiche be in Iurpe, flye into the mountaines. And let him whiche is on the house toppe, not come downe to fet any thinge out of his house. Neither let him whiche is in þe felde, retorne backe to fetch his clo- thes. Wo shalbe in those dayes to them that are with chylde, and to them þe gene sucke. But praye that youre flyght be not in the wynter, neither on the Sa- both daye. For then shalbe great tribu- **Dani. xii. a** lacion, \* suche as was not from the be- gynnynge of the world to this time, nor shalbe. Yea, & excepte those dayes shoulde be shortened, there shoulde no fleshe be saued: but for the chosens sake, those dayes shalbe shortened.

**Mark. 13. c** \* Then yf any man shal saye vnto **Luke, xxi. c** you: lo, here is Christ, or there is Christ: beleue it not: for there shal aryse false **U. Tes. ii. b** Christes, and false prophetes, \* and shal **Deut. 13. a** do great miracles and wonders. In so muche that yf it were possible, the verye electe shoulde be disceaued. Take hede, I haue tolde you before. Wherefore yf they shal saye vnto you: beholde, he is in the deserte, go not forth: behold, he is in the secrete places, beleue not. For as the lightenyng cometh out of þe East, &

shyneth into the west: so shal the com- mynge of þe sonne of mā be. \* For where soeuer a deade karkas is, euen thither wyll the eagles resozte. \* Immediately \* after the tribulacions of those dayes, shal the sunne be darkened: and þe mone shal not geue her lyght, and the starres shal fall from heauen, and the powers of heauen shal moue. And the shall ap- pere the sygne of the sonne of mā in hea- uen. And then shal all the kyndredes of the earth mourne, and they shal se the sonne of mā come in the cloudes of hea- uen with power and great gloze. \* And he shal sende his Angels in the greate voyce of a trompet, & they shal gather together hys chosen, from the foure wyndes, and from the one ende of the worlde to the other.

\* Learne a similitude of the fygge tree: when his bzaunches are yet tender & his leues sprōg, ye know þe sommer is nye. So lyke wyse ye, when ye se al these thinges, be ye sure that it is neare, euen at the doores. Verely I saye vnto you, that this generacion shal not passe, tyl all these be fulfilled. \* Heauen & earthe shal peryshe, but my woordes shal abyde. But of that daye and houre \* knoweth no man, no not the angels of hea- uen, but my father onely.

\* As the tyme of Noe was, so lyke wyse shal the comynge of the sonne of man be. For as in the dayes before the floude: they did eate & drinke, mary, and were maryed, euen vnto the daye that Noe entred into þe hypp, & knew of nothyng, tyl the floude came and toke them all awaye. So shal also the comynge of the sonne of man be. \* Then two shalbe in þe felde, þe one shalbe receaued, and þe other shalbe refused, two shalbe grin- dinge at the myll the one shalbe recea- ued, & the other shalbe refused. \* Wake therfore, because ye knowe not what houre youre master wil come. Of this be sure, that yf the good man of þe house knewe what houre the \* these woulde come: he woulde surely watche, and not suffre his house to be broken bp. Ther- fore be ye also redy, for in the houre ye thynke he woulde not: wyll the sonne of man come. \* If there be anpe farythfull seruaunte and wyse, whome hys master hath made ruler ouer hys householde

**Job. 39. d**  
**Luke. xxi. g**

**Mark. 13. c**  
**Luke. xxi. c**  
**Joel. ii. c**

**Act. 1. 6**

**Dan. xii. a**  
**1. Tes. 4. a**

**Mark. 13. c**  
**Luke. xxi. c**

**Esay. xl. a**  
**and. ii. b**

**Act. 1. a**

**D**  
**Gene. vii. b**  
**Luke. xxi. c**

**Luke. 17. d**

**Mat. 25. b**  
**Mar. 13. d**  
**Luke. xxi. c**

**Apo. xvi. c**

**Math. 25. a**



**Apoc. xli. c.** household to geue them meate in season conuenient: \*happye is that seruaunte whome his master (when he commeth) shal fynde so doyng. Verely I say vnto you, he shal make hym ruler ouer all his goodes. But and yf that euill seruante shal say in his hearte, my master wil defer his comynge, and begynne to smyte his felowes, y<sup>e</sup> and to eate & to dryncke with the droncken: y<sup>e</sup> seruautes master wyl come in a daye when he lotheth not for him, & in an houre that he is not ware of, and wil deuyde him, and geue him his rewarde with yppocrites. And there shalbe wepyng and gnaung of teth.

## The Notes.

**Dolpe place.**

a. This holy place is the temple of God, that is the congregation of Christ, as Paul myteth.

**Wynter.**

b. Here is to be thought, that Christ did couerlye admonyshe his disciples of the tyme of y<sup>e</sup> pere and daie of the destruction of Hierusalem. For as Strabo writeth in his. xvi. booke, Pompeius toke them on the Saboth daye, and so dyd Titus and Vespasian also. As is mentioyned in Fronconius. But yet it is rather to be thought that he vsed these wordes wynter and Saboth: to the entente to set forth the greatnes of the trouble y<sup>e</sup> shoulde chaunce in those dayes, to be suche that yf it fel in the wynter or in y<sup>e</sup> Saboth day (when they might not by the law trauell passe one myle) it shoulde not be impossyble for them to escape by springe awaye.

**Ect.**

c. It is not possible that those whome God hath elected from the begynnyng of the world shoulde be seduced, so that they shoulde hate or persecute the waye of the Lorde, which they haue once professed.

**Egles.**

d. Egles are byrdes that flye highe and seade vpon carion. Wherefore they resorte vnto the deade carcas that lyeth sometyme far from them. It is therefore a mere similitude to declare that the Christians (whose conuersation is hyghe in heauen) shall at the laste daye resorte to Christ their fode, from al partes of the worlde.

**The sunne**

e. The sunne shalbe darkened, shalbe made as sackcloth or smoke. The moon shall not geue her lyght, shall be touned into bloude before y<sup>e</sup> daye come, and the starres shall fall. No doubte al this muste be spiritually vnderstande. That is, for the sunne the worde of God which is the light of the worlde, and for the moon mans lawes. &c. For as it was at Noes floude: so shall the comynge of the sonne of man be. But the sunne was bryghte then euen to the very houre. &c.

**Angels.**

f. These angels are the prophetes and preachers of the later dayes, who shal blowe the trumpe of his worde, and thereby gather together the chosen from all quarters of the worlde, as is declared in the reuelacion.

**Generaci on.**

g. Generaciō is taken here for that empire which was then chiefe of the whole worlde, that was Rome. While Rome therefore beareth the name of the chiefe empire of Christendome, shall y<sup>e</sup> laster daye come. h. This declareth, that euen to the daye of iudgement, the good and bad shall dwell

together.

i. In the houre y<sup>e</sup> thike not. Here may we learne In the that al the signes of the laste daye are to be taken houre y<sup>e</sup> spiritually. For so shal he come when men y<sup>e</sup> loke thike not for the to be carnally fulfilled, thynke least.

## The. xxv. Chapter.

Theten virgins, the talentes deliuered to the seruautes, and of the general iudgement.



† Then the <sup>a</sup> \* kyngdome of heauen shalbe lykened vnto ten virgins, which toke their lampes, and went to mete the byrdgrome: fyue of them were folyshe, and fyue were wyse. The folyshe toke their <sup>b</sup> lampes, but toke none oyle with them. But the wyse toke oyle with them in their vessels with their lampes also. While the byrdgrome tarped, all slombred and slepte. And euen at mydnight, there was a crye made: beholde, y<sup>e</sup> byrdgrome cometh, go out agaynst hym. Then all those virgins arose, & prepared theyr lampes. And the folyshe sayde to the wise: geue vs of your oyle for our lampes goo oute. But the wyse answered sayinge: not so, lest there be <sup>c</sup> not y<sup>e</sup> noughe for vs and you: but goo rather to the that sel and bye for youre selues. And while they wente to bye, the byrdgrome came: & they y<sup>e</sup> were redy, wet in with hym to y<sup>e</sup> weddyng, & y<sup>e</sup> gate was shut vp. Afterwardes came also the other virgins sayinge: \* Master master, open to vs. But he answered & said: verely I saye vnto you: I know not you. \* Watche therefore: for ye know nether the daye nor yet the houre, when y<sup>e</sup> sonne of man shall come. <sup>d</sup>

mat. vii. b.  
Luce. 6. c

Mat. 24. d  
Mar. 13. d.  
Luce. 12. d  
and. xxi. d

Mar. 13. d.  
Luce. xix. a

Mat. 24. d  
Luce. xii. d  
Luce. x. b  
Mar. xiii. d

† \* Lyke wyse as a certayne mā redy to take his iorney to a straunge countre, called his seruautes & deliuered to the his goodes. \* And vnto one he gaue v. talentes, to another. ii. & to another one: to euery mā after his abilitie, and streight way departed. The he y<sup>e</sup> had receaued y<sup>e</sup> fyue talētes, wet and bestowed the & wanne other fyue talentes. Lyke wyse he y<sup>e</sup> receaued two, gayned other two. But he y<sup>e</sup> receaued y<sup>e</sup> one, wet & digged a pit in y<sup>e</sup> erth, and hid his masters money. After a longe season the Lorde of those seruautes came and rekened with them. Then came he that had receaued fyue talentes, and brought other fyue talentes sayinge: master, y<sup>e</sup> deliueredst vnto me fyue talentes: beholde I haue gayned w<sup>th</sup> them fyue talētes moo.

CCC. liii.

Then

**Two in the field**



# The Gospell

Then his master sayde vnto him: well good seruaunt and faithfull. Thou hast bene faythfull in lytel, I wyll make the ruler ouer muche: enter in into thy masters toye. Also he that receaued two talentes, came and sayde: master, thou delpyueredst vnto me two talentes: be holde, I haue wonne two other talentes with them. And his master saide vnto him, well good seruaunte and faithfull. Thou hast bene faythfull in lytell, I wil make the ruler ouer muche, goo in into thy masters toye. **R**

**C** Then he whiche had receaued the one talente came, and sayde: master, I consydered that thou waste an harde man, whiche repest where thou sowdest not, and gatherest where thou strawedst not, and was therfore afrayde, & wente and hid thy talente in the erth: beholde, thou hast thynne owne. His master answered and sayde vnto him: thou euyll seruaunte and fouthfull, thou knewest that I repe where I sowed not, and gather where I strawed not: thou oughdest therfore to haue had my money to the chaungers, & then at my comynge shoulde I haue receaued myne owne with bauntage. Take therfore the talente from him, and geue it vnto hym which hath ten talentes. **R** For vnto euery man that hath shalbe geuen, and he shall haue aboundaunce, & from hym, that hath not, shalbe taken away, euen that he hathe. And cast that vnprofytable seruaunte into a better darcknes: **R** there shalbe weppynge and gnashinge of teeth.

Math. 13. c.  
Mark. 4. c.

Math. 13. g.  
and. xlii. b.

U. C. l. d.

Ex. 34. c.

Math. xx. d.

Esa. 58. b.  
Ezech. 18. a.

**R** \* When the sonne of man cometh in his glozve, and all the holpe angels with him, then shal he syt vpon a seate of his glozve, and before hym shalbe gathered all nacions. \* And he shall separate them one from another, as a shepherde deuidenth the shepe from the goates. And he shall set the shepe on his right hande, and the goates on his lyfte. Then shal the kyng say to the on his right hande: Come ye blessed chyldre of my father, inherit ye the kyngdome: prepared for you from the begynnyng of the world. \* For I was an hongred and ye gaue me meate. I thirsted, and ye gaue me drinke. I was herbourlesse, & ye lodged me. I was naked & ye clo-

thed me. \* I was sicke and ye visyted me. I was in prison & ye came vnto me. Then shal the righteous answer hym saying: master, what saw we the an hongred, & fedde the: or a thirst, & gaue the drinke: when saw we the herbourlesse, and lodged the: or naked & clothed the: or when saw we the sycke or in prison and came vnto the: And the kyng shall answer & say vnto them: verely I saye vnto you: in as muche as ye haue done it vnto one of the leest of these my brethren, ye haue done it to me.

Eccl. vii. d.  
ii. Tim. i. d.

Then shal the king say vnto the that shalbe on the lyfte hande: depart from me ye curst, & into euerlastynge fyre: which is prepared for the deuil and his angels. For I was an hongred, and ye gaue me no meate. I thirsted, & ye gaue me no drinke. I was herbourlesse, and ye lodged me not. I was naked, and ye clothed me not. I was sicke & in prison, and ye visyted me not.

Mat. vii. b.  
Mat. vii. d.  
Luke. xiii. c.  
I. Esai. 30. g.  
Dan. vii. d.  
Apoc. xix. d.

Then shal they also answer hym saying: master, when saw we an hongred, or a thirst, or herbourlesse, or naked, or sycke, or in prison, & did not minister vnto the: Then shal he answer them & say: verely I saye vnto you in as muche as ye dyd it not to one of the leest of these, ye dyd it not to me. \* And these shall go into euerlastynge payne: and the righteous into lyfe eternal. **R**

Isaiah. li. b.  
John. 14. g.  
and. xvi. a.  
John. v. a.

## The Notes.

a. In this place the kyngdome of heauen signifieth the whole congregacion of beleuers, beyng yet conuersaunte in this lyfe, which God gouerneth inuiscibly as Luke the. vii. c. b. These lampes are suche deade saythes as James declareth to be in deuils and rotten trees whiche bringe forth no fruite.

Kyngdome of heau.

Lampes withoute oyle.

c. There is to be noted that notwithstandinge the workes whiche do procede of faith, & be neuer so copious, yet haue we none ouerplus to dystribute vnto other, as the Hypocrite the religious sayned them selues to haue. d. The whole entent of this parable is that we shoulde be alwayes in a redynes to departe this lyfe.

Enough.

Watche.

e. To entre in his masters toye, is to be partaker with his master in his possessions, and so shall the faithfull be ioyned heires with Christ in his kyngdome.

Enter in: to thy masters toye

f. To ke the exposition of this afore. p. li. b. g. After darckenes: dothe here signifie extreme ignorance of God and his worde. And the meanynge of the whole parable is no more, but that such as do not thankfullly applye the gyftes that God geueth them to their brothers profyte: shall haue those gyftes taken from them, and be made moost vopde of all suche gyftes.

To hym that hath utter darcknes.

## The xxxi. Chapter.

Marie



The Magdalene annoynteth Christ. They eate þe Easter lambe, and the supper of þe Lorde. Christe prayeth in the garden. Judas betrayeth hym. Peter smyteth of Malcus eare. Christ is accused by false wytnesses. Peter denye th hym.



And it came to passe, when Jesus had synphed all these sayinges, he sayde vnto his disciples: \* ye knowe that after two dayes shalbe easter, and the sonne of man shal be deliuered to be crucified. Then assembled together the chiefe priestes and the scribes and the Elders of the people to the palace of the hye prieste, called Cayphas, and helde a councell howe they mighte take Jesus by subteltye and kyll hym. But they sayde, not on the holye daye, lest anye byproue aryse amouge the people.

When\* Jesus was in Bethanye, in the house of Symon the Leper, there came vnto hym a woman, whyche had an alabastrer boxe of precious ointment, and powred it on hys head, as he sat at the bourde. When hys disciples sawe that, they had indignacion sayinge: what neded thys waster? This ointment myght haue bene well solde, & geuen to the poore. When Jesus vnderstode that he sayde vnto them: why trouble ye the woman? She hath broughte a good woorkke vpon me. \* For ye shall haue poore folcke alwayes with you: But me shall ye not haue alwayes. And in that she casted thys ointment vpon my bodye, she dyd it to burye me wyth all. Verely I saye vnto you, where soeuer thys Gospell shalbe preached thorowe out all the worlde, there shall also thys that she hath done, be tolde for a memorie of her.

Then one of the twelue called Judas Iscarioth wente vnto the chiefe priestes, and sayde: what wyl ye geue me, \* & I wyl deliuer hym vnto you? And they apointed vnto him xxx. peces of syluer. And from þe tyme he sought oportunitie to betraye hym.

\* The fyrste daye of swete breade the disciples came to Jesus saying vnto hym: where wyte thou that we prepare for the to eate the paschal lambe? And he sayd: go into the cite, vnto such a man, and saye to hym: the maister saye

eth, my tyme is at hande, I wyl kepe myne Easter at thy house with my disciples. And the disciples dyd as Jesus had apointed them, and made redy the Easter lambe.

\* When the euen was come, he sate downe with the .xii. And as they dyd eate, he sayde: Verely I saye vnto you, that one of you shall betraye me. And they were excedyng sorrowful, and beganne euerye one of them to saye vnto hym: Is it I maister? He answered and sayde: he that dippeth hys hande wyth me in the dishe, the same shall betraye me. \* The sonne of man goeth as it is written of hym: but wo be to that man, by whome the sonne of man shalbe betrayed. It had bene good for that man, yf he had neuer bene borne. Then Judas whiche betrayed hym, answered and sayde: Is it I maister? He sayde vnto hym: thou hast sayde. As they dyd eate, Jesus toke breade and gaue thakkes, brake it, and gaue it to the disciples, & sayd: \* Take, eate, & thys is my body. And he toke þe cup, and thanked, and gaue it them, sayinge: dryncke of it euery one. For this is my bloude of the newe testament, þe shalbe shed for many for þe remission of synns. I say vnto you: I wyl not dryncke hence forth of thys fruite of the vine tree, vntyl that daye, when I shall dryncke it newe with you in my fathers kyngdome.

\* And when they had sayde grace, they wente oute into mounte Olyuete. Then sayde Jesus vnto them: All ye shall be offended by me thys nyght, for it is written: \* I wyl smyte the shepheard, \* and the shepe of the flocke shalbe scatted abroade. But after I am rysen agayne, \* I wyl goe before you into Galile. Peter answered, and sayde vnto him: \* Though all men shoulde be offended by the, yet woulde I neuer be offended. Jesus sayde vnto hym: verely I saye vnto thee, that this same night before the cocke crowe, thou shalt denye me thryse. Peter sayde vnto hym, \* If I shoulde dye with the, yet woulde I not denye the. Lyke wyse also sayd all the disciples.

\* Then went Jesus with them into a place whiche is called Gethsemane, & sayde vnto þe disciples, sit ye here while I goe

Mar. 14. 8.  
Luk. xxi. 8.  
John. 18. 8.

Mar. 14. 8.  
Luk. vii. 8.  
John. xii. 8.

Mat. xv. 6

Mar. 14. 8.  
Luk. xxi. 8.  
John. xii. 8.

Mar. 14. 8.  
Luk. xxi. 8.

Mar. 14. 8.  
Luk. xxi. 8.

Joh. xiii. 8

Mat. x. 6

i. Cor. x. 6.  
Luk. xxi. 8.  
Mar. 14. 8.

Mar. 14. 8.  
Luk. xxi. 8.  
John. 18. 8.

sacha. xii. 8

mat. xxi. 8

Mar. 14. 8.  
Joh. xvi. 8

i. Act. 6. 8

Mar. 14. 8.  
Luk. xxi. 8.  
Joh. xii. 8.

Mar. 14. 8

C C C. v. I goe



# The Gospell

I goe and praye ponder. And he toke with him Peter and the two sonnes of Zebede, and beganne to waxe sorowful and to be in an agonye. Then sayd Iesus vnto the: \* My soule is heuy euē vnto the death. Carrye ye here: and watche with me. And he went a litle a part, and fell flatte on hys face, and prayed sayinge: O my father, yf it be possible, \* let thys cuppe passe from me: Neuerthelesse, not as I wyl, but as thou wylte. And he came vnto the disciples, and founde them a slepe, and sayde to Peter: what, coulde ye not watch w me one houre: watch, and praye that ye fall not into temptation. \* The spryte is wyllynge, but the fleshe is weake.

\* He went awaye once more, & prayed, sayinge: O my father, yf thys cuppe can not passe fro me, but that I drynke of it, thy wyl be fulfilled. And he came, and founde them a slepe agayne. For their eyes were heuy. And he left them and went agayne, and prayed y thyrde tyme sayinge the same woordes. Then came he to his disciples and sayde vnto them: & Slepe hence forth and take poure reste. Take hede the houre is at hande, and the sonne of man shal be betrayed into the hādes of sinners. Rise, let vs be goynge: Beholde, he is at hande, that shal betraye me. \* While he yet spake: Lo, Judas one of the. xii. came, and wyth hym a great multitude with swerdes and staues, set from the chiefe Priestes and Elders of the people. And he that betrayed hym, had geuen them a token, sayinge: whosoever I kysse, that same is he, laye handes on hym. And forth wyth all he came to Iesus, and sayde, halfe maister: and kysed hym. And Iesus sayde vnto hym: frende, wherfore arte thou come. Then came they and layed handes on Iesus and toke hym.

And behold, one of them which were wyth Iesus, stretched oute hys hande and drewe hys swerde, and strooke a seruauant of the hie priest, and smote of his eare. Then sayde Iesus vnto hym: putt by thy swerde into his sheathe. \* For all that lave hande on the swerde, shall perthe with the swerde. Either thynkest thou that I cannot nowe praye to my father, and he shall geue me moo

then. xii. Legions of angels: But howe then shulde the scriptures be fulfilled: for \* so must it be. The same tyme sayde Iesus to the multitude: \* ye be come out as it were vnto a thefe, with swerdes and staues for to take me. I satte daylye teachyng in the temple amonge you, and ye toke me not. \* All thys was done that the scriptures of the Prophetes myghte be fulfilled. \* Then all the disciples forsoke hym and fledde. And they tooke Iesus and led him to Cayphas the hie Priest, where the Scribes and the Elders were assembled. And Peter folowed hym a farre of, vnto the hye Priestes place: and went in and sat with the seruauentes to se the ende.

\* The chiefe priestes and the Elders, and all the counsell, sought false witnesse agaynste Iesus, for to putte hi to death, but founde none: In so much that when manye false witness came, yet founde they none. At the laste came two false witness, and sayde: Thys felowe sayde: \* I can destroye the temple of God, and bulde it agayne in. iiii. dayes. And y chiefe priest arose, & sayde to him: answerest thou nothinge: Howe is it that these beare wytnes agaynste the: But Iesus helde hys peace. And the chiefe priest answered, and sayde to hym: I charge the in the name of y lyuynge God, that thou tell vs, whether thou be Christ the sonne of God. Iesus sayde to hym: Thou haste sayde. Neuerthelesse I saye vnto you, \* herafter shall ye see the sonne of man sittinge on the ryght hande of power, and come in the cloudes of the skye.

\* Then the hye priest rent his clothes sayinge: he hath blasphemed: what neede we of anye moo wytnesses: Behold now ye haue heard his blasphemy: what thyncke ye. They answered and sayde: He is worthy to dye. \* Then spat they in hys face and buffeted hym with fistes. And other smote hym with the palme of their handes on the face, sayinge: tel vs thou Christ, who he is that smote the.

Peter sat without in the palace. And a damsel came to hym, sayinge: Thou also waiste with Iesus of Galile: But he denyed before them all sayinge: I wot not what thou sayest. When he was gone

Mar. 14. d  
John. xii. d

Luke. 22. e  
Mark. 14. d

Galat. v. c

Mar. xliii. e

Mar. xliii. e  
Luke. 22. e

E

Gene. ix. a  
John. 18. b  
Ipo. xliii. c  
Clare. xi. b

Luke. 24. d

Mar. xliii. f  
Luk. xxi. f

Gal. xxi. d  
and. lxi. f

Mar. 14. f  
Luk. xxi. f  
John. 18. b

f

Mar. xliii. f  
Actu. vii. d

Mar. xliii. f  
John. 11. d

Luke. 22. e

Mar. xliii. g  
Luk. xxi. g

Mar. xliii. g  
Luk. xxi. f

Clare. Lo



gone out into the porche, another went  
che sawe hym, and sayde vnto them  
that were there. This felowe was also  
with Iesus of Nazareth. And agayne  
he denyed with an othe that he knewe  
the man. And after a while came vnto  
hym they that stode by and sayde vnto  
Peter: \*suerlye thou arte euen one of  
them, for thy speache betrayeth thee.  
Then began he to curse and to sweare,  
that he knew not the man. \*And imme-  
diatlye the cocke crowe. And Peter re-  
membred the woordes of Iesu, whyche  
sayd vnto hym: i before þ cocke crowe, þ  
shalte denye me thryse: and went out at  
the doores and wept bytterlye.

## The Notes.

a. This good worke is it that the papistes build  
all the poynte and wast of their temples vpon, ac-  
counting it so better bestowed, then vpon þ porc.  
But far wide. For Christ praised it not for a good  
dede, in that the thinge whiche myght haue  
bene geuen to the poore was wasted: but because  
it was bestowed vpon hym who (as then stode),  
nede of it. For the daie of his burial was at hand  
when he shoulde nedc such opntmentes to be bu-  
ryed accordinge to þ maner of þ Jewes buryng.  
b. In the xii. chapt. of Exodus shalst thou fynde  
the nūbre of thesedayes to be seuen. And they are  
called the dayes of swete breade, because the Je-  
wes might not in those dayes eat any leuened  
breaide. c. In these fewe wordes lyeth al the con-  
trouersye that hath bene & is aboute the beleue  
of the Sacramente of Christes bodye and bloude:  
Some men saye that when he spake those wor-  
des: he poynted to hys owne bodye, as who shuld  
saye, he woulde speake one thyng, and poynt an  
other, that none myght vnderstande his meaning,  
but suche as sawe him onelye. Of these men I  
woulde aske to what he poynted, when he sayde  
this is my bloude. &c. Another forse saye, that by  
the vertue of those woordes, he turned the breade  
into his very natural bodye euen substantially &  
reallye. Of these men I woulde knowe whether  
his body were then corruptible or not. The thirde  
sort there be which saye, that he neither poynted  
to his owne bodye, nor yet turned the breade in-  
to hys bodye: but spake of the breade callunge it  
his body in signification. As though he woulde  
haue sayed this breade beinge broken, deuyned  
amonge you, and eaten of you: signifieth vnto you  
my body, whiche shalbe brokē for you. These mē  
are called heretikes, but are in dede þ true christians.  
d. This offence is spoken afore in þ. xv. chapter. e  
e. This soule is the mynde or heart. For so it was  
the maner of the Hebrewes to speake as it appea-  
reth in the Psalmes aboundantly. f. The occasi-  
on that our Sauoure had to speake these wor-  
des to hys disciples, declareth that this spirite  
whiche he sayeth is readye, is not the spirite of  
man (whiche Paul calleth the inward man) but  
the euell spirite that tempteth man. For when he  
had exhorted them to watche and to praye: he  
shewed them the cause why. Lest they shoulde be  
tempted. And then to declare the nedc they had  
to do so, he telleth them that þ spirite is readye (&  
as Peter sayeth goeth about seekinge whome he

may deuoure) and the deaue is weakc, not able  
to resist the temptacions.

g. This is an Irony, whiche is one thyng spo-  
ken, and another meyn. For in bydding the depe  
he admonisheth that it were moore nedfull for  
them to wite for them selues considringe howe  
nigh he was at hande that had betrayed hym. h  
He layeth hande on the swearde, that beyng a  
private person: wyl take in hande to reuenge with  
thet sword, without any lawe or consent of þ countre  
to beare hym (yea, or rather to constrayne hym) &  
al suche are threatened to perishe with þ swerde.  
i. There are two thinges to be noted. Firste howe  
able Peter was to fulfill his manfull promyse, be-  
fore the cocke crowe. which was that though he shoulde dye w Christ,  
yet woulde he not deye him. The other, howe  
impossible it is that the worde of God shoulde not  
be founde true and fulfilled.

## The. xxvii. Chapter.

Christ is deliuered vnto Pilate, Judas hangeth  
him selfe, Christ is crucified amonge theues he  
dieth and is buried, watchmen kepe the graue.



When the morning was come, Al  
the chiefe priestes and the  
elders of the people, helde a  
\*councell agaynst Iesus, to  
put hym to deathe, and broughte hym  
bounde and \*deliuered hym vnto Po-  
cius Pilate the debite.

Then when Judas whiche betray-  
ed him, sawe that he was condempned,  
he repeted him selfe, & brought agayne  
the. xxx. plates of syluer to the chiefe  
priestes & elders, saying: I haue sinned  
betrayinge the innocent bloude. And  
they sayd: what is þ to vs? See thou to  
that. And he cast downe the syluer plas-  
tes in the temple and departed, \* and  
went and a hounge him selfe.

And the chiefe priestes toke þ syluer  
plates and sayde: it is not laful for to  
put them into the treasury, because it  
is þ pryce of bloude. And they tooke  
council, & bought with them a potters  
felde to bury straungers in. Wherfore  
that felde is called þ feld of bloude, vn-  
til this day. The was fulfilled, þ which  
was spokē by Jeremy þ prophet sayig:  
\* & they toke. xxx. syluer plates, þ pryce  
of him þ was valued who they bought  
of þ childre of Israel, & they gaue them  
for þ potters felde, as þ Lorde appoynt-  
ed me. \* Iesus stode before the debytes  
and þ debite axed him saying: art thou  
the kynge of the Jewes: Iesus sayde  
vnto him: Thou sayest. And when he  
was accused of the chiefe priestes & el-  
ders, he answered nothyng. The sayd  
Pilate vnto him: hearest thou not, how  
manye

Slepe  
hēceforth  
To laye  
hande on  
þ swerde,

before the  
Cocke  
crowe

Mat. ii. 6  
Mat. xx. 6  
Luk. 23. a.  
John. 18. e  
Actes. iii. e

ii. reg. 17. b  
Actum. 1. e

sacha. xi. e

Mat. xv. 6.  
Luk. xxi. 6  
Job. xviii. 6

mar. xlii. 6  
Luk. xxi. 6  
John. 18. e

Mat. 26. c.

Good  
woorde.

The daie  
of swete  
breaide.

this is my  
bode.

Offence.  
the soule.  
The spirit  
is prompt  
Slepe  
hēceforth



# The Gospell

manye thynges they laye agaynst the:  
Mat. iii. c. \* And he answered hi to neuer a worde:  
 inso much þ þ debite marueled greatly.

Mar. xv. a \* At that feast, the debite was wounte  
 to deliuer vnto the people a prisoner,  
 whom they woulde desyre. He had then  
 a notable prisoner, called Barabas.  
 And whē they were gathered together,  
Mar. xv. a Pilate sayde vnto them: \* whether wyl  
John. 18. s ye þ I geue lose vnto you, Barabas oz  
 Iesus which is called Christe: for he  
 knewe well, that for enuye they had de-  
 lyuered hym.

Whē he was set doune to geue iudge-  
 ment hys wyfe sent vnto hym sayinge:  
 haue þ nothyng to do with þ iust mā.  
 For I haue suffred many thynges this  
 day in a dreame about hi. \* But þ chefe

Mat. xv. a priestes & þ elders had perswaded þ peo-  
 ple, that they shoulde aske Barabas,

Luk. 23. b and shoulde destroye Iesus. \* Then  
 the debyte answered & sayd vnto them:  
 whether of the twayne wyl ye that I  
Act. 13. b let loose vnto you? \* and they sayd: Ba-  
1 mar. xv. b rabas. \* Pilate sayd vnto them: what  
 shall I do then w Iesus whyche is cal-  
 led Christe? They al sayd to him: let him  
 be crucified. Then sayde the debite:  
 what euil hath he done? And they cried  
 the more sayinge: let hym be crucified.  
 When Pilate sawe that he preuayled  
 nothyng, but þ moore busynes was  
 made, he toke water & washed his han-  
 des before the people sayinge: I am in-  
 nocent of þ bloude of this iust persouē,  
 and þ ye shal see. Then answered al the  
 people & sayde: his bloude be on vs, &  
 on our chyldre. \* Then let he Barabas  
 loose vnto them, & scourged Iesus, and  
 deliuered him to be crucified.

his iudge  
 cofseth  
 him to be  
 iust.

Act. 13. b  
1 mar. xv. a  
Luk. 23. b  
John. xix. b.

Mar. xv. b \* Then þ souldiers of the debite toke  
John xix. c Iesus vnto the comon hall, & gathered  
 vnto hym all the companye. And they  
 stripped hym and put on hym a purple  
 roob, and platted a crowne of thornes  
 and put bpō his head, and a reed in his  
 right hand: & bowed their knees before  
 him & mocked him, sayinge: haile kyng  
 of the Jewes: and spitted vpon hym,  
 and toke the Reede and smote hym on  
 the heade.

D And when they had mocked hym,  
 they toke the roobe of hym agayne, and  
 put hys owne rayment on hym, and led  
Mar. xv. c hym awaye to crucifye him. \* And as  
John. 19. c

they came out, they foude a man of Ci-  
 ren, named Simon: him they compelled  
 to beare his crosse. \* And when they  
 came to þ place, called Golgotha (that  
John. xix. b is to saye, a place of deed mens sculles)  
 they gaue him vineger to dryncke mix-  
 gled with gall. And when he had tasted  
 therof, he woulde not drynke.

\* When they had crucified hym, they  
 parted hys garmentes, & dyd caste lot-  
 tes: to fulfill that was spoken by þ pro-  
 phet. \* They deuided my garmentes &  
 monge them: and bpō my vesture dyd  
 cast lottes. And they sate and watched  
 hi there. And they set vp ouer hys head  
 the cause of his death written. This is  
 Iesus the kyng of the Jewes. \* And  
mark. xv. c there were two theues crucified wyth  
Luke. 23. c hym, one on the ryght hāde and another  
Mat. 27. c on the lyfte.

\* They þ passed by, reuiled him wag-  
 gyng their heades & sayinge: Thou þ  
 destroyest the tēple of God & byldest it  
 in thre dayes, saue thy selfe. \* If thou  
 be the sōne of God, come downe from þ  
 crosse. Likewise also þ hye priestes moc-  
 king him, with the Scribes and elders  
 sayde: He saued other, hym selfe he  
 can not saue. If he be the kyng of Is-  
 rael: let him now come downe from the  
 crosse, & we wyl beleue hym. \* He tru-  
 sted in God, let him deliuer him now,  
 yf he wyl haue him: for he sayde, I am  
 the sonne of God. That same also the  
 theues whiche were crucified with him  
 cast in hys tethe.

\* From þ sixt houre was there dar-  
 kenes ouer al the lande vnto the nynt  
mark. xv. c houre. And aboute the ninth houre Je-  
Luk. xxi. c sus cryed wyth a loude voyce, sayinge: f  
 Eli Eli lama- asbathani. That is to  
 say: \* My God, my God, why hast thou  
 forsakē me? Some of the þ stode there,  
 when they hearde that, sayde: this man  
 calleth for Helyas. And straight wape  
 \* one of them ranne, & tooke a sponge &  
mark. xv. c fylled it full of vineger and put it on a  
John. xix. c reed, & gaue hi to dryncke. Other sayd,  
 let be: let vs se whether Helyas wil come  
 and deliuer him. Iesus cried agayne w  
 a loude voyce & yelded vp the ghoost.

And beholde, the bayle of þ temple  
 dyd rente in twayne frō þ top to the bot-  
 tome, & the earth dyd quake, & þ stones  
 dyd rent, & graues dyd open: & þ bodie  
 of

mark. xv. d  
Luk. xxi. d



of many saynetes whiche slept, arose, & came oute of þe graues after his resurreccio, & came into þe holy cite, & appeared vnto many. \* Whe þe resurreccio & they that were with him watching Iesus, sawe þe earth quake & those things whiche happened, they feared greatly, saying: of a suerty this was þe son of God.

\* And many women were there, beholding him a farre of, which folowed Iesus fro Galile, ministringe vnto hym. Amonge which was Mary Magdalen, and Mary þe mother James & Ioses, & the mother of Zebedys childre. \* \* Whe the euen was come, there came a ryche man of Aramathia named Ioseph, whiche man also was Iesus disciple. He went to pylate and begged the bodye of Iesus. Then pylate commaunded the bodye to be deliuered. And Ioseph toke the bodye, & wrapped it in a cleane linnen clothe, and putte it in hys newe tombe, whiche he had hewen oute, euen in the rocke, & rolled a greete stone to the doze of þe sepulchre & departed. And there was \* Mary Magdalen & the other Mary syttinge ouer agaynst þe sepulchre. The next daye þe folowed þe day of preparinge þe Sabboth the hye priestes & pharises gate the selues to pylate & sayde: Syr, we remembre, þe thys disceauer sayde while he was yet aliue. \* After thre dayes I wyll rylse agayne. Comaunde therefore þe sepulchre be made sure vntyll the thyrde daye, lest peraduenture his disciples come, and steale hym awaye & saye vnto the people, he is risen from death, & the last excuse be worse then the fyrste. Pylate sayde vnto them. Take watchmen: Go and make it as sure as ye can. And they went and made the sepulchre sure with watchmen, and sealed the stone.

#### The Notes.

higheym  
selfe.

the pyce  
of bloude

a. This repentaunce of Judas was greete, for he caused him to hange him selfe, but it was not accepted, because it lacked fayth in Christ, whiche would haue caused him to hope for remission and forgiveness of his faulre.

b. A wonderfull matter. The outwarde obseruacion of þe lawe late so highlye in their consciences, that they woulde not put the money þe they had hired the traytour withall, into the treasury. But the procuringe of the innocentes death, troubled them not at all. Let euerye man searche out his owne conscience and se whether there be not many lyke affectiōs in these our dayes.

#### The xxviii. Chapter.

The resurreccion of Christe, þe hierietes geue þe souldiers large moneye, to saye that Christe was stolen oute of hys graue. Whiche appeared to his disciples & sendeth them forth to preache and to baptize.



He \* Sabboth day at the euen which dauneth þe morowe after the Sabboth, Mary Magdalen & þe other Mary came to see the sepulchre. And beholde, there was a great earth quake. For the angel of the Lorde descended fro heauen: & came and rouled backe the stone fro the doze, and sat vpon it. His countenance was like lyghtnyng, & his raymente whyte as snowe. And for feare of hym the keepers were astonied, & became as deed men.

\* The angel answered & sayde to the women, feare ye not. I knowe þe ye see Iesus whiche was crucified: he is not here: he is rylse as he sayd. Come, and see the place where the Lorde was put: and goe quickelye & tell hys disciples that he is risen fro death. And beholde, he wyll go before you into Galile, there ye shall se hym. Lo, I haue tolde you.

\* \* And they departed quickly from the sepulchre with feare & greete ioye: & dyd runne to bring his disciples word. And as they went to tell his disciples: beholde, Iesus met them sayinge: All hayle. And they came & held him by the fete, & worshipped him. Then sayd Iesus vnto them: be not afrayde, Go & tel my brethren, þe they go into Galile, and there shall they see me. When they were gone: beholde, some of the keepers came into the cite, & shewed vnto þe hierietes, all the thynges þe were happened. And they gathered the together w the elders, & toke counceyl, & gaue large money vnto the souldiers, sayinge: Saye that his disciples came by nyght, and stole hym awaye while ye slepte. And ye this come to the rulers eares, we wyll please him, & saue you harmelesse. And they tooke the money and dyd as they were taught. And thys sayinge is now sed amonge þe Jewes vnto thys day.

\* Then the xi. disciples wēt awaye into Galile, into a mountayne where Iesus had appoynted the. And when they sawe him, they worshipped him. But some of the doubted. And Iesus came & spake

mar. xvi. 8  
luke. 24. 8  
304. 28. 2

mar. xvi. 8  
luke. 24. 8

mar. xvi. 8  
luke. 24. 8



# The Gospell

## The Gospell of

S. Marke.

The .i. Chapter.

The office of Iohn Baptist, p baptism of Christ, his fasting, his preaching, & the calling of Peter, Andrew, James and Iohn, Christ healeth p man with the vncleane spirit, helpeth Peters mother in lawe, and cleareth the Leper.



He begynnyng of the Gospell of Iesu Christe, p sonne of GOD, as it is written in the prophetes. \* Beholde, I sende my messēger before thy face,

whiche shall prepare thy way before the. The voyce of a cryer in the wilderness: \* prepare ye the way of the Lorde: Make his pathes strayghte.

\* Iohn dyd baptise in the wilderness, and preach p baptism of repentance: for the remission of synnes. And all the lande of Jewrye and they of Ierusalē, wēt out vnto him, & were al baptised of him in the ryuer of Iordan, confessinge theyr synnes.

\* Iohn was clothed with camelles heet, & with a gyrdle of a skin about his loines. And he did eate locustes & wilde honye, & preached saytinge: a stronger then I cometh after me, whose shoe I chet I am not worthe to stoupe doune and vnlose. I haue baptised you with water: but he shall baptise you with the holye ghoste.

And it came to passe in those dayes, p Iesus came frome Nazareth, a citie of Galile: & was baptised of Iohn in Iordan. And as soone as he was come out of the water: b Iohn sawe heauen open, and the holye goost descendynge vpon hym lyke a Dove. And there came a voyce from heauen. Thou art my dere sonne in whom I delyte.

\* And immediatlye the spirite draue him into wyldernes: & he was there in the wilderness .xl. dayes, & was tēpted of Satan, and was with wilde beastes. And the aungels ministred vnto hym. After Iohn was takē, \* Iesus came into Galile, preachynge the Gospell of the kyngdome of God, and sayinge: The tyme is come, and the kyngdome

of

spake vnto them sayinge: All power is geuen vnto me in heauen, and in earth.

\* Goe therfore and teache all nacions, baptisynge thē in p name of p father, & the sonne, & the holye gost: Teachinge thē to obserue all thinges, whatsoeuer I comaunded you. And lo, \* I am with you alwaye, euen vntyll the ende of the worlde. R

The Notes.

Sabboth a. Here note that the Jewes Sabbath was p day whiche we call easter euen, and our good fridaye was the daye of preparinge. And the day after p Sabbath was our easter daye.

He is not here. b. This is spoken of his bodily presence. For his deuine presence, was, is, and shalbe, there, here, & in al places. ( But as S. Augustine witnesseth

his body is in some one place of heauē. c. This be- inge with vs, is not as the papistes haue say- ned, in the sacrament of the aultare, but by the assistance of his spirite, euen as he sayde. Where two or thre are gathered together in my name, there am I in the middelt of them.

There endeth the Gospell of S. Marke.

## A Prologe vpon the Gospell of S. Marke.



I Marke reade ( Actes. xii. ) holme Peter ( after he was lo- sed out of prison by the angel ) cā to Markes mothers house, where manye of the dysciples were prayinge for his deliue- raunce. And Ioule and Bar- nabas tooke him with the frō Ierusalem, and brought him to Antioche. Actes. xii. And Actes. xiii. Ioule and Barnabas tooke Marke with them when they were set to preach: from whom he also departed, as it appeareth in the sayde chap. & returned to Ierusalem agayne. And Act. xv. Ioule and Barnabas were at vari- aunce about him, Ioule not willng to take him with them, because he forsoke them in their first iourney. Notwithstandinge yet, when Ioule wrote the Epistle to the Collosians. Marke was with him, as he saith in the fourth chap. of whō Ioule also testifieth bothe that he was Bar- nabas sisters sonne, and also his felowe worker in the kyngdome of God. And. ii. Timo. iiii. Ioule commaunderd Timothe to bringe Marke with him, affirminge that he was nedefull to him, to minister to him. Finallye, he was also w Peter when he wrote his first Epistle, and so familiar that Peter calleth him his sonne. Whereof see, of whom he learned his Gospell, euen of the beere Apostles, with whō he had his continual conuer- sation, and also of what authoritie his wyrtynge is, and howe worthe of credence.

R

A

A

A

S.

Mat. iii. b  
Math. xi. b  
Luke. 8. b

Esaie. xl. a

Math. 3. a  
Luke. 3. a  
I. Mat. 3. a  
Luke. 3. c.

Math. 3. a.

Math. 3. c  
Luke. 3. c  
Iohn. 1. b.

Math. 4. a  
Luke. 4. a.

Mat. iii. b  
Luke. 4. 1.  
I. Mat. vi. b.



of God is at hande, repente and beleue the Gospell. \* As he walked by the sea of Galile, he sawe Simon and Andrew his brother, casting nettes into the sea, for they were fishers. And Iesus sayde vnto them: folowe me, & I wyll make you fishers of men. And straight way, they forsoke their nettes, and folowed hi. And whē he had gone a litle further thence, he sawe James the sonne of Zebede, & John his brother, euen as they were in the shyppe mendinge their nettes. And anone he called them. And they left their father Zebede in the shyppe with hys hyred seruautes, and wente theyr waye after hym.

\* And they entred into Capernaum: and straight waye on the Saboth dayes, he entred in to the Synagoge and taught. \* And they marvelled at his lea-nyng, for he taught them as one that had power w him, & not as the scribes.

\* And there was in their Synagoge a man vexed with an vnclene spirite, & cried saying: let be, what haue we to do with the thou Iesus of Nazareth? Art thou come to destroye vs? I knowe the what thou arte, euen that holy of God. And Iesus rebuked hym saying: holde thy peace and come out of him. And the vnclene spirite tare hi, & cried w a loude voyce & came oute of hi. And they were al amased, in so much that they demaunded one of another amonge them selues sayinge: What thinge is this? What newe doctrine is this? For he commaundeth the foule spiritites with power, & they obeye hym. And immediatlye his fame spread abroade, thoro we oute all the region bordering on Galile.

And forthwith, as soone as they were come out of the Synagoge, they entred in to the house of Symon and Andrew, with James and John. And Simons mother in lawe laye sycke of a feuer. And anone they tolde hym of her. And he came and tooke her by the hande and lyfte her vp: And the feuer forsoke her by and by: And she ministered vnto them. And at euen when the Sunne was downe, they broughte to hym all that were diseased, and them that were possessed wyth deuylles. And all the citie gathered together at the doore, and he healed manye that were

sycke of dyuers diseases. \* And he caste out manye deuyls, and suffered not the deuyls to speake, bycause they knelue hym.

And in the morninge very early, Iesus arose & went out into a solitary place, and there prayed. And Symon and they that were with him folowed after him. And when they had founde hym, they sayd vnto him: al men seke for the. And he sayde vnto them: let vs goe into the next townes, that I maye preache there also: for truly I came out for that purpose. And he preached in their Synagoges, thoro we out all Galile, and cast the deuyls oute.

\* And there came a leper to him, beseechynge hym, and kuelede downe vnto hym, and sayde to hym: If thou wylte, thou canst make me cleane. And Iesus had compassion on hym, and put forth hys hande, touched hym, and sayde to hym: I wil, be thou cleane. And as soone as he had spokē, immediatly the leprosy departed fro hi, & he was cleane. And he charged hi, & let hi away forthw & sayd vnto hym: \* See thou lay nothyng to any man: But get the hence, and shewe thy selfe to the priest, and offer for thy cleansing, those thynges whiche Moses commaunded, for a testimoniall vnto the. But he (as soone as he was departed) began to tell many thynges, & to publishe the dede: in so muche that Iesus coulde no more openly entre into the citie, but was without in desert places. And they came to hym from euery quarter.

#### The Notes.

a. To baptise with the holy gost, is to worke that thyng inwardlye, & baptisme in water doeth signifye, that is to purge the soule thoro wayth in Christs bloude.

b. Northwytstandyng that Iohn sawe the cloudes open and the holpe ghoost descendyng in the lykenesse of a doue, and so restyng vpon Christ, yet is there another thyng to be noted in this openinge of the heauen. That is, that he had manifested knowledge of the Godhead of Christe, and was fully certified, that it was euen he that was sent of God to be the sauoure of al that woulde beleue in hym. As it is in Ezechiel. i. a

c. Here mayst thou perceaue (christian reader) of what spirit they be that be so sore offended with the gospell, callinge it newe doctrine. Forsothe, euen of the spirite of ignorance, as they were the first gaue it that name. For had they knowen the scriptures: they woulde haue sayde, this is the doctrine that was spoken of by the prophetes these many hundred yeaes sence.

The. ii. Chapter.

He

Luke. 4. g.  
Mar. 3. b.

Math. 7. a  
Luke. v. c

Mar. vii. b

The holy  
ghoost.

heauenly

Newe  
doctrine.

math. iiii. c  
Luk. v. a

Jere. xvi. c  
Eze. 47. b

mathe. 4. b  
Luk. 4. d  
John. ii. b

Math. 7. c

Luke. iiii. d

mat. viii. b  
Luk. 4. f



# The Gospell

He healeth the man of the palsy, calleth Leuy & customers, eateth with open sinners, and creuseth hys disciples.

math. ix. a  
Lukc. vi. n  
John. v. a



After a few dayes, he entred into Capernaum agayne, & it was noysed y<sup>e</sup> he was in a house. And anone manye gathered together, in so much y<sup>e</sup> now there was no rowme to receaue them, no, not so much as aboute y<sup>e</sup> doore. And he preached the word vnto the. And there came vnto him y<sup>e</sup> brought one sick of y<sup>e</sup> palsy, bozne of foure men. And because they coulde not come nye vnto him for the pzease, they vncouered the rofe of the house where he was. And whē they had broken it open, they let doune the beed wherein the sycke of the palsy lay. Whē Iesus sawe their sayth, he sayde to the sicke of the palsy, \* sonne thy synnes are forgiuen the.

Lukc. v. d.

And there were certayne of the scribes syttyng there, and reasonyng in their heartes: how doeth thys felowe so blasphemers? \* Who can forgiue synnes, but God onely? And immediatlye when Iesus perceaued in hys spirite, y<sup>e</sup> they so reasoned in them selues, he sayd vnto them: why thynke ye suche thynges in youre heartes? Whether is it easier to saye to the sycke of the palsy, thy synnes are forgiuen the: or to say, arise take vp thy beed, and walcke? \* That ye may knowe y<sup>e</sup> the sonne of man hath power in earthe to forgiue synnes, he spake vnto the sycke of the palsy: I saye vnto thee: \* Arise, and take vp thy beed, and get the hence into thine owne house. And by and by he arose, toke vp the beed, and wente forth befoze them all: In so much that they were all amazed, and glorified God sayng: we neuer sawe it on thys fashion.

math. ix. a  
Lukc. v. e

math. ix. a  
Lukc. v. e  
John. v. b.

math. ix. a

\* And he went agayne vnto the sea, & all the people resorted vnto hym, and he taughte them. And as Iesus passed by, he sawe Leuy the sonne of Alphay sit at the receite of custome, and sayd vnto him: folowe me. And he arose and folowed hym. \* And it came to passe, as Iesus sate at meate in hys house, manye publicanes and synners sate at meate also with Iesus and his disciples. For there were manye y<sup>e</sup> folowed hym. And whē y<sup>e</sup> scribes & pharises, sawe hym eate

math. ix. b  
Lukc. v. f  
John. v. f

with publicans & splitters, they sayde vnto his disciples: howe is it, y<sup>e</sup> he eateth and drinketh with publicans & sinners? When Iesus heard y<sup>e</sup>, he sayd vnto them: \* The hole haue no nede of the phisicion, but the sycke. \* I came not to call the ryghteous, but the synners to repentaunce.

math. ix. b  
Lukc. v. e

1. Tim. i. a

\* And the disciples of John, & the pharises dyd fast: & therefore came and sayde vnto him. Why do the disciples of John & of the pharises fast, and thy disciples fast not. And Iesus sayd vnto them: Can the childe of a weddyng fast, whyles the bydgrome is w<sup>th</sup> them. As longe as they haue the bydgrome with them, they can not faste. But the dayes wyl come when the bydgrome shal be taken from the, & then shal they faste in those dayes.

math. ix. b  
Lukc. v. e

Also no man soweth a pece of newe clothe vnto an olde garmente, for then taketh he away the newe pece from the olde, & so is the rent worse. In likewise, no man powzeth new wine into old vessels: for if he doe, the newe wine breaketh the vessels, & the wine runneth out, and the vessels are marred. But newe wine must be powzed into newe vessels.

\* And it chaunced that he went thowre the corne felde on the Sabbothe day: & his disciples as they wet on their waye, began to plucke the eares of the corne. And the pharises sayde vnto him: Behold, why do they on y<sup>e</sup> Saboth dayes y<sup>e</sup> whiche is not lafull? And he sayde to them: haue ye neuer read what Dauid dyd, when he had nede, and was an hongred, both he and they that were with him? \* Howe he went into y<sup>e</sup> house of God, in the dayes of Abiathar the hye priest, and dyd eate the halowed loaves, whiche is not lafull to eate, but for the priestes onely: and gaue also to the which were w<sup>th</sup> hym? And he sayd to them: the Sabboth was made for a man, and not man for the Sabboth. Wherefoze the sonne of man is Lordes uen of the Sabboth daye.

math. xii. b  
Lukc. vi. a

4. Reg. xii. d

## The Notes.

a. As who shoulde saye, man is not so bounde to the outwarde obseruacion of the Sabboth, that he maye in no case breake it, but that vpon necessary considerations, he maye doe thinges forbyden to be done as then.

## The .iii. Chapter,





He helpeth the man with the dyed hand, cho-  
seth his apostles, & casteth out þe vncleane spier,  
whiche the pharises ascribe vnto the deuyll. The  
brother, syster and mother of Christ.

**A**nd he entred agayne into the  
synagoge, & there was a man  
there which had a \* widdred  
hand. And they watched him  
to se, whether he woulde heale hym on  
the Sabboth day, that they myghte ac-  
cuse him. And he said vnto þe mā whiche  
had the widdred hand: aryse and stāde  
in the middes. And he sayd to thē: whe-  
ther is it lawfull to do a good dede on  
the sabboth dayes, or an euyll: to saue  
lyfe or kyll: But they helde their peace.  
And he looked rouūd about on thē anger-  
ly, mountynng on the blyndnes of theyr  
hertes, & said to the man: \* stretch forth  
thyne hande. And he stretched it oute.

And his \* hande was restored, euen as  
whole as the other. †

\* And the Pharises departed, and  
strenght way gathered a counsell, with  
thē that beloged to Herod, against him,  
that they might destroy him. And Je-  
sus auoyded w his disciples to the sea.  
And a great multitude folowed him frō  
Galile & from Jewry, and frō Ierusalē,  
and frō Idumea, & from beyonde Ior-  
dane, \* & they that dwelled about Tīre  
and Sidon, a great multitude: whiche  
when they had hearde what thinges he  
did, came vnto him.

**B** And he comaūded his disciples, that  
a shippe shuld waite on him, because of  
the people, lest they shoulde throng him.  
For he had healed manye, in so muche  
that they preased bpō him, for to touch  
him, as manye as had plages. And whē  
the vncleane spītes saw a him, they fel  
downe befoze hym, and cryed, sayinge:  
thou arte the sonne of GOD. And he  
straptly charged them that they shoulde  
not vtter him.

\* And he went bp into a mountayne,  
and called vnto him whom he woulde, &  
they came vnto him. And he ordeyned  
the. xii. that they shoulde be with hym, &  
that he myght send them to preach: and  
that they myghte haue power to heale  
sycknesses, & to cast out deuyls. And he  
gaue vnto Simon, to name Peter. And  
he called James þe sonne of Zebede and  
John, James brother, & gaue thē Bo-  
nargis to name, whiche is to say, þe sonnes

of thonder. And Andrew, and Philip,  
and Bartlemew, and Mathew, & Tho-  
mas, and James the sonne of Alphey &  
Caddeus, and Symon of Cane, and  
Judas Iscariot, whiche same also be-  
trayed him.

And they came vnto house, and the  
people assembled together agayne, so  
greatly þe they had not leisure so muche  
as to eate bꝛcade. And when they that  
longed vnto him hearde of it, they went  
out to holde him: for they thoughte he  
had bene besyde him selfe. \* And þe scri-  
bes whiche came frō Ierusalem, saide:  
he hath Belzebub, and by the power of  
the chiefe deuyll, casteth out deuyls. And  
he called them vnto him, and sayd vnto  
them in similitudes.

How can Satan dryue out Satan: **B**  
for if a realme be deuīded agaynste it  
selfe, that realme cannot endure. Or yf  
a house be deuyded agaynste it selfe, that  
house cannot continue: So yf Satan  
make insurrection agaynste hym selfe  
and be deuīded, he cannot continue, but  
is at an ende. No man can enter into a  
stronge mannes house, and take a waye  
his goodes, excepte he first bynde that  
stronge man, and then spoyle his house.  
Verely I saye vnto you, all synnes  
shal be forgiven vnto mens children, &  
blasphemie wherwith they blaspheme.  
But he þe \* blasphemeth the holy goste,  
shal neuer haue forgivenes: but is in  
daunger of eternall dānacyon: because  
they said, he had an vncleane spīte. Thē  
came his mother and his bꝛethren, and  
stode with oute, and sent vnto hym, and  
called him. And the people sat aboute  
him, and sayd vnto him: behold thy mo-  
ther & thy \* bꝛethren seke for the woute.  
And he answered them, sayinge: who is  
my mother and my bꝛethren: And he lo-  
ked rouūd about on his disciples, which  
sat in compasse aboute hym, sayde: be-  
holde my mother and my bꝛethren. for  
whosoever doeth the wyll of GOD, he is  
my brother, my syster and mother.

#### The Notes.

a. Here are the men possessed with vncleane spi-  
rites called vncleane spītes. For it were þe men  
that saw Christ, and fell downe befoze him.

Uncleane  
spītes  
same  
Christe.

#### The. iiii. Chapter.

The parable of the sower, Christ applyeth the  
tempest of the sea, which obey him.

**DDd.i.** And



# The Gospell



**A**

**Mat. 13. a**

**Luke. 8. a.**

And he began againe to teach by the sea side. And there gathered together vnto hi much people, so greatly, that he entered into a ship, \* and sat in the sea, and all the people was by the sea syde on the thore. And he taught theym many thynges in similitudes, & sayd vnto them in his doctrine. Herken to: behold, \* there went out a sower to sowe. And it fortuned as he sowed, that some fel by þ way sid, & the foules of þ ayre came & deuoured it by. Some fell on the stony ground where it had not muche earth: & by and by sprāge by, because it had not depth of earth: but as soone as the sunne was by it caughte heete, and because it had no rotyng, wythered awaye.

And some fell amonge the thornes, and the thornes grew by and choked it, so that it gaue no frute. And some fell vpon good ground, and dyd yelde frute that spronge and grewe, and broughte forth: some thirtie folde, some sytpe folde, and some an hundred fold. And he sayd vnto thē: he þ hath eares to heare, let him heare. **K**

And when he was alone, they that were about him with the. xii. asked him of the similitude. And he sayd vnto thē.

**Mat. 13. b.**  
**Luke. 8. b.**

**To a** \* you it is geuen to know the mystry of the kyngdome of God. But vnto them that are without, shall all thinges

**B** be done in similitudes: that when they se they shall se, and not discerne, & when they \* heare, they shall heare, & not vnder

**Mat. 13. c.**  
**Mat. 13. d.**  
**Luke. 8. b.**  
**John xii. f.**  
**Act. 13. f.**  
**Rom. 11. b.**

stand: lest at any tyme they shuld turne, and their synues shoulde be forgiven thē. And he sayde vnto thē: perceaue ye not this similitude: howe then shuld ye vnderstande all other similitudes.

**Mat. 13. c.**  
**Luke. 8. b.**

\* The sower soweth the worde. And they that are by the wayes syde, where the worde is sown, are they to whome as soone as they haue hearde it, Satan cometh immediatly, and taketh awaye the word þ was sown in their hertes. And lykewyse they that are sowē on the stony ground, are they: whiche when they haue heard þ word, at once receaue it with gladnesse, yet haue no rootes in them selues, & so endure but a tyme: and anone as trouble and persecution ariseth for the wordes sake, they fall immediatly. And they that are sowē amōg

the thornes, are suche as heare þ word: and þ care of this worlde, and þ disceitfulnes of riches and the lustes of other thinges, entre in, and chooke the word, and it is made vnfrutfull. And those that were sown in good ground, are they that heare the worde and receaue it, and bringe forth the frute, some thirtie fold, some sixtie folde, some an hundred folde.

\* And he sayde vnto them: is þ candle lighted, to be put vnder a bushel, or vnder the table, & not rather to be put on a candellstyck: \* for there is nothyng so preuy, that shall not be opened: neyther so secrete, but that it shall come abroad. If any man haue eares to heare, let him heare. And he sayde vnto theym: take hede what ye heare. \* wyth what measure ye mete, wyth the same shall it be measured vnto you agayne. And vnto you that heare, shall moze be geuen. For \* vnto him that hath, shall it be geuen: and from him þ hath not, shall be taken awaye, euen that he hath.

**Mat. 13. d.**  
**Luke. 8. c.**  
**and. xi. e.**

**Mat. 10. c.**  
**Luke. 8. d.**  
**and. xii. a.**

**Mat. 7. a.**  
**Luke. 6. e.**

**Luke in**  
**Mat. 13. b.**  
**and. xv. c.**  
**Luke. 8. c.**  
**and. x. d.**

**Mat. xiii. d.**

And he sayd: so is the kyngdome of God; euen as \* yf a man shoulde sowe seede in þ ground, and shoulde slepe and rise by night and day: and þ seede shuld spring and grow by, he not ware. For þ erth byyngeth forth frute of her selfe: first the blade, then the eares, after that ful corne in the eares. And as soone as the frute is broughte forth, anone he thursteth in the sickell, because the haruest is come.

And he sayd: where vnto shall we liken the kyngdom of God: or with what comparison shall we compare it: \* It is lyke a grayne of mustardseed, which when it is sown in the earth, is the lest of all seedes that be in the earth: but after that it is sown, it groweth by, and is greatest of al yerbes: & beareth great braunches, so þ the foules of the ayre may dwel vnder the shadowe of it.

**Mat. xiii. b.**  
**Luke. 13. b.**

\* And with many suche similitudes he preached the worde vnto them, after as they myght heare it. And without similitude spake he nothyng vnto them. But when they were a part, he expounded all thynges to his dyscyples. \* And the same daye when enen was come, he sayde vnto theym: lette vs passe ouer vnto the other syde. And they lette

**Mat. xiii. e.**

**Mat. 8. c.**  
**Luke. 8. c.**

the



the people, and toke him euē as he was in the myppe. And there were also wyth him other myppes.

**D** And there arose a greate stozme of wynde, and dashed the wanes into the mypp, so that it was full. And he was in the sterne a slepe on a pelowe. And they awoke hym, and sayde to him: Master, carest thou not that we perishe? And he rose vp, & rebuked þe wynde, & sayd vnto the sea: peace & be still. And the wynde alayed, & there folowed a greate calme. And he sayde vnto theym: why are ye so fearfull? Howe is it þe haue no faith? And they feared exceedingly, & said one to another: what felowe is this? For both wynde and sea obey him,

The Notes.

vnto you

a. Vnto you, that is vnto you which are without decepte, & are not curious nor trust in any thing that pertaineth to mā, is it geue of my merciful father of his merciful goodnes: to knowe þe mystery (þe is the secrete) of the kyngdome of God, that is of the Gospel, in which is taught þe kyngdome of God. Which is our ryghteousnes, peace and ioye in the holy ghost. But vnto the which are without, that is vnto such as be curious, and trust more in theyr owne workes then in þe ryghteousnes of Christ: are all thynges spoken in parabes. This is, all that they heare is euen as obscure and darke to them: as though they were in dead parabes.

b. Vnto him that hath. Loke in Mat. xiii. b.

The. b. Chapter. +

The deuill casteth the possessed from þe vncleane spirite, the woman from the bloody issue, and rapsech the Captraues doughter.

Mat. 8. b.  
Luke. 8. b.

**A**nd they came ouer to the other side of the sea into þe countrey of the Gatherenites. And when he was come out of the ship, there met him out of the graues, a man possessed of an vncleane spirite, which had his abyding among þe graues. And no man coude bynde him: no not with cheynes, because þe whē he was often bound w̄ fetters and cheynes, he plucked the chaines a sundre, & brake þe fetters in peces. Nether coude any mā tame him. And alwayes bothe nyghte and day he cryed in the mountaynes and in the graues, and bet him selfe w̄ stonēs. When he had spyed Iesus a farte of, he ran and worshypped him, & cried with a loude voyce, and sayde: \* what haue I to do with thee Iesus the sonne of the most hyst God? I requite the in the name of God, that thou torment me not. For he had sayde vnto him: come

out of the man thou foule spirite. And he asked him: what is thy name? and he answered, saying: my name is Legion, for we are many. And he prayed him instāly, that he would not sende them awaye out of the countrey.

And ther was there nye vnto þe mountaynes \* a great heerd of swyne feeding, and al the deuils belonght him, saying: send vs into the heerd of swyne, that we may enter into them. And anon Iesus gaue them leaue. And the vncleane spirites wēt out and entred into the swine. And the heerd starteled, & ran hedlinge into the sea. They were about two thousand swyne, and they were drowned in þe sea. And the swyne heerdos fled and told it in the cite, and in the countrey. And they came oute for to se what had hapned: & came to Iesus, and sawe him that was vexed with the fende and had the Legion, s̄t, bothe clothed and in hys ryghte mynd, and were afrayed. And they that sawe it told them, how it had happened to him that was possessed w̄ the deuill: and also of the swine. \* And they begā to pray him, þe he woulde departe frō theyr coastes. \* And whē he was come into the ship, he that had þe deuill, prayed him that he might be w̄ hi. Howbest Iesus would not suffre hi, but said vnto him: go home into thyne owne house & to thy frendes, and shewe theym what greate thynges the Lorde hath done vnto thee, and howe he had compasson on thee. And he departed, and began to publishe in the ten cytyes, what greate thynges Iesus had done vnto him, and all men dyd merueyle.

Mat. 8. b.  
Luke. 8. b.

Luke. 8. a

Mat. 8. b.

And when Iesus was come ouer agayne by mypp vnto the other side, much people gathered to him, and he was nye vnto the sea. \* And beholde, there came one of þe rulers of þe Synagoge, whose name was Jairus: and when he sawe hym, he fell downe at hys feete, and besought him greatly, saying: my doughter lyeth at poynt of death, I wold thou wouldest come and lay thy hand on her, that she myght be safe and lyue. And he went with him, and muche people folowed him, and thzonged him.

Mat. 9. c.  
Luke. 8. b.

\* And there was a certayne woman, which was diseased of an yssue of blood xii. yeaues, & had suffred many thynges

Mat. 9. c.  
Luke. 8. b.

Mat. 11.

of



# The Gospell

of many phisicions, and had spent all þe he had, and felt none amēdement at al, but waxed worse and worse. When she had hearde of Iesus: she came into the pzeace behynde him, & touched his garment. For she thought: yf I maye but touch his clothes, I shal be whole. And streyght waye her fountayne of bloude was dyed by, and she felt in her body, that she was healed of the plague.

And Iesus immediatly felte in hym selfe, the vertue that went out of hym, & turned him rounde aboute in þe pzeace, and sayd: who touched my clothes? And his disciples sayde vnto him: seyst thou the people thruste the, & yet askest, who did touche me? And he looked rounde aboute, for to se her that had done that thyng. The woman feared and trembled (for she knew what was done with in her) and she came and fell downe before him, and tolde him the trueth of euery thyng. And he sayde to her: daughter, thy fayth hath made the whole: go in peace, and be whole of thy plague.

Luk. iii. g.

Math. ix. c.  
Luk. viii. g.

Math. ix. c.  
Luk. 8. g.

\* While he yet spake, there came fro the ruler of the Synagoges house, certayne which said: thy daughter is dead: why dyssest thou the Master anye further? Atone as Iesus heard þe word spoken, he sayd vnto the ruler of þe Synagoge: be not afrayed, onely beleue. And he suffered no man to folowe hym more then Peter and James and John the brother of James. \* And he came vnto the house of the ruler of the Synagoge, and saw the wondring, & them that wept & wayled greatly, and wēt in and sayde vnto the: why make ye this a do, and wepe? The maiden is not dead, but slepeth. And they laughte him to scozne. The he put the al out & toke the father & the mother of the mayden, and them that were with him, and entered in where the mayden laye, and toke þe maiden by the hand, and said vnto her: Tathitha, cumi: whiche is by interpretacion: mayden I say vnto the, aryse. And streyght the mayden arose, and went on her fete. For she was of þe age of twelue yeres. And they were astonied at it out of measure. And he charged the straitly that no man shoulde knowe of it, & commaunded to geue her meate.

The Notes.

a. Worshipp here, is not to geue due honour þe payneth vnto God: but such reuerence as pertaineth vnto men. As bowyng of knees, or makyng of curespe.

## The. vi. Chapter. 4

Christ sendeth his apostols to heale the þe were diseased. Of John & of Herode. Of the. v. loues and. ii. fishes, and of the walkyng on the sea.



And he \* departed thence, and came into his owne countrey, & his disciples folowed hi. And when the Sabboth day was come, he begā to teach in the synagoge. And many that heard him were astonied, and sayd: from whence hath he these thynges? & what wisdom is this that is geuen vnto him: & such vertues that are wroughte by hys handes? \* Is not this þe carpenter Maries sonne, the brother of James and Ioses and of Juda, and Simon? & are not his sisters here with vs? And they were offended by hi. And Iesus sayd vnto the: a \* Prophete is not dispised but in his owne countrey, and among his owne kynne, & amonge the that are of the same household. And he coulde there shewe no myracles, but layd his handes vpon a few sycke folk and healed them, and he marueyled at theyr vnbelefe. 4

Mat. xlii. g.  
Luk. xiii. e

Mat. 13. g.

Mat. 13. g.  
Luk. 4. d  
John. v. f

Mat. 9. d  
B  
Math. x. c

Math. x. b.  
Luk. ix. a.

Mat. x. b.  
Luk. ix. a.

Math. 14. a  
Luk. ix. a

\* And he went aboute by the townes that lay on euery syde, teaching. \* And he called the twelue, and began to sede them two and two, & gaue them power ouer vniuersall spites. And comaunded them, that they shoulde take no thyng vnto their iorney, saue a a rodde onely, neyther scrippe, neyther bread, neyther moue in their pourses, but shoulde be shod with sandals. And þe they shoulde not put on two cootes. And he sayd vnto the: where so euer ye enter into an house, there abyde tyll ye departe thence. \* And who so euer shal not receaue you, nor heare you, when ye departe thence, shake of the duste that is vnder youre fete, for a wytnesse vnto the. \* I say verely vnto you, it shal be easier for Zorobabell and Gomor at the day of iudgemēt, then for that citie. And they went out & preached, & they shuld repēt: & they cast out many devils. And they annoynted many þe were sicke w oyle, & healed the.

\* And kynge Herode hearde of hym, (for his name was spread abroad) and sayde: John Baptiste is risen agayne from



from death, and therefore miracles are wrought by him. Other sayd, it is Elias: and some sayd: it is a prophete or one of the prophetes. But when Herod hearde of him, he sayde: it is John who was beheaded, he is risen from death againe. For Herode him selfe, had sent forth and had taken John, and bounde him and cast him into prison for Herodias sake, which was his brother Philipps wife. For he had married her. John sayd vnto Herode: \* It is not lawfull for the to haue thy brothers wyfe. Herodias layd wayte for him, & wold haue kylled him, but she coulde not. For Herode feared John, knowing that he was a iust man & an holie: & gaue him reuerence: and when he hearde hym, he dyd many thynges, and hearde him gladly.

But when a conuenient day was come: Herode on his birth day made a supper to his lordes, captains & chiefe estates of Galile. And the daughter of y<sup>e</sup> sayde Herodias came in and daunced, & pleased Herode and them that sat at bount also. When the king said vnto y<sup>e</sup> maide: aske of me what that thou wilt, and I will geue it the. And he swate vnto her, whatsoever thou shalt aske of me, I will geue it the, euen vnto the one half of my kyngdome. And she went forth and sayde to her mother: what shall I aske? And she sayde: John Baptistes head. And she came in streyght waye to haste vnto the king, and asked, saying: I will: that thou geue me by and by in a charger the head of John Baptiste. And the kynge was sore: howe be it, for his othes sake, & for their sakes whiche sat at supper also, he woulde not put her beside her purpose. And immediately the kynge sent the hangman and commaunded his heade to be brought in. And he went & beheaded him in the prison, and brought his heade in a charger, & gaue it to the mayden, and the mayden gaue it to her mother. And whē his disciples hearde of it, they came and toke vp his body, and put it in a tombe.

And the Apostles gathered them selues together to Iesus, and told him all thynges, both what they had done, and what they had taught. And he sayd vnto them: come ye a part into the wilderness, & rest a while. For there were many

comers and goers, that they had no leisure so muche as to eate. And he wente by shypp oute of the waye into a deserte place. But the people spyed them when they departed: and many knew him, and ran a fore thither oute of all cyties, and came thither before the, and came together vnto hym. \* And Iesus went out & saw much people, & had compassion on the, because they were like shepe which had no shepheard. And he began to teach them many thynges.

\* And when the daye was nowe farre spent, his disciples came vnto him, saying: this is a deserte place, and now the day is farre passed, let them depart, that they may go into the countrey rounde aboute and into the townes, & blye theym bread: for they haue nothyng to eate. He answered and sayd vnto them: geue ye the to eat. And they sayd vnto him: What we go & bye. ii. c. penyworth of bread, & geue the to eate? He sayd vnto the: how many loues haue ye, go and loke. And when they had searched, they sayd fyue and. ii. fishes. And he commaunded the to make the all lyt downe by copanys vpon y<sup>e</sup> grene grasse. And they sat downe here a rowe and there a rowe, by hundredes and by fyfties. And he toke y<sup>e</sup> fyue loues and the two fishes, & looked vp to heauen, and blessed and brake y<sup>e</sup> loues and gaue them to his disciples to put before them: & the two fishes he denyed among them in all. And they all dyd eate, and were satisfied. And they toke vp twelue baskettes full of the gobettes and of y<sup>e</sup> fishes. And they that ate were about fyue thousande men.

\* And streyght waye he caused his disciples to go into the shyppe, and to goe ouer the water before vnto Bethsaida, while he sent away the people. \* And as soon as he had sent them away, he departed into a mountayne to pray. \* And when euen was come, the shyppe was in the myddes of the sea, & he alone on the lande, and he sawe them troubled in rowyng, for the wynde was contrary vnto theym. And aboute the fourth quarter of y<sup>e</sup> night, he came vnto them, walkeing vpon the sea, and would haue passed by the. Whē they saw him walkyng vpon the sea, they supposed it had bene a spirit, & cryed out: for they all sawe him,

DD. iii. and

Leuit. 18. c.  
and. xx. d.

Gen. x. d.

Mat. ix. b.

Exer. 34. a.

Math. 13. b.  
Luke. ix. b.  
John. vi. a.

Mat. viii. a.

Math. 13. c.

Mat. 14. c.  
John. vi. b.

Mat. 14. b.  
Luke. ix. c.  
John. vi. a.



# The Gospell

**W**ith the and sayd vnto the: be of good chere, it is I, be not afrayed. \* And he went vp vnto them into the shippe and the wynde ceased, and they were soze amazed in themselves beyonde measure, and marueyled. For they remembred not, of the \* lones, because their hertes were blynded.

Mat. 14. d.

And they came ouer, & went into the lande of Genesareth, and dꝛue vp into the hauē. And assone as they were come out of the shippe, streyghte they knewe him, & ran forth through out all the region rounde about, and began to carpe about in beddes all that were sycke, to the place where they hearde tell that he was. And whither soeuer he entred into townes, cytyes, or byllages, they layed their sycke in p̄ streates, and prayed him that they myght touche, and it were but the edge of his besture. And as manye as touched him, were safe. **R**

## The Notes.

a. In Mathew the. x. a. is said: For a staffe. And in Luke the. ix. also, he shoulde come to forbydde the a rode, yet doth not the text meane so in dede. But forbyddeth cote, howes, rod. &c. by a figure to the entent only, that they shoulde bryteelye put from them all carefulnes of any suche prouysid, as a scrippe or any of the other, amonge whiche the staffe may be one, for asmuche as it is a weapon of defence, where the rode is, but rather a token or sygne of peace.

## The. vii. Chapter.

The disciples eate with vntwaschen handes. The commaundement of God is reauersed by mannes tradicions. Of the woman of Sirophenissa. Of the sabboth.

Mat. 15. a



**A**nd the \* Pharises came together vnto him, & diuerse of the Scribes which came frō Ierusalem. And when they saw certayne of his disciples eat bread w̄ comen handes (p̄ is to say, w̄ vntwaschen handes) they complayned. For the Pharises & all the Jewes, excepte they wasche their handes oft, eate not, obseruyng the tradicions of the elders. And whē they come from p̄ market, excepte they wasche, they eate not. And many other thynges there be, whiche they haue taken vpon them to obserue, as p̄ waschyng of cuppes and cruces, & of brassen vessels, and of tables.

**B** Then asked hym the Pharises and Scribes why walcke not thy disciples accordynge to the tradicions of the el-

ders, but eate bread w̄ vntwaschen handes? He answered and said vnto them: wel prophesied Elisas of you ypocrites, as it is wyrtten: \* This people honoureth me with their lyppes, but their hert is farre from me: In vayne they worshyp me, teachyng doctrines which are nothyng but the commaundementes of men. For ye lay the commaundement of God a part, and obserue p̄ tradicions of men, as the waschyng of cruces and of cuppes, and n. any other such lyke thynges ye do.

And he sayde vnto them: well, ye cast a syde the commaundement of God, to mayntayne your own tradicions. \* For Moses sayde: honoure thy father & thy mother: & whosoever curseth father or mother, let him dye for it. But ye say: a man shall say to father or mother Corban: whiche is: that p̄ despyest of me to helpe the with, is geuen God. And so ye suffre him no more to do ought for hys father or hys mother, makynge the word of God of none effecte, thzoughe poute owne tradicions whiche ye haue ordeyned. And many suche thinges do ye.

And he called all p̄ people vnto hym, and sayd vnto them: herken vnto me, e uery one of you & vnderstande. \* There is nothyng without a man that can despyle hym when it entreteth into hym: but those thiges which procede out of hym, are those which defile p̄ man. If any mā haue eares to heare, let him heare. And when he came to house awayne from the people, hys dyscyples asked him of the symilitude. And he sayd vnto them: are ye so without, vnderstandynge? Do ye not yet perceiue, that whatsoeuer thing cometh from without, entreteth into a man, it can not despyle him, because it entreteth not in to hys hearte, but into the belye: and goeth out into the draughte that purgeth out all meates.

And he sayd: p̄ defileth a man which commeth out of a man. For from within, euen out of the herte of men, procede euill thoughtes, aduoutye, fornicacyon, murther, theft, couetousnes, wickednes, discepte, vncleannes, and a wycked eye, blasphemie, pryde, folyshnes: al these euill thynges come from within, and despyle a man. \* And from thence he rose and went into the borders of Tyze and Sydon

Mat. 19. d.

Exod. xx. b

Deut. v. b

Math. 15. b

Mat. 23. c



Sydon, and entred into an house, and would that no man should haue knowe. But he could not be hid. For a certaine woman whose daughter hadde a foule sprite heard of him, & came & fell at his fete. The woman was a Greke oute of Syrophenicia, and she besoughte hym that he woulde cast out the deuyl out of her daughter. And Iesus said vnto her: let the child first be feed. For it is not mete to take the childrens breade, and to cast it vnto the whelpes. She answered and said vnto him: euen so Master, \* neuertheless, the whelpes also eate vnder the table of the childrens crōmes. And he sayde vnto her: for this sayinge go thy waye, the deuyl is gone out of thy daughter. And when she was come home to her house, she founde the deuill departed, & her daughter lyinge on the bedde.

**D** *Mat. xv. c.* \* And he departed agayne from the coastes of Tyre and Sydon, & came vnto the sea of Galile thorow the myddes of the coastes of the .x. cities. \* And they brought vnto him one that was deesse, and stambred in his speche, and prayed him to lay his hande vpon him. And he toke him a side from the people, and put his fyngers in his eares, & dyd spit and touched his tonge, & looked vp to heauē and sigthed, & said vnto him: Ephatha, that is to say, be opened. And straight way his eares were opened, & the string of his tonge was loosed, and he spake playne. \* And he commaunded them that they should tell no man. But the more he forbade the, so much the more a great deale they publyshed it: and were besyonde measure astonied, sayinge: \* He hath done all thynges well, and hath made both the deesse to heare, and the domine to speake.

**C**he. viii. Chapter. \*

The myracle of the seuen loues. The pharisees aske a signe. The leuen of the pharisees. The blinde receyue his sight.

**A** *Mat. xv. d.* those dayes \* when there was a very great cōpanye, & had nothyng to eate, Iesus called his dyscyples to hym, and sayd vnto them: I haue compassiō on this people, because they haue now bene wyth me thre dayes, and haue nothyng to eate: and yf I should send the

away fastyng to their own houses, they should faynte by the way. \* For diuers of them came from farre. And his disciples answered him: where should a man haue breade here in the wyldernesse to satisfye these? And he asked them: how many loues haue ye? They sayd: seuen. And he commaunded the people to lytte downe on the ground. And he toke y<sup>e</sup> seuen loues, gaue thanckes, brake, and gaue to his dyscyples, to set before the. And they did set them before the people. And they had a fewe smale fyshes. And he blessed them & commaunded them also to be set before them. And they ate and were sufficed. And they toke vp of the broke meate that was lefte. vii. basketz full. And they that ate, were in nombre aboute foure thousande. And he sente them awaye. \*

And anon he entred into a shyp w<sup>th</sup> his dyscyples, and came into the parties of Dalmanutha. \* And the pharisees came forth, and began to dispute w<sup>th</sup> him, sekynge of him a sygne from heauē and temptynge him. And he syghed in his spete & said: why doth this generaciō seke a sygne? Verely I saye vnto you, there shal no signe be geuen vnto this generacyon. And he lefte them and wente into the shyp agayne, and departed ouer the water.

And they had forgotten to take bread with the, nether had they in the shyp w<sup>th</sup> them more then one loofe. And he charged them, saying: \* Take hede, and beware of the leuen of y<sup>e</sup> pharisees, and of y<sup>e</sup> leuen of herode. And they reasoned among them selues, saying: we haue no bread. And when Iesus knewe that, he sayde vnto them: why take ye thoughte because ye haue no breade? perceaue ye not yet, nether vnderstande? haue ye y<sup>e</sup> vout herthes yet blynded. haue ye eyes & se not: and haue ye eares & heare not? Do ye not remembre? \* When I brake fyue loues among fyue thousand. How many basketz ful of broken meate toke ye vp? They sayde vnto him, twelue. \* When I brake. vii. amonge. iiii. M. How many baskettes of the leuinges of broken meate toke ye vp? They sayde, seuen. And he sayd vnto them: how is it that ye vnderstande not?

\* And he came to Bethsayda, and **DD. iiii.** they

*Mat. 16. a. Luke 11. d. John. vi. d.*

*Mat. 16. a. Luke 11. d. John. vi. d.*

*Mat. 16. a. Luke 12. a.*

*Mat. 14. e*

*Mat. xv. d.*



# The Gospell

**C** they brought a blynde man vnto hym, and desyred him to touche hym. And he caught the blynd by the hand, and lead him out of the towne, and spatte in hys eyes and put his handes vpon him, and asked him whether he saw ought. And he looked vp and sayd: I se the men: for I se the walcke, as they were trees. After that he put his handes agayne vpon his eyes, and made him se. And he was restored to his sight, and saw euery man clerly. And he sent hym home to his house, saying: nether go into the towne, nor tell it to any in the towne.

Mat. 16. c.  
Luce. 17. c.

\* And Iesus went out & his discyples into the townes that longe to the cytie called Cesarea Philippi. And by y way he asked his discyples, saying: whom do men say that I am? And they answered: some say y thou art Iohn Baptist: some saye Helyas: and some one of the Prophetes. And he sayd vnto them, but who say ye y I am? Peter answered & sayd vnto him: thou art very Chryste. And he charged the, y they should tel no man of it. And he began to teach the, \* how that the sonne of man muste suffre manye thynges, and should be reprobued of the elders and of the hye Priestes & Scribes, and be kylled, and after thre dayes arysle agayne. And he spake that saying openly. And Peter toke him a syde, and began to chide him, Then he turned aboute, and looked on his dyscyples, and rebuked Peter, sayinge: Go after me Satan. for thou sauerest not the thynges of God but the thynges of men.

Mat. 16. c.  
Luce. 17. c.  
Iohn. vi. 9.

Mat. 16. c.  
and. 17. c.  
Luce. 9. c.

Mat. xvi. d.  
and. x. d.  
Luce. 17. c.  
and. xiii. f.

\* And he called the people vnto hym, with his discyples also, and sayde vnto them. Whosoever wyl folowe me, lette him forsake hym selfe and take vp hys crosse, and folowe me. for whosoever wyl saue his lyfe, shal lose it. But whosoever shal lose his life for my sake and the gospels, y same shal saue it. What shal it profyt a man, yf he should wyne all y worlde and lose his owne soule: or els what shal a man geue to redeme his soule agayne? \* Whosoever therefore shal be ashamed of me and of my wordes, among this aduoutrous and synfull generacio: of him shal the sonne of man be ashamed, when he cometh in the glory of his father with y holy angels. And he sayd vnto them: Verely I saye

Mat. x. c.  
Luce. xii. b.

vnto you: \* There be some of the that stand here, which shall not tast of death, til they haue sene the kingdome of God come with power.

Mat. xvi. d.  
Luce. 17. c.

## The. ix. Chapter.

The transfiguration. The lunaticke is healed. The disputacion who should be the greatest. Offences are forbydden.



And \* after. vi. dayes Iesus toke Peter, James & Iohn, and led theym vp into an hye mountayne oute of the waye alone, and he was transfigured before them. And his rayment dyd shyne, and was made very white, euen as snow: so white as no fuller can make vpon the erth. And there apered vnto theym Helyas with Moses: and they talked with Iesu. And Peter answered and sayd to Iesu: Master, here is good beyng for vs, let vs make. iii. tabernacles, one for the, one for Moses, and one for Helyas. And yet he wylte not what he sayde: for they were afraied. And there was a cloude y shaddowed them. And a voyce came out of the cloude, sayinge: \* This is my deare sonne, heare him. And suddenly, they looked rounde about theym, and sawe no man moe, then Iesus onesly with them.

Mat. 17. a.  
Luce. 17. a.

Mat. 3. d.  
and. 17. b.  
Luce. 3. e.  
and. 17. c.  
Mark. 8. b.  
Luce. xlii. a.

Mat. 17. b.  
Mar. 4. d.

\* And as they came downe frome the hyll, he charged them, that they shoulde tell no man what they had sene, tyll the sonne of man were rysen, from death agayne. And they kepte that saying with theym, and demaunded one of another, what that rysynge from death agayne shoulde meane? And they asked hym, saying: why then say the Scribes, that Helyas muste firste come? He answered and sayde vnto theym: \* Helyas verely shal fyrst come and restore al thynges. And also the sonne of man as it is wyrtten, shal suffre many thynges and shal be set at nought. Moreouer I saye vnto you that Helyas is come, and they haue done vnto him whatsoeuer pleased them, as it is wyrtten of him.

Mat. 4. a.  
Luce. 3. b.  
Mat. xii. c.  
Luce. 17. c.

And he came to his discyples & sawe muche people about the, and the Scribes disputynge with them. And streight waye all the people when they behelde him, were amased and ran to hym, and saluted hym. And he sayde vnto the Scribes: what dyspute ye wyth them



Mat. 17. c.  
Luk. ix. c.

them: And one of the company answered & sayd: Master I haue brought my sonne vnto the, which hath a domine spirite. And whensoever he taketh hym, he teareth hym, & he cometh, and gnaseth with his tethe, and pyneth away. And I spake to thy dyscyples that they should cast him out, and they could not.

He answered him and sayde: O generation without fayth, how longe shall I be with you? Howe longe shall I suffice you? Bynge hym vnto me. And they brought hym vnto hym. And as sone as the spirite sawe hym, he tare hym. And he fell downe on the ground walowing and fominge. And he asked hys father: how longe is it a goo, sens thys hath happened him? And he sayd, of a chylde: and ofte times casteth him into the fyre, and also into the water, to destrope him. But if thou canste do anye thynge, haue mercy on vs, and helpe vs. And Iesus sayde vnto hym: yf thou couldest beleue  
 \*all thinges are possible to him that beleeueth. And streyght waye the father of the chylde cryed with teares, sayinge: Lorde I beleue, helpe myne vnbefe.

Mat. 17. d.

When Iesus sawe, that the people came runnyng together vnto hym, he rebuked the foule spirite, sayinge vnto hym: Thou domine and desse spirite, I charge the come out of hym, and entre no more into hym. And the spirite cried, and rent hym sore and came out: and he was as one that had bene dead, in so much that many sayde, he is dead. But Iesus caught hys hande and lyst hym vp: and he rose. And when he was come into the house, \*hys dyscyples asked him secretly: why coulde not wee caste him out? And he saide vnto them: thys kinde can by no nother meanes come forth, but by prayer and fastyng.

Mat. 17. d.

And they departed thens, & toke their iourneye thozowe Galile, and he woulde not that anye manne shoulde haue knowen it. For he taught hys dysciples, and sayde vnto them: \*the sonne of man shall be deliuered into the hādes of men, and they shall kyll hym and after that he is kylled he shall aryse againe the thyrde daye. But they wiste not what that sayinge meante, and were afrayed to aske hym. And he came to Capernaum: And when he was come to

Mat. xvi. c.  
Luk. ix. c.

house, he axed them: what was it that ye dysputed betwene you by the waye? And they helde theyr peace: for by the waye they reasoned amonge them selues, who should be the chefest. And he sat downe and called the twelue vnto hym, and sayde to them: yf anye man desyre to be fyrst, the same shall be laste of all, and seruaunt vnto all. And he toke a chylde, and set hym in the myddes of them, and toke hym in his armes and sayde vnto them: whosoever receaueth anye sūche a chylde in my name, receaueth me. And whosoever receaueth me, receaueth not me, but him that sent me.

Mat. 18. a  
Luk. ix. f.

John answered hym sayinge: Master, we sawe one castynge out deuels in thy name, whiche foloweth not vs, & we forbad hym because he folowed vs not. But Iesus said, forbid hi not. For there is no man that shall do a myracle in my name, that can lyghtely speake euill of me. Whosoever is not agaynste you, is on youre parte. And whosoever shall geue you a cuppe of water to dryncke for my names sake, because ye belonge to Christ, verely I say vnto you, he shall not loose his reward. And whosoever shall offende one of these lytel ones, that beleue in me, it were better for hym, that a myllstone wer hanged about hys necke & that he were cast into the sea. Wherfore yf thy hande offende the, cut hym of. It is better for thee, to entre into lyfe maymed, then haunyng two handes go into hell, into fyre that neuer shall be quēched, where their worme dyeth not, and the fyre neuer goeth out. Lyke wyse yf thy fote offend the, cut hym of. For it is better for the to goo halte into lyfe, then haunyng two fete to be cast into hell, into fyre that neuer shall be quēched: wher their worme dyeth not, & the fyre neuer goeth out. Euen so yf thyne eye offende the, plucke him out. It is better for thee to go into the kyngdome of God with one eye, then haunyng two eyes to be cast into hell fyre: where their worme dyeth not, and the fyre neuer goeth out.

1. Cor. xii. a

Mat. x. d.

Mat. 18. a

Mat. 18. b.

Esa. lvi. d.  
Ezech. xx. f.

Mat. v. e

Euery manne therfore shall be salted with salt. And euery sacrifice shall be seasoned with salt. Salt is good. But yf the salt be vnsaucre, what shall ye salt therewith? Se that ye haue salt in youre selues: and haue peace amonge

Leuit. ii. d.  
Mat. v. b.  
Luc. xiii. g.

Dd. b. your



# The Gospell

pour selues, one with another.

The notes.

**Reward.** a. Whatsoever thou workest at the commaundement of God: thou shalt haue the reward therfore that pertauneth vnto a faythfull worker, whiche is lyfe euerlasting. Not that it is due to þ worke, but to thy faythe, out of the whiche, thy worke proceedeth. For we receyue that promyse by fayth and not by workes.

**Salte w<sup>th</sup> fyre.** b. Fire here signifieth tribulation. And the salte is Gods worde.

The .x. Chapter. †

Of deuozement. The ryche man questioneth with Christ. Of the soumes of zebede. Barthimicus the blynde man.



**A**nd he rose frome thence and went into þ coastes of Iurie through the region that is beyond Jor-  
dan. And the people resorted vnto hym a fresh: and as he was wont, he taughte the againe. And the Pharises came and asked him a question: whether it were lawfull for a man to put awaye his wyfe: to proue him. And he aunswered and sayde vnto them: \* what dyd Moses byd you do? And they sayde: Moses suffered to write a testimonyall of deuozement, and to put her away. And Jesus answered and sayde vnto them: for the hardnes of your heartes he wrote thys precepte vnto you. But at the fyrste creacion, God made them man and woman. \* And for thys thinges sake shal man leue his father and mother, and byde by hys wyfe, and they twayne shal be one fleshe. So then are they nowe not twayne, but one fleshe. Therefore what God hath coupled, let not man separat.

**W** And in the house his discyples asked hym agayne of that matter. And he said vnto them. \* Whosoener putteth awaye hys wife and marieth another, breaketh wedlocke to her warde. And yf a woman forsake her housband and be marryed to another, she comynytteth aduoutre.

\* And they broughte chyldren to hym, that he should touch them. And his discyples rebuked those that brought the. When Jesus saw that, he was dyspleased, and sayde to them: Suffre the chyldren to come vnto me, and forbyd them not. For of such is þ kyngdome of God. Verely I say vnto you, whosoener shal not receaue the kyngdome of God \* as a chyld, he shal not entre therein. And he toke them vp in hys armes, and put his

handes vpon them, and blessed them. †

† And when he was come into the way, there came one runnyng and kned to hym, and asked hym: \* good Master, what shall I do, that I may inherite eternall lyfe? Jesus sayde to hym: why callest thou me good? There is no man good but one, which is god. Thou knowest the commaundementes: breake not matrimony: kyll not: steale not: beare no false witness: defraude no man: honoure thy father and mother. He answered and sayd to him: master, al these I haue obserued from my yowthe. Jesus behelde hym, and had a fauour to hym, and said vnto hym: one thyng is lackyng vnto the. \* Go \* and sell al that thou hast, and geue to the poore, and thou shalt haue treasure in heauen, and come and folow me, and take vp thy crosse. But he was dyscomforted with that saying, & wente away mournyng, for he had greate possessions.

And Jesus looked rounde aboute, and sayd vnto his discyples: \* what an hard thyng is it for them that haue riches, to enter into the kingdome of god. And his discyples were astonyed at hys wordes. But Jesus answered agayne, and sayd vnto them: chyldren, how hard is it for them, that trust in ryches, to entre into the kyngdome of God? It is easyer for a camell to go thorow the eye of an nedle, then for a ryche man to entre into the kyngdome of God. And they were astonied out of measure, saying betwen them selues: who then can be saued? Jesus looked vpon them, and sayde: with men it is impossible, but not with God: for \* with God all thinges are possible.

And Peter beganne to say vnto him: Lo, \* we haue forsaken all, and haue folowed the. Jesus answered and sayde: Verely I saye vnto you, there is no mā that forsaketh house, or brethren, or sisters, or father, or mother, or wyfe, other chyldren, or landes for my sake and the Gospels, which shal not receaue an hundred folde now in this lyfe: houses and brethren, and sisters, and mothers, and chyldren, and landes with persecutions: and in the worlde to come, eternall lyfe. \* Many that are fyrst, shal be last: and the last, fyrst. And they were in the way goynge vp to Ierusalem. And Jesus wente

math. xix. 5  
Luc. xviii. 9

math. xix. 9  
Luc. 18. 9

math. xix. 9  
Luc. 18. 9

zacha. 8. 8.

math. xix. 9  
Luc. 18. 9

math. xix. 9  
Luc. 18. 9

Deut. 24. a  
Mat. xix. a

Deut. 24. a  
Mat. xix. a

Deut. 24. a  
Mat. xix. a

Deut. 24. a  
Mat. xix. a

Deut. 24. a  
Mat. xix. a  
Eph. 5. 8.

Deut. 24. a  
Mat. xix. a  
Luc. 16. b

Deut. 24. a  
Mat. xix. a  
Luc. 16. b

Deut. 24. a  
Mat. xix. a  
Luc. 17. 1.



wente befoze them: and they were amazed, and as they folowed, were aftraied.

math. xvi. c.  
17. c. 26. c.  
Luce. 17. f.  
and. xv. ii. f.

And Iesus toke the. xii. agayne, and began to tell them what thinges should happen vnto him. \* Beholde we go by to Ierusalem, and the sonne of manne shalbe deliuered vnto the hye prestes and vnto the Scribes: and they shall condemne him to deathe, and shall deliuer hym to the gentylles: and they shall mocke him, and scourge him, and spyte vpon him, and kyll hym. And the thyrde daye he shall ryse agayne.

math. xx. b.

\* And then James and John the sonnes of Zebede came vnto hym, saying: Master, we woulde if thou shouldest do for vs whatsoener we desyre. He sayde vnto them: what woulde ye I should do vnto you? They sayde to hym: graunte vnto vs that wee maye sytte one on thy ryght hande, and the other on thy left hande, in thy glory. But Iesus sayde vnto the: Ye wot not what ye aske. Can ye dryncke of the cuppe that I shall dryncke of, and be baptyzed in the baptye that I shalbe baptyzed in? And they sayd vnto hym: that we can. Iesus sayd vnto them: ye shall dryncke of the cup that I shal dryncke of, and be baptyzed with the baptye that I shalbee baptyzed in: but to sytte on my ryght hand and on my left hand is not mine to geue, but to the for whom it is prepared.

math. xx. d.

\* And when the. x. heard that, they began to dyscayne at James and John. But Iesus called them vnto hym, and sayde to them: ye know that they which seme to beate rule amonge the gentyls, raygne as lordes ouer them, and they that bee greete amonge them exercyse auctorite ouer them. So shall it not be amonge you, but whosoener of you wil be great among you, shalbe your minister. And whosoener wil be chiefe, shalbe seruaunte vnto all. \* For euen the sonne of man came not to bee mynistred vnto: but to minister, and to geue hys lyfe for the redempcion of many.

math. xx. f.  
Luce. 18. g.

And they came to Hierico. \* And as he wente oute of Hiericho with hys dysciples, and a greate nombze of people: Barthimeus the sonne of Thimeus whiche was blynde, sate by the hye wayes syde beggynge. And when he hearde that it was Iesus of Nazareth, he be-

gan to crye and to saye: Iesus the sonne of Dauid, haue mercy on me. And manye rebuked hym, that he should holde hys peace. But he cryed the moare a great deale, thou sonne of Dauid haue mercy on me. And Iesus stode still, and commaunded him to be called. And they called the blynde, saying vnto hym: Be of good comforte: ryse, he calleth thee. And he threwe away hys clooke, & rose & came to Iesus. And Iesus answered, and sayde vnto hym: what wylte thou that I do vnto thee? The blynde sayde vnto hym: Master, that I might se. Iesus sayde vnto hym: goo thy waye, thy faythe hath saued the. And by and by he receaued his syght, and folowed Iesus in the waye.

The Mores.

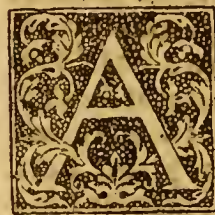
a. Take in Mathew. xix.

b. That is plucke thyne heart from all, that thou doest possesse, and so forsake them with all thyne vert, that in al thy mynde thou doest sel them and be ready also in dede to sell them: yf the necessitie of thy neighbour requyre it. The affect & truste in thynges possessed, muste wee euer renounce, or els are we not perfect.

No man  
good.  
So selal.

The. xi. Chapter.

Christe rideth to Ierusalem. The figge tree dyeth vp. The byers and sellers are caste oute of the temple. The pharises question with Christ.



And when they came nye to Ierusalem vnto Bethphage and Bethanie, betwixte mount Olyuet, he sent forth two of his disciples, and sayd vnto the: Go youre wayes into the towne that is ouer agaynst you. And as sone as ye be entred into it, ye shal fynde a colte bound, wheron neuer man sate: lose hym and brynge hym. And yf any man saye vnto you: why do ye so? Saye that the Lorde hathe nede of hym: and streyghte waye he wyl send hym hyder. And they went theyr waye and founde a colte tyed by the doze withoute in a place where two wayes met, and they lofed him. And dyscoursers of them that stode there, sayde vnto them: what do ye loosyng the colte? And they sayde vnto them euen as Iesus had commaunded them. And they let them go. And they brought the colte to Iesus, and caste their garmentes on hym: and he sate vpon him. And manye sprede their garmentes in the waye. Other cut downe braunches of the trees, & and

Mat. xxi. a  
Luce. xix. c

John. xii. b



# The Gospell

and strawed them in the waye. And they that wente before and they that folow-  
ed, cryed sayinge: a Hosanna: \* blessed be he that commeth in the name of the  
Lorde. Blessed be the kyngdome that commeth in the name of hym that is  
Lorde of oure father Dauid: Hosanna in the hiest.

And the Lorde entred into Ierusalē, and into the temple. And when he had  
loked rounde about vpon all thinges, and now the euen tyde was come, he  
went out vnto Bethany, with xiiij.

\* And on the morowe when they were come oute from Bethanye, he hungred, and spied a fygge tree a far of hauinge  
leues, and went to se whether he myghte fynde any thyng thereon. But when he  
came therto, he founde nothyng but le-  
ues: for the tyme of figges was not yet. And Iesus answered and sayd to it: ne-  
uer man eate frute of the here after whil the worlde standeth. And his dysciples  
hearde it.

And they came to Ierusalem. And Iesus went into the temple, and began  
to caste out the sellers and byers in the temple, and ouerthrewe the tables of  
the money changers, and the stoles of them that solde doves: and woulde not  
suffre that any man caried a vessel tho-  
cowe the temple. And he taught sayinge vnto them, \* is it not wyrtten: my house  
shalbe called the house of prayer vnto all nacions: But ye haue made it a den  
of theues.

\* And the Scribes and hie pzeestres hearde it and soughte howe to destrope  
hym. For they feared hym, because all the people marueled at hys doctryne.  
And when enen was come, he went oute of the ctyte. \* And in the mornynge as  
they passed by, they saw the b fygge tree dryed vp by the rotes. And Peter reme-  
bred, and sayde vnto hym: master, be-  
holde, the fygge tree which thou curstest is widdzed awaye. And Iesus an-  
swered, and saide vnto them: \* haue confidence in God. \* Verely I say vnto  
you, that whosoever shall say vnto this mountayne: take awaye thy selfe,  
and cast thy selfe into the sea, & shall not  
\* waue in his heart, but shall beleue y  
those thinges whitch he sayeth shal come to passe, what soeuer he sayeth, shalbe

done to him. Therfore I saye vnto you,  
\* whatsoeuer ye desyre when ye pray, be-  
leue that ye shall haue it, and it shalbe  
done vnto you. \* And when ye stand and  
pray, forgeue, yf ye haue any thyng ag-  
gaynst any man: that your father also  
which is in heuē, may forgeue you your  
trespases.

And they came agayne to Ierusalē. And as he walked in the temple, there  
came to him the hie pzeestres, and the  
Scribes, and the elders, and sayd vnto  
him: by what auctozyte dost thou these  
thynges: and who gaue the this aucto-  
rite, to do these thynges? Iesus answer-  
ed and sayde vnto them: I wyl also  
aske of you a certayne thyng: and aun-  
swere ye me, and I wyl tell you by what  
auctozyte I do these thynges. The  
baptyne of John, was it from heauen:  
or of me? Answer me. And they thought  
in them selues, sayinge: yf we shall saye  
from heauen: he wyl saye, why then did  
ye not beleue hym: but yf we shall saye,  
of men: then feare we the people. For all  
men counted John, that he was a verpe  
Prophete. And they answered and sayde  
vnto Iesu: we cannot tell. And Iesus  
answered, and sayde vnto them: neyther  
wyl I tell you, by what auctozyte I do  
these thinges.

The Mores.

- a. Take in Mathew. xxi. b.
- b. Ibidem.
- c. Take in mathew. xxi. c.

Hosanna  
Frgtce-  
Of you.

## The. xii. Chapter.

The byneyarde is let out. Geue to Cesar that be-  
longeth to Cesar. Of the Saduces, of the doctor  
of lawe, ypoctytes must be eschewed, the offence  
of the poore widow.



And he beganne to speake vnto the in symilitudes. A certayne mā planted a  
byneyard, and compa-  
sed it with an hedge, and  
ordneyed a wyne pzeesse,  
and buyt a tourse in it. And let it oute to  
hyze vnto husbandmen, and went into a  
straunge countre. And when the tyme  
was come, he sent to the tenauntes a ser-  
uaunte, that he myghte receaue of the  
tenauntes of the frute of the byneyard.  
And they caught hym and bet hym, and  
sent him agayne emptye. And mozeouer  
he sent vnto them another seruaunt, and  
at hym they caste stones and brake hys  
heade

mat. xxi. b.  
Luk. xxi. b.  
Etap. b. a.  
John. x. e.  
Iere. xii. s.

Psalm. 118. r.  
Mat. xi. b.  
Luk. xix. f.  
John xi. b.

Math. xi. e.  
John. 11. 16 c.

Math. vi. b.  
Luk. 17. a.

Luk. xi. a.  
Mat. xxi. c.

Mat. xxi. b.

Mat. xxi. b.  
Luk. xxi. g.  
John. ii. c.

Etap. lvi. c.  
Reg. x. c.  
Iere. vii. c.

Mat. xxi. a.  
John. vii. b.

Mat. xxi. b.

Mat. 17. c.  
Luk. xii. c.

Jacob. i. a.



heade, and sent him agayne all to reuy-  
led. And agayne he sent another, and him  
they kyllled: and many other, beatynge  
some, and killinge some.

Yet had he one sonne whome he loued  
tenderly, him also he sent at the last vn-  
to them saying: they wyl feare my sonne.  
\* But the tenauntes sayd amongest the  
selues: this is the heire, come let vs kyll  
him, and the inheritaunce shal be oures.  
And they toke hym and kyllled hym, and  
cast hym oute of the vyneyard. What  
shall then the Lord of the vyneyard do?  
He wyl come and destroye the tenaun-  
tes, and let oute the vyneyard to other.  
Haue ye not redde this scripture? \* The  
stone whiche the buylders dyd refuse, is  
made the chiefe stone in the corner: this  
was done of the Lord, and is meruelous  
in oure eyes. And they wente aboute to  
take him, but they feared the people. For  
they perceaued that he spake that sumi-  
litude agaynst them. And they lefte him  
and went their way.

\* And they sent vnto hym certayne of  
the Pharises with Herodes seruantes,  
to take him in his wordes. And as sone  
as they were come they sayd vnto hym:  
master, we know that thou art true, and  
carest for no man: for thou consyderest  
not the degree of menne, but teachest the  
waye of God truly: Is it lawfull to paye  
tribute to Cesar, or not? Oughte we to  
geue, or ought we not to geue? He vnder-  
stode their simulacion, and sayde vnto  
them: Why tempte ye me? Syng me a  
peny, that I may se it. And they brought  
And he sayde vnto them: Whose is this  
ymage and superscryption? And they  
sayd vnto hym, Cesars. And Iesus an-  
swered and sayde vnto them: \* Then  
geue to Cesar that which belongeth to  
Cesar: and to God, that which peti-  
reyneth to God. And they merueled at  
hym.

Then came the Saduces vnto hym,  
whiche saye, there is no resurreccion.  
And they asked hym sayinge: \* master,  
Moses wrote vnto vs yf any mannes  
brother dye, and leaue hys wyfe behynd  
hym, and leaue no chyldren: that  
then hys brother shoulde take hys wyfe,  
& reple by seed vnto hys brother. There  
were leuen brethren: and the fyrste toke  
a wyfe, and when he died left no seed be-

hynde hym. And the second toke hys, and  
dyled: neyther lefte any seed. And yf thyrde  
lyke wyse. And seuen had her, and lefte  
no seede behynde them. Laste of all the  
wyfe dyed also. In the resurreccyon the  
when they shal ryse agayne: whose wyfe  
shal she be of them? For seuen had her to  
wyfe. Iesus answered and sayde vnto  
them. Are ye not therfore deceaued and  
vnderstande not the scriptures, neyther  
the power of God? For when they shal  
ryse agayne from deathe, they neyther  
marry, nor are married: but are as the an-  
gels which are in heauen. As touching  
the deade, that they shal ryse agayne:  
haue ye not reade in the booke of Moses,  
how in the bush the God spake vnto hym  
sayinge: \* I am the God of Abraham, and  
y God of Isaac, and the God of Jacob?  
He is not the God of the deade, but the  
God of the liuing. Ye are therfore great-  
ly deceaued.

\* And ther came one of the Scribes,  
that had hearde them dysputynge toge-  
der, & perceaued that he had answered  
them well, and asked hym: whiche is the  
fyrste of al the commaundementes? Je-  
sus answered hym: the fyrste of all the  
commaundementes is. Heare Israell:  
\* The Lord God, is one Lord. And  
thou shalt loue the Lord thy God with  
all thy herte, and with all thy soule, and  
with all thy mynde, and with all thy  
strength. Thys is the fyrst commaun-  
dement. And the secod is like vnto this:  
\* Thou shalt loue thy neyghboure as  
thy selfe. There is none other commaun-  
dement greater then these.

And the Scribe sayd vnto hym: wel  
master, thou hast sayde the truthe, that  
there is one God, and that there is none  
but he. And to loue him with al thy hert,  
and with all thy mynde, and with al thy  
soule, and with al thy strengthe: and to  
loue a mans neyghbour as hym selfe, is  
a greater thyng then al burnt offeringes  
and sacrifices. And when Iesus sawe  
that he answered dyscretly, he sayd vn-  
to him: \* Thou art not far from the king-  
dome of God. And no manne after that,  
durst aske him any question.

And Iesus answered and sayde, tea-  
ching in the temple: how saye the Scri-  
bes that Chryste is the sonne of Dauid:  
for Dauid hym selfe inspyred with the  
holpe

math. xxi. d  
Gene. 37. d  
Luke. xx. i.

Isal. 17. c  
math. xxi. d

math. xxi. d  
Luke. xx. d.

Gen. 12. b.  
math. xxi. c  
Luke. x. f.

Mat. xxi. d

Mat. xxi. d  
Exod. xx. a.  
Deu. vi. a.

Leuit. x. b  
math. xxi. d  
Roma. 13. e  
Gala. v. b.  
Iacob. ii. b

Rom. xiii. b  
Mat. xxii. c  
and. xx. f.

Mat. xxi. a  
Luke. xx. d  
Deut. 25. b.



# The Gospell

Math. 22. a  
Mat. 23. a.

holpe good, sayde: \* The Lord sayde to my Lord, syt on my ryghte hande b tyl I make thyne enemyes thy fote stole. The Dauid him self calleth hym Lord: And by what meanes is he then hys sonne? And muche people hearde hym gladlye.

mat. 23. a  
Luce. 11. g.

And he sayde vnto them in his doctrine: beware of the Scrybes whiche loue to go in longe clothynge: and loue salutations in the market places, and the chiefe seates in the sinagoges, and to syt in the vppermost rounies at feastes, and deuoure widowes houses, and that vnder a colour of longe prayng. These shall receaue greater damnacion.

Luce. 11. a

+ And Jesus sat ouer agaynst the treasury, and behelde: how the people put money into the treasury. And many that were ryche, cast in much. And there came a certayne pooze widowe, and she threwe in two mytes, which make a farthyng. And he called vnto hym his discyples and sayde vnto them: Verely I saye vnto you, that this pooze wydowe hath cast moare in, then all they whiche haue caste into the treasury. For they al dyd caste in of theyr superfluyte: but she of her pouerte dyd cast in al that she had euen all her lyuynge.

## The Notes.

a. Not to be farre from the kyngdome of God is to haue the true knowledge of the lawe, and lacke nothyng but fayth and trust in Christ by which onely cometh euerlasting lyfe.

b. Tyll I make thyne enemyes thy fote stole. &c. Loke in Mathew. xxi. d.

## The. xlii. Chapter. +

The ende of the world. The day and the houre is vnknewen.

Mat. 24. a.  
Luce. xxi. b



And as he went out of the temple, \* one of his disciples sayd vnto hym: master, se what stones, and what byldynges are here. And Jesus answered and sayde vnto hym: Seyst thou these great byldynges? There shall not be lefte one stone vpon a nother, that shall not bee throwen downe. And as he sate on mount Olyuete, ouer agaynst the temple, Peter, and James and John, and Andrew asked hym secretly: tell vs, when shall these thynges be? And what is the signe when all these thynges shall be fulfilled? And Jesus answered them, and began

to say: \* take hede least any man deceaue you. For manye shall come in my name sayinge: I am Christ, and shall deceaue manye.

Mat. 24. a  
Luce. xxi. b

When ye shall heare of warre and trybnynges of warre, bee ye not troubled. For suche thynges must nedes be. But the ende is not yet. For there shall nation, aryse agaynst nation, and kyngdome agaynst kyngdome. And ther shall be earthquakes in al quarters, & famishment & troubles. These are the begynnynges of sorowes. \* But take hede to your selues. \* For they shall byynge you vp to p counsels & into the sinagoges, & ye shall be beaten: yea, & shall be broughte before rulers and kinges for my sake for a testimonyall vnto them. \* And the Gospell must fyrst be publyshed among all nations.

Math. 24. b  
Luce. xxi. c  
Job. xvi. a

Math. 24. b  
Luce. xxi. c  
Job. xvi. a

Mat. 24. b

Math. 24. b  
Luce. xxi. c

\* But when they leade you and present you, take no thoughte afore hande what ye shall saye, neyther ymagion: but whatsoeuer is geue you at the same tyme, that speake. For it shall not be ye that shall speake, but the holy gost. Yea, and the brother shall deliuer the brother to death, and the father the sonne, and the chyl dren shall rise agaynst thei fathers and mothers, and shall put them to death. And ye shall be hated of all men for my names sake. But whosoever shall endure vnto p end, the same shall be safe.

\* Moreover when ye se the abhomy nation that betokeneth desolacion, wherof is spokē by Daniel the prophet, stand where it oughte not, let hym that readeth vnderstand. Then let them that be in Iurpe, fle to the mountaynes. And let hym that is on the house toppe, not descend downe into the house, neyther entre therein, to fetch any thyng out of hys house. And let hym that is in the felde, not tourne backe agayne vnto the thynges which he left behynde hym, for to take hys clothes with hym. Wo shall be then to them that are with chylde, and to the that geue soucke in those dayes. But pray, that your flighte be not in the wynter. For ther shall be in those dayes suche tribulacion, as was not from the beginning of creatures which God created, vnto this tyme, neither shall be. And excepte that the Lord should shorten those dayes, no man shoulde be saved

math. 24. d  
Luce. xxi. d  
Dant. ix. g

ued



ned. But for the electes sake, whiche he hathe chosen, he hathe shortened those dayes.

**C** \*And then, yf any man saye to you: lo, here is Chyriste: lo, he is there, beleue not. For false Chyristes shall aryse, and false prophetes, and shal shew myracles and wonders, to deceaue yf it were possible, euen yf electe. But take ye hede: be holde, I haue shewed you all thinges before.

**C** \*Moreouer in those dayes, after that tribulacion, the sunne shal waxe darcke, and the mone shal not geue her lychte, and the starres of heauen shal fall: and the powers whiche are in heauen, shal moue. \*And then shal they se the sonne of man comynge in the cloudes, with greate power and glozy. And then shal he sende his angels, and shal gather to gether his elect from the foure windes, & from the one end of yf world to yf other.

**D** \*Leaue a similitude of the fygge tree. When his braunches are yet tender, and hath broughte fourth leues, ye knowe that sommer is neare. So in like maner when ye se these thinges come to passe: vnderstand, that it is nye euen at the doores. Verely I saye vnto you, that this generacio shal not passe, til al these thinges be done. Heauen and earth shal passe, but my wordes shal not passe. But of the day and the houre knoweth no man no not the Angels which are in heauen: neither the sonne him selfe: saue the father onely.

**C** \*Take hede, watche and pray, for ye know not when the tyme is. \*As a man which is gone into a straunge contrey, and hath left hys house, and geuen auertorpte to his seruauntes, and to euerie man his worcke, and commaunded the porter to watch. Watch therfore, for ye know not when the master of the house wyl come, whether at euen or at midnyght, whether at the cocke crowing or in the daunynge: least yf he come sodenlye he should fynd you slepyng. And that I saye vnto you, I saye vnto all men, watche.

**The Notes.**  
a. Lohe in Mathew. xxiij. b.  
b. As he was man, he knew it not. But as he was God he knew it.

**The. xliij. Chapter. ✠**  
Mary Magdalen anoynteth Chyriste. The easter

lambe is eaten. Chyriste is taken. Peter denpeth him: with many other thynges that were demanded of Chyriste.



fter two dayes folowed Easter, and the dayes of swete bread. \* And the hie preestes and yf scribes sought meanes, how they myght take hym by craft and put hym to deathe. But they sayd: not in the feast day, least any busses aryse among the people.

When he was in Bethania, in the house of Symon the leper, euen as he sate at meate, ther cam a woman hauing an alabaster boxe of oymtente called Narde, that was pure & costlye: and she brake yf boxe and powred it on is head. And there were some that were not content in them selues, and sayde: what neded this wast of oymtment: for it might haue bene soolde for more then thre hundred pens & bene geuen vnto the pooze. And they grudged agaynst her.

And Iesus sayde: let her be in rest, why trouble ye her? She hathe done a good worke on me. \* For ye shal haue pooze with you alwayes: and when soeuer ye wyl, ye maye do them good: but me ye shal not haue alwayes. She hath done that she could: she came afoze hand to anoynte my bodye to hys buryinge warde. Verely I saye vnto you: wher soeuer thys Gospell shal bee preached thow out the whole worlde: thys also that she hath done, shal be rehearsed in remembraunce of her.

\*And Judas Iscarioth, one of the twelue, went awaye vnto the hie preestes, to betray him vnto the. When they hearde that, they were glad, and promised that they would e geue hym money. And he sought, howe he myght conueniently betraye hym.

\*And the fyrst dape of swete breade, when men offer the pascall lambe, his disciples sayde vnto him: whete wylt yf we go & pzeare, that thou mayst eat yf easter lambe? And he sente forth two of his dysciples, & sayd vnto them: Go ye into the cytie, and there shal a manne mete you beaung a pitcher of water, folowe him. And whither soeuer he goeth in, saye ye to the good man of the house: the master asketh where is the gyst chamber, where I shal eat the Easter lambe with

mat. xxvj. b.  
Luce. xxi. a.  
John. xli. a.

mat. xxvj. a.  
John. xi. a.

Deut. xxi. a.

B  
mat. xxvj. b.  
Luce. xxi. a.  
John. xli. a.

Mat. 26. b.  
Luce. 22. a.



# The Gospell

with my dyscyples. And he wyll thewe you a greate parloure, paved and prepared: there make ready for vs. And his disciples wente forthe and came to the citty, and found as he had sayd vnto the: and made ready the easter lambe.

**C** \* And at euē he came with the. xii. And as they sate at borde & ate, Iesus saide: Verely I saye vnto you: that \* one of you shall betraye me, which eateth with me. And they beganne to mourne, and to say to hym one by one: is it I? And another sayde: is it I? He answered and sayde vnto them: It is one of the. xii. and the same deppeth with me in the platter. The sonne of man goeth, as it is wyrtten of him: but wo be to that mā, by whome the sonne of man is betrayed. Good were it for hym: yf that man had neuer bene bozne.

**mat. xxvi. b**  
**Luke. xxi. b**  
**1 Joh. xii. c**  
\* And as they ate, Iesus toke bread, blessed and brake and gaue to them and sayde: Take, eate, this is my body. And he toke the cuppe, gaue thanks, and gaue it to them, and they all dranke of it. And he sayd vnto them: Thys is my bloude of the newe Testament which is shed for many. Verely I saye vnto you: I wyll drinke no more of this frute of the vyne, but yf that day, that I drinke it newe in the kyngdome of God. And when they had sayde grace: they wente out to mount olyuet.

**sacha xiii. c**  
And Iesus sayde vnto them: All ye shalbe offended thozowe me this night. For it is wyrtten: \* I wil smyt the shepherde, and the shepe shalbe scattered. But after that I am rysen agayne, I wyll go into Galile before you. \* Peter sayde vnto him, And though all menne shoulde be offeded, yet would not I. And Iesus sayd vnto hym: Verely I say vnto the, thys daye euen in thys nyght before the cocke crowe twyle, thou shalte denye me thryse. And he spake boldly: no, if I shoulde dye with the, I wil not deny the. Lykewyse also sayde they all.

**mat. xxvi. b**  
**mat. xxvi. b**  
**Luke. xxi. b**  
**1 Joh. xii. c**  
**mat. xxvi. b**  
**Luke. xxi. b**  
**1 Joh. xii. c**  
**mat. xxvi. b**  
**Luke. xxi. b**  
**1 Joh. xii. c**  
**mat. xxvi. b**  
**Luke. xxi. b**  
**1 Joh. xii. c**  
\* And they came into a place named Gethsemani. And he sayde to his disciples: Syt ye here, whyl I go aparte and pray. And he toke with hym Peter, James and Iohn, and he began to waxe a-bashed and to be in an agony & sayd vnto them: \* My soule is berpe heupe euen vnto y death, tary here & watche. And he

wente forthe a lytle and fell downe on the grounde and prayed: that yf it were possible, the houre myghte passe frome him. And he sayde: \* Abba father, all thinges are possible vnto the, take away this cup from me. Neuerthelesse not y I will: but that thou wylt, be done.

And he cam and found the slepinge, and said to Peter: Simon, slepest thou? Couldst not y watch w me one houre? watch ye, & pray, lest ye entre into tēptaciō, y spirit is redy, but y flesh is weake. \* And agayne he went awaye & prayed, & spake y same wordes. And he retourned & found the a slepe agayne, for their eyes wer heup: neither wist they what to answer hi. And he cam y thyrde tyme, & said vnto the: slepe a hens forth, & take your ease, it is ynoughe. The houre is come, behold y sonne of man shalbe delyuered into y hādes of sinners. Ryse vp, let vs go. Lo he that betrayeth me, is at hand.

**mat. xxvi. b**  
**Luke. xxi. b**  
\* And immediatly whyl he yet spake, came Judas one of the twelue, and with him a greate multitude of people with swerdes and stauies from y hie pzeestes & Scribes & elders. And he y betrayed him had geuē them a general token sayng: whosoever I do kisse, he it is: take him and lead him away wacely. And as sone as he was come, he went streyghte way to him, & sayd vnto him: master master, & kyssed him. And they layde their handes on hym, and toke him. And one of them that stode by, drew out a swerd, and smote a seruaunt of the hye pzeest, and cut of his eare.

And Iesus answered and sayd vnto them: \* ye bee come out as vnto a thiefe with swerdes & with stauies, for to take me. I was dayly with you in the temple teaching, & ye toke me not: but that the scriptures shoulde bee fulfilled. \* And they all forsoke him & ranne away. And there folowed him a certayne yong man, clothed in linnen vpon the bare, and the yong men caught him, and lestie hys linnē, & fled from the naked. \* And they lead Iesus awaye to the hyest pzeest of al: & to him cam al the hye pzeestes, & the elders, & the Scribes. And Peter folowed him a great way of, euen into y pallys of y hie pzeest, & sat with the seruautes and watmed him selfe at the fyre.

\* And y hie pzeestes and al y counsell sought

**mat. xxvi. b**  
**Luke. 22. c.**

**mat. xxvi. b**

**mat. xxvi. b**  
**Luke. xxi. b**

**mat. xxvi. b**  
**Luke. xxi. b**

**mat. 26. c.**  
**Luke. xxi. b**  
**1 Joh. 18. b.**

**mat. 26. c.**  
**Luke. 22. c**  
**1 Joh. 18. b**

**mat. 26. c.**  
**1 Joh. 18. b**



soughte for wythes agaynste Iesu, to put him to death, and founde noone. Yet many bare false witnes agaynste him, but their witnes agreed not together. And there arose certayne and broughte false witnes agaynste hym sayinge.

mat. xxvi. f  
John. xii. d

We hearde him saye: \* I wyll destroye this temple made with handes, and with in thre daies I wil bylde another, made without handes. But their witnes agreed not together.

mat. xxvi. f

\* And the hyeste priest stode by amongest them, and asked Iesus sayinge: answerest thou nothyng? How is it that these beare witnes agaynste the? And he helde is peace, and answered nothyng. Agayne the hyeste priest asked him, and sayde vnto hym: Arte thou Christe the sonne of the blessed? And Iesus sayd: I am.

mat. xxvi. f  
Luk. xxi. g  
John. vi. g

\* And ye shal se the sonne of man syt on the righte hande of power, and come in the cloudes of heauen. Then the hiest priest rente his clothes and sayde: what neede we any further of witnes? Ye haue hearde the blasphemy, what thincke ye? And they all gaue sentence that he was worthy of death. And some beganne to spyt at him, and to couer his face, and to bete hym with fystes, and to say vnto him, arte thou vs. And the seruantes boffetted him on the face.

mat. xxvi. g  
Luk. xxi. f  
John. 18. c

And as Peter was beneth in the palace, there came one of the wenches of the hyest priest: and when she sawe Peter watynge hym selfe, she looked on him, and sayde: wastte not thou also with Iesus of Nazareth? And he denyed it sayinge: I knowe him not, nether wot I what thou sayest. And he went out into the porche, and the cocke crewe. And a damsell sawe hym: and agayne beganne to say to them that stode by, this is one of them. And he denyed it agayne. And anone after, they that stode by, sayde agayne to Peter: surely thou arte one of them, for thou arte of Galyle, and thy speache agreeth therto. And he beganne to curse and to sweare sayinge: I know not this man of whome ye speake. And agayne the cocke krew, \* and Peter remembred the worde that Iesus sayde vnto him, before the cocke crewe twyse, thou shalt denye me thysse, & beganne to wepe. **R**

mat. xxvi. g  
Luk. xxi. f

The Portes.

a. Luke in Mathew. xxvi.

Slepe.

The. xv. Chapter. **R**

The passion of Christ. Of hys deathe and buryall.



And anone in the dawninge **A**\* the hye priestes helde counsell with y elders & the Scribes, and the whole congregacion, and bounde Iesus and ledde hym away and delyuered him to Pilate. And Pilate asked him: arte thou the kynge of the Jewes? And he answered and said vnto him: thou sayest it. And the hye priestes accused him of many thynges. Wherfore Pilate asked hym agayne sayinge: \* Answerest thou nothinge? Beholde how many thynges they lay vnto thy charge. Iesus yet answered neuer a worde, so that Pilate merueled.

math. 27. a  
Luk. 23. a  
John. 18. e

\* At that feast Pilate was wonte to delyuer at their pleasure a prysoner: whome soeuer they woulde desyre. And there was one named Barrabas, which laye boode with them that made insurrection, and in the insurreccion committed murder. And the people called vnto him, and began to desyre accordynge as he had euer done vnto them. Pilate answered them and sayde: Wyl ye that I lowse vnto you the kynge of the Jewes? For he knewe that the hye priestes had delyuered him of enuy. \* But y hee priestes had moued y people, that he should rather delyuer Barrabas vnto them.

Mat. 27. b

Math. 27. a

And Pilate answered agayne, & sayd vnto them: \* What wyl ye then that I do with him whome ye call the kynge of the Jewes? And they cryed againe: crucifye him. Pilate said vnto the: what esyrl hath he done? And they cried y more feruently: Crucifye him. And so Pilate wyllynge to contente the people, lowsed the Barrabas, & delyuered Iesus whē he had scourged him, for to be crucified.

math. 27. b  
Luk. xxi. e

\* And the souldiers ledde him away into the commē hall, & called together the whole multitude, & they clothed him w purple, & they platted a crowne of thornes & crowned him w all, & began to salute him. Hail ke kynge of y Jewes. And they smote him on y heade with a rede, and spate vpon him, and kneeled downe and worshypped hym.

Mat. 27. b  
John. xxi. a

And when they had mocked hym, they toke the purple of him, and put his

Eccl. i.

owne



# The Gospell

**math. 27. d**  
**Luke. xxiii. c**  
d'whe clothes on him, & ledde him out, to crucifye hym. \* And they compelled one that passed by, called Simon of Cyrene (whiche came oute of the felde, and was father of Alexander & Rufus) to beare hys crosse. And they broughte hym to a place named Golgotha (whych is by interpretation, the place of deade mens scoules) and they gaue him to dryncke, wyne myngled with myzte, but he refused it not.

**Mat. xxi. d**  
**Mat. 27. d**  
**John. xii. c**  
\* And when they had crucified hym, they parted his garmentes, castynge lottes for them, what euery man shoulde haue. And it was about y<sup>e</sup> thirde houre, and they crucified hym. And the title of hys cause was wyrtten: The kyng of the Jewes. And they crucified with hym two theues: the one on the ryghte hande, and the other on hys lefte. And the scripture was fulfilled whiche sayeth: \* he was counted among y<sup>e</sup> wicked.

**Eccl. iii. d**  
**marke 14. f**  
**math. 27. c**  
**Luke. xxiii. c**  
\* And they that wente by, ragled on hym: wagginge their heades and sayinge: A wretche, that destroiest the temple, and byldest it in thre daies: saue thy selfe, and come doune from the crosse. Lykewyse also mocked him the hye priestes amonge them selues with the Scribes and sayde: he saued other men, hym selfe he cannot saue. Let Christ y<sup>e</sup> kyng of Israel now descende from the crosse, that we maye se and beleue. And they that were crucified with him, checked hym also.

**math. 27. c**  
**Luke. 23. d**  
\* And when the fyrte houre was come, darcknes arose ouer al the earth vntil the ninthe houre. And at the nynt houre Iesus cryed with a loude voyce sayinge: Eloi, Eloi, lama alabthan, which is yf it be interpreted: \* my God, my God, why hast thou forsake me. And some of them that stode by, when they hearde that, sayd: beholde he calleth for Helyas. \* And one ran & fylled a sponge ful of vineger, and put it on a reede, and gaue him to dryncke, sayinge: let hym alone, let vs se whether Helyas wyl come and take him doune.

**math. 27. c**  
**Luke. 23. c**  
But Iesus cryed w<sup>th</sup> a loude voyce, and gaue vp the goost. And the bayle of the temple dyd rente in two peces, fro the toppe to the bottoime. \* And whē the Centurion whiche stode before him, saw that he so cryed and gaue vp the goost,

he sayde: truly this man was the sonne of God. \* There were also women a good waye of beholdynge him: amonge whome was Mary Magdalen, & Mary the mother of James the lytle, and of Ioses, and Mary Salome: whiche also when he was in Galile, folowed him and ministred vnto hym, and many other women whiche came vp with him vnto Ierusalem.

**mat. xlii. g**  
**Luke. 23. c**  
\* And now when nyghte was come (because it was the euen that goeth before the sabboth) Ioseph of Armatthia a noble Councellour which also looked for the kyngedome of God, came and wente in boldely vnto Pilate, and begged the body of Iesu. And Pilate merueled that he was al ready deade, and called vnto hym the Centurion, and asked of hym, whether he had bene any whyle deade. And when he knew y<sup>e</sup> trueth of the Centurion, he gaue the body to Ioseph. And he boughte a lynnē clothe, and toke him doune, and wrapped hym in the lynnē clothe, and layde him in a tombe y<sup>e</sup> was hewen out of y<sup>e</sup> rocke. And rolled a stone vnto y<sup>e</sup> doze of the sepulcre. \* And Mary Magdalen and Mary Ioses behelde where he was layde. **math. 27. g**

## The Notes.

a. This bayle was a certayne clothe that hanged in the temple, diuidynge the most holy place fro the rest of the temple, as our clothe that is hanged vp in lence, beynther the alter from the rest of the church. The rentynge of which bayle signified, that the shadowes of Moyses law shoulde vayne awaye at the shynynge light of y<sup>e</sup> Gospell. b. Centurion, is a captayne, that hath vnder him an hundred men.

## The .xvi. Chapter. †

Christe is ryfen agayne, and appeareth to the Apostles, to whom he comitteth the preachinge of the Gospell.



And whē the \* Sabbath daye was paste, Marye Magdalen, and Marye Jacoby, and Salome, bought odoures, y<sup>e</sup> they might come and anoynt him. And erly in the mornynge the nexte daye after the Sabbath day, they came vnto the sepulcre, when the sunne was ryfen. And they said one to another: who shall rolle vs awaye the stone from the doze of the sepulcre? And when they looked, they sawe howe the stone was rolled awaye: for it was a verye greate one.

**math. 28. a**  
**Luke. 24. a**  
**John. xx. a**



one. And they wēt into the sepulchre, and sawe a younge man syttinge on y<sup>e</sup> right side, clothed in a longe white garment, and they were abashed.\* And he sayde vnto them, be not afraied: ye seeke Iesus of Nazareth, which was crucifyed. He is rylen, he is not here. Beholde y<sup>e</sup> place, where they put him. But goe your way, and tell his discyples, and namely Peter: he wyl go before you into Galyle: \*there shall ye see him, \*as he sayde vnto you. And they wente out quickly & fled from the sepulchre. For they trembled and were amased. Neither sayde they a ny thyng to any man, for they were afraied.

Math. 28. a  
L. Mark. 24. a

Actes. 1. a  
L. Mar. 14. b

Mat. 28. a  
L. Luke. 24. a  
L. 1. cor. xv. a

L. Luke. 24. b

L. Luke. 24. c

Math. 28. c  
John. xx. c

Actes. 1. b  
L. 1. a, xv. b  
L. 1. c, a  
L. Actes. 11. a  
L. Luke. 1. b  
L. Actes. 18. a

L. Luke. 24. b  
L. Actes. 1. b  
L. 1. cor. xv. g

Go into

\* \* When Iesus was rylen the morninge after the Sabboth daye, he appeared first to Mary Magdalen, oute of whome he cast seven devils. And she wēt and tolde them that were with him, as they mourned and weapte. And when they herde, y<sup>e</sup> he was aliue & he had appered to her, yet they beleued it not. \* After that, he appeared vnto two of them in a straunge fygure, as they walked & wēt in to the countrey. And they wente and tolde it to the remnaunte. And they beleued them nether.

\* \* After that, he appered vnto the seven as they sate at meate: and caste in their teth their vnbelefe and hardnes of herte: because they beleued not \* them whiche had sene him after his resurrection. And he sayde vnto them: \* Goe ye into all the worlde, and preache y<sup>e</sup> glade tydinges to all creatures, he that beleueth and is baptysed, shalbe saued. But he that beleueth not, shalbe dampned.

And these thinges shall folowe them that beleue. \* In my name they shal cast out deuyls, and shal \* speake with newe tonges, & shal kyl serpentes. And yf they drinke any dedly thing, it shal not hurte them. They shal laye their handes on the sicke, and they shal reouer.

\* So then when the Lorde had spoken vnto the, he was receaued into heauen, and sate him doune on y<sup>e</sup> right hande of God. And they went forth, and preached euery where. And y<sup>e</sup> Lord wrought with them, and confirmed the worde with myracles that folowed.

The Notes.

a. In the .x. Chapter of Mathew, he sayeth. Se

ye go not into the waye that leadech to the gen- al y<sup>e</sup> world tyles. Whiche is declared there. But now he sendeth them into all the worlde, because as then he had made but one flocke of all the whole world which was before deuyded into two.

Here endeth the Gospel of S. Marke.

## A Prologe vpon the Gospel of Saynte Luke.



Lucas was Pauls companion, at the leaste way from the .xvi. of the actes forth, and with hym in all hys tribulacions. And he wente with Paul at his laste goynge to Hierusalem. And from thence he followed Paul to Cesaria where he laye two yeres in pryson. And from Cesaria he wente with Paul to Rome, where he laye two other yeres in pryson. And he was with Paul when he wrote to the Colloſſians, as he testifyeth in the fourthe Chapter sayng: the beloued Lucas the physician saluteth you. And he was w<sup>th</sup> Paul when he wrote the seconde Epistle to Tymothe, as he sayeth in the fourthe Chapter sayng: Dearly Lucas is with me. Wherby y<sup>e</sup> see the authoryete of man, and of what credence and reuerence hys wyryng is worthy of, and therto of whome he learned the storye of hys gospel, as he hym selfe sayeth, how that he learned it and searched it out with all dyligence of them that saw it and were also partakers at the doynge. And as for the actes of the Apostles, he hym selfe was at the doynge of them (at the leaste) of the moste parte and had his parte therein, and therefore wrote of hys owne experyence.

(?) (?) (?)  
(+)

## The Gospel of Saynte Luke.



As muche as manye haue taken in hande to copyle a treatise of those thynges, whiche are surely knowen amonge vs, euen as they declared them vnto vs, whiche from the begynnyng saue them theyr selues, and were mynisters at the doynge: I determyned also, as soone as I had searched

Eccl. ii.

our



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oute diligently all thynges from the begynnyng, & then I would wryte vnto the, good Theophilus: that & mightest knowe & certente of those thynges wherof thou arte informed.

## The fyrste Chapter.

The conception and byrthe of John & baptist. The conception of Christ. The thankfull songes of Mary and zacharye.

**I**n the dayes of Herode the kynge of Iurye a certayne priest named Zacharias, of the court of Abi-  
a. And his wyfe was of the daughters of Aaron: and her name was Elizabeth. Both were perfecte before God, and walked in all the lawes & ordinaunces of the Lorde, that no man coulde fynde faulte with the. And they had no childe, because that Elizabeth was barrē and both were well stricken in age.

And it came to passe, as he executed the priestes office before God, as his course came (accordeyng to the custome of the priestes office) his lot was to burne incense. And he wēt into the temple of the Lord, & the whole multitude of the people were wout in prayer whyle the incense was a burnyng. And there appered vnto him an Angell of the Lorde standyng on the ryghte syde of the aultare of incense. And when Zacharias sawe hym, he was abashed, & feare came on hym.

**B** And the Angell said vnto him: feare not Zachary, for thy prayer is heard: & thy wyfe Elizabeth shall beare & a sonne, and thou shalt call his name John, and thou shalt haue ioye & gladnes, & many shall reioyce at his birth. For he shall be great in the sight of the Lorde, and shall nether drinke wine nor strong drinke. And he shall be fylled w<sup>th</sup> the holy gooste, euen in his mothers wombe: & many of the children of Israel shall he tourne to the Lord God. And he shall go before him in the spirit & power of Elias, to tourne the hartes of the fathers to the children, and the vnbeleuers to the wylledome of the iuste mē: to make the people redy for the Lorde.

And Zacharias said vnto the angell: wherby shall I know this? & saynge that I am olde and my wyfe wel stricken in

yeres. And the angel answered and said vnto him. I am Gabriel that stande in the presens of God, and am sente to speake vnto the: and to shewe the these glade tidynges. And beholde thou shalt be domme, and not be able to speake, vntyl the tyme these thynges be performed, because thou beleuest not my wordes, whiche shall be fulfilled in their season.

And the people wayted for Zacharias, and merueyled that he tarped in the temple. And whē he came out, he coulde not speake vnto the. Wherby they perceaued that he had sene some visyon in the temple. And he beckened vnto them, and remayned speechlesse.

And it fortunied, as sone as the tyme of his offyce was out, he departed home into his owne house. And after those dayes, his wyfe Elizabeth conceaued, and hid her selfe syue monethes sayng: This wyfe hath God dealte with me in the dayes when he looked on me, to take from me the rebuke that I suffered amonge men. And in the syxte moneth the angel Gabriel was sent from God vnto a cytie of Galile, named Nazareth, to a virgyn spoused to a man whose name was Ioseph, of the house of Dauid, and the virgins name was Marye. And the angel went in vnto her, & sayde: Hail full of grace, the Lord is with the: blessed arte thou amonge women.

When she sawe hym she was abashed at hys saynge: and caste in her mynde what maner of salutation that shoulde be. And the angel said vnto her: feare not Mary: for thou hast founde grace with God. Lo, thou shalt conceaue in thy wombe, and shalt beare a sonne, and shalt call hys name Iesus. He shall be greete, and shall be called the sonne of the hyst. And the Lorde God shall geue vnto him the seate of his father Dauid, & he shall raygne ouer the house of Iacob for euer, and of his kyngedome shall be none ende.

Then sayde Mary vnto the angell: Howe shall this be, seynge I know not a man? And the angell answered and sayde vnto her: The holpe gooste shall come vpon the, and the power of the hyst shall ouershadowe the. Therefore also that holpe thyng whiche shall be borne, shall be called the sonne of God.

6. Par. 15. b

Exod. 30. b  
Heb. 12. 17. a

Gen. 18. b

Mal. 3. b  
Math. 21. b

Gen. 17. c  
and, xviii. b  
Jud. xii. b

4. Reg. 7. a

Math. 1. c

Eccl. vii. c

Luke. 1. c  
Math. 1. c

Eccl. 1. b

Dan. xii. b  
Mich. 4. b  
Heb. 1. b

Eccl. vi. b



Luk. 18. c

of God. And beholde thy cosē Elizabeth  
she hath also conceaued a sōne in her age.  
And this is her syxt moneth, though she  
be called barren: \* for with God can no-  
thig be vnpōssible. And Mary said: be-  
holde the hande mayden of the Lord, be  
it vnto me euen as thou hast sayde. And  
the angel departed from her. †

† And Mary arose in those dayes,  
and wēt into þ mountayns w̄ hast, into  
a citie of Iurie, and entred into þ house  
of Zachary, & saluted Elizabeth. And it  
fortuned, as Elizabeth hearde the salu-  
tation of Mary, the babe spronge in her  
belly. And Elizabeth was fylled w̄ the  
holy goost, & cried w̄ a loude voyce, and  
sayde: Blessed arte thou amonge we-  
men, & blessed is þ frute of thy wombe.  
And whence happeneth this to me, þ the  
mother of my Lord should come to me:  
for lo, as soone as the voyce of thy sa-  
lutation sōwnded in myne eares, þ babe  
sprāge in my belly for ioye. And blessed  
arte thou that beleuest: for those thyn-  
ges shalbe performed which were tolde  
the from the Lord. And Mary sayde:

Mag-  
nificat.

Eccl. 1. c. b

\* My soule magnifieth þ lord. And my  
spirite reioyseth in god my sauiour. †  
for he hath loked on the pooze degre of  
his hande mayden. Beholde now from  
hence forth shal al generacions call me  
blessed. for he that is mighty hath done  
to me greate thinges, and holpe is his  
name. And his mercy is on them þ feare  
him throzow out al generacions. He shew-  
eth strength w̄ his arme, he scat-  
teth them that are proude in the yma-  
gination of their hertes. \* He putteth  
downe the mightye from their seates,  
and exalteth them of lowe degre. He fil-  
leth the hongry with good thiges: and  
sendeth awaye the ryche emptye. He re-  
membereyth mercy: and helpeth his ser-  
uaunte Israel.

1. Reg. 2. c.  
Eccl. 1. c.

† \* Euen as he promysed to our fathers,  
Abraham & to his seede for euer. And Ma-  
ry abode w̄ her about a.iii. monethes, &  
retourned agayne to her owne house.

Gen. xxi. c

† Elizabethes tyme was come þ she  
should be deliuered, & she brought forth  
a sonne. And her neighboutes & her cos-  
ins hearde tel how þ Lord had shewed  
greate mercy vpon her, and they reioy-  
sed with her.

Gen. 17. c  
Eccl. 1. c.

And it fortuned the eyght day: \* they

came to circuncyse the chyld: and cal-  
led hys name Zacharias, after þ name  
of his father. How be it his mother an-  
swered, and sayde: not so, but he shalbe  
called John. And they sayde vnto her:  
There is none of thy kynne, that is na-  
med with this name. And they made  
sygnes to his father, howe he woulde  
haue hym called. And he asked for wy-  
tynge tables and wrote sayinge: hys  
name is John. And they maruelled al.  
And his mouthe was opened immedi-  
atly, and his tonge also, & he spake laus-  
dyng God. And feare came on all them  
that dwelte nye vnto them. And al these  
sayinges were noyed abrode throughe  
out all the hyll countre of Iurie, and al  
they that hearde them layde them vp in  
their hertes sayinge: What maner  
childe shal this be? And the hande of the  
Lorde was with him.

And his father Zacharias was fyl-  
led with the holy goost, and prophesped  
sayinge:

Blessed be the Lord God of Israel, for: Bene-  
dictus.  
he hath v̄sited & redemed his people.

And hath rayled vp an \* horne of sal-  
uacion vnto vs, in the house of his ser-  
uaunte Dauid.

Psalm. 132. b

Euen as he promysed by þ mouth of  
his holy prophetes which were sence the  
worlde beganne. That we should be sa-  
ued from oure enemies and from þ han-  
des of all that hate vs.

To fulfyl the mercy promysed to our  
fathers, and to remember his holpe co-  
uenaunte.

\* And to performe the othe whiche he  
swate to oure father Abraham, for to  
geue vs.

Gen. 22. c

\* That we deliuered out of the han-  
des of oure enemyes, might serue hym  
with oute feare al the dayes of our lyfe,  
in such holynes and righteousnes as  
are accepte before him. And thou childe,  
shalt be called the prophete of the hyst:  
for thou shalt go before the face of the  
Lorde, to prepare hys wayes: And to  
geue knowledge of saluacyon vnto his  
people, for the remission of synnes.

Jer. 23. a. b  
Heb. 12. c

Throughe the tender mercy of our God,  
wherby the d̄ daye spryng from an hye  
hath v̄sited vs.

To geue lyghte to them that sat in  
darknes and in shadowe of deathe, and

Eccl. iii.

to



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to gyde our fete into the waye of peace. And the childe grew & waxed stronge in spirite, and was in wildernes, tyl þ day came when he shoulde shewe him selfe vnto the Israhelytes. †

¶ The Notes.

To turne the heres  
When he  
looked. &c.  
Payleful  
of grace.  
¶c.  
His arme  
wistib.

a. To make the chylde haue suche an hearte to  
God as Abraham and the fathers had.  
b. That is, whē he sheweth fauour or grace to me  
c. Ful of grace, is as mouche to say, as to whome  
God hath shewed aboundaunte fauour.  
d. The arme of God is Christ by whome he wor-  
keth great and mightye thynges.  
e. God visyterth his people, when accordyng to his  
promyse he sheweth them some greare benefyte,  
and agayne when by punishment and aduersite:  
he calleth them to repentance.

¶ The.ii. Chapter. †

The baptyse and circumcision of Christ. How he  
was receyued into the temple. How Simon and  
Anna prophesied of him. And how he was foude  
in the temple amonge the doctours.

**A**ND it chaunced in those dayes: þ there wēt out a cōmann-  
demēt fro August the Empe-  
rour, þ al the world shoulde be  
taxed. And this taxinge was þ first, and  
executed whē Syrenius was leftenaūt  
in Siria. And euery mā went vnto his  
owne citte to be taxed. And Ioseph also  
ascended from Galile, oute of a citte cal-  
led Nazareth, into Iurpe: vnto þ cyp-  
of Dauid \* which is called Bethleem,  
because he was of the house and linage  
of Dauid, to be taxed with Mary his  
spouled wyfe which was with chylde.

\* And it fortunēd whyle they were  
there, her time was come þ she shoulde be  
delyuered. And she broughte forth the her  
\* first begotten sonne, and wrapped him  
in swadlyng clothes, and layde him in  
a manger, because there was no roume  
for them within the ynne.

**B** And there were in þ same region shep-  
herdes abidyng in the felde & watchyng  
their flocke by night. \* And lo, þ angel of  
the Lord stode harde by thē, & þ bright-  
nes of þ Lord shone rounde aboute them,  
and they were sore afrated. But þ angel  
said vnto them: Be not afrayed. For be-  
holde, I bryngge you tidinges of greate  
ioye, that shal come to al the people: for  
vnto you is bozne this daye in the citte  
of Dauid, a sauoure whiche is Christ  
the Lord. And take this for a sygne: ye  
shal fynde the chylde swadled & layed in  
a manger. And straight way there was  
to the angel a multitude of heuēly sow-

diers, laudyng God and sayyng: Gloz  
to God on hye, and þ peace on the earth:  
and vnto men retoyng. †

\* And it fortunēd, as sone as þ an-  
gels were gone awayne from thē into he-  
uen, the shepherdes said one to another:  
let vs go euen vnto Bethleem, & se this  
thyng þ is happened, which the Lord  
hath shewed vnto vs. And they came  
with hast and founde Mary and Ioseph  
and the babe layde in a manger. And  
when they had sene it, they publyshed as  
brode the sayyng which was tolde them  
of that childe. And all þ hearde it, won-  
dred at those thynges which were tolde  
them of the shepherdes. But Mary kept  
all those sayynges, and pondered them  
in her hearte. And þ shepherdes retour-  
ned, prayyng and laudyng God for al  
that they had hearde and sene, euen as  
it was tolde vnto them.

\* And when the eight daye was come  
that the chylde shoulde be circumcysed,  
his name was called Iesus, \* whiche  
was named of the Angel before he was  
conceaued in the wombe. †

\* And when the time of their purify-  
cation (after \* the lawe of Moses) was  
come, they \* broughte him to Hierusa-  
lem, to present him to the Lord (as it  
is wyrtten in the lawe of the Lord: \* eue-  
ry man childe that fyrste openeth the  
matrix, shal be called holy to þ Lord) &  
to offer (as it is sayde in the lawe of the  
Lord) a payre of turtle doues or two  
pounges pigious. And beholde there was  
a man in Hierusalem whose name was  
Simeon. And the same man was iust,  
and feared god, and longed for the con-  
solacio of Israel, and the holy goost was  
in him. And an answere was geuē hym  
of the holy goost, that he shoulde not se  
deathe, before he had sene the Lordes  
Christe. And he came by inspiracion in-  
to the temple.

And when the father & mother by-  
in the chylde Iesus, to do for him after  
the custome of the law, thē toke he hym  
vp in his armes, and sayd. Lord, nowe  
letteth thou thy seruaunte departe in  
peace accordyng to thy promes. For  
myne eyes haue sene the sauoure sente  
from thee. Whiche thou haste prepa-  
red before the face of all people. \* A  
lyghte to lyghten the gentyls, and  
the

Gen xvi. 6

Luke. i. c.

D  
Leut. xii. 6

i. Reg. i. 6

Ezo. xlii. 6

i. Reg. 16 a  
and. 22. b

Math. i. c

i. Timo. 2. 6

Leut. 12. 6

Punc  
dinitz.

E

Ezo. xlii. 6  
Actes. 13. c



The gloze of thy people Israel. †

† And his father and mother marvelled at those things which were spoken of him, And Simeon blessed them, and sayde vnto Mary his mother: behold, this chyld shall be the fall and resurrection of many in Israel, & a signe which shall be spoken against. And moreover the sword shall pierce thy soule, that the thoughtes of many heartes maye be opened.

¶ And there was a prophetesse, one Anna, the daughter of Phanuel of the tribe of Aser: which was of a greates age, and had lyued with an husbande. vii. yeres from her virginite. And she had bene a wedowe aboute. iiii. score and. iiii. yere, which wet neuer out of the temple, but serued God with fastinge & prayer night and daye. And the same came forth that same houre, and praysed the Lorde, and spake of hym to all that looked for redemption in Hierusalem.

And as soone as they had performed all thynges accordyng to the law of the Lorde, they returned into Galyle to their owne citie Nazareth. And the chyld grewe and waxed stronge in spirite, and was fylled with wysdome, and the grace of God was with him. †

Exod. 23. a  
and, 34. c

Leu. 23. a

† And his father and mother went to Hierusalem euery yere at the feeste of ester. \* And whē he was. xii. yere olde, they went by to Hierusalem \* after the custome of the feeste. And when they had fulfilled the dayes, as they returned home, the chyld Jesus boode styll in Hierusalem unknowynge to his father and mother. For they supposed he had bene in the company, and therfore came a daies iourney, and sought him amonge their kynsfolke and acquaintance.

And when they founde hym not, they wet backe agayne to Hierusalem, & soughte hym. And it fortuned after. iiii. dayes, that they founde hym in the temple, sittinge in the myddes of the doctours, bothe hearinge them and polynge the.

Math. 7. c  
Mark. 1. b  
Luke, 11. d

\* And all that hearde him, marvelled at his wit and answers.

And when they sawe him, they were astonyed. And his mother sayde vnto him: sonne, why hast thou thus dealt with vs? Behold thy father & I, haue sought the, sorrowynge. And he sayd vnto them:

\* how is it that ye soughte me? Wist ye not that I must goe aboute my fathers busynes? \* And they vnderstode not the sayinge that he spake to them. And he wente w them, and came to Nazareth, and was obedyent to them. \* But his mother kept al these thynges in her heart. And \* Jesus increased in wysdome and age, and in fauoure with God & man. †

The Notes.

a. Look in Mathew the firste. d.

b. This peace is the quietnes of conscience, which happeneth to all the faithfull belouers in Christ by reason that thorow him they are assured of redemption of their synnes.

c. This swerde is the sorowe that should pierce her herte, to see the sonne of God despised and cruelly dealt with all of the wicked.

d. The faithful shall openly confesse & they thynke him to be the sonne of the livinge God. The wicked and unbelouers shall declare by theyr gayne sayinge him, that they thynke hym to be a seducer. So shall the thoughtes of many be opened.

Firste be-  
gat.

Peace on  
the earth

He  
dealede.

That the  
thought-  
res of ma-  
ny.

¶ The. iiii. Chapter. †

The preachynge, baptisme, and imprisonment of John. The baptisme of Christ, and a rehearsal of the generation of the fathers.

¶ In the fyfene yere of the raygne of Tiberius the Emperour, Pontius Pilate beyng lefenaunt of Iudey, \* and Herode beyng Tetrach of Galyle, and his brother Philip a Tetrach in Iturea and in the region of Trachonites, and Lisanias the Tetrach of Abilene, when Anna and Cayphas were the hye priestes: the word of God came vnto John the sonne of Zacharias in the wyldernes. \* And he came in to all the coastes aboute Iordan, preachynge the baptyme of repentance for the remission of synnes, as it is wyrtte in the booke of the sayinges of Elaias the Prophet, which sayeth. \* The voyce of a criar in wildernes: prepare the waye of the Lord, make his pathes straight. Euery valley shall be fylled, and euery mountayne and hyl shall be brought lowe. And crooked thynges shall be made straight: and the rough wayes shall be made smothe: and all fleshe shall see the sauoure sente of God. †

Luke. 3. a

Math. 3. a  
marke. 1. a  
John, 1. b

Esaie. 40. a  
Iona, 1. c

† \* Then sayde he to the people that were come to be baptised of him, \* O generation of vipers, who hath taughte you to syle from the wrath to come? Brynge forth due frutes of repentance, and begyne not to saye in your selues, we haue Abraham to oure father. For I saye vnto you: God is able of these

Mat. 3. a

¶ Ce. iiii. stones



# The Gospell

Math. 3. a  
and, vii, b

stones to reyle bp children vnto Abrahā. Howe also is the axe leyde vnto the rote of the trees: so that euery tree whiche bringeth not forth the good frute, shalbe helwen doune, & caste into fyre.

And the people asked him sayinge: \* What shall we do then? He answered and sayde vnto them: He that hath two cotes, let him parte with him that hath none: and he that hath meate, let hym do lykewyse.

Then came there publicans to be baptised, and sayde vnto him: Master, what shal we do? And he sayd vnto the: requyre no more then that which is appointed vnto you.

The souldiours lykewyse demaunded of him sayinge: and what shall we do? And he sayde vnto them. Do violence to no man: nether trouble anye man wrongfully: but be content with youre wages.

math. iii. b  
Mark. i. a  
John. i. c

As the people were in a doute, & al men disputed in their hertes of John, whether he were very Christ: John answered and sayde to them all: \* I baptise you with water but a stronger then I cometh after me, whose shoe latchet I am not worthy to vnloose: \* he wil baptise you with the holy goost, and wyth fyre: which hath his fanne in his hande, and wyl pource his floore, and wyl gather the corne in to his barn: but the chaffe wyl he bourn with fyre that neuer shalbe quenched. And many other thynges in his exhortacion preached he vnto the people.

Ezech. 36. b

Math. iii. b

\* Then Herode the Tetrach (when he was rebuked of him for Herodias hys brother Philippes wyfe, and for all the enylys whiche Herode had done) added this aboue al, and leyde John in prysen.

Mat. iii. a  
Mark. i. b

Mat. iii. a  
Mark. i. b  
John. i. d

\* And it fortunied as al þ people receaued baptyme ( & whē Iesus was baptised & did praye) that heauē was opened and the holy goost came doune in a bodily shape lyke a douc vpon him, and a voyce came from heauen sayinge: Thou art my dere sonne, in the do I deelyte.

mat. xlii. g  
Mar. vi. a  
Luke. 4. c  
John. vi. e

And Iesus him selfe was about thirtie yere of age whē he began, beyng as men suppoied the \* sonne of Joseph: whiche Joseph was the sonne of Heli: which was þ sonne of Mathat: whiche was þ sonne of Leui: which was þ sonne

Melchi: which was the sonne of Ianna: which was the sonne of Joseph: whiche was the sonne of Matathias: whiche was the sonne of Amos: which was the sonne of Nahum: which was þ sonne of Eli: whiche was the sonne of Ragge: which was the sonne of Maath: which was þ sonne of Matathias: which was the sonne of Semēi: which was þ sonne of Joseph: whiche was the sonne of Iuda: whiche was the sonne of Iohanna: whiche was the sonne of Rhesia: which was þ sonne of Zorobabel: whiche was the sonne of Salathiel: whiche was the sonne of Neri: whiche was the sonne of Melchi: whiche was the sonne of Adā: whiche was þ sonne of Cosam: which was the sonne of Helmadam: whiche was the sonne of Het: whiche was the sonne of Ieso: whiche was the sonne of Heliczer: whiche was the sonne of Iozā: which was the sonne of Mattha: which was the sonne of Leui: whiche was the sonne of Simeon: whiche was þ sonne of Iuda: whiche was the sonne of Joseph: whiche was the sonne of Jonam: whiche was the sonne of Heliachim: whiche was the sonne of Melca: which was the sonne of Menam: whiche was the sonne of Mathathā: which was the sonne of Nathan: which was the sonne of David: which was the sonne of Jesse: whiche was the sonne of Obed: whiche was the sonne Boos: whiche was the sonne of Salmon: which was the sonne of Naalon: whiche was the sonne of Aminadab: which was þ sonne of Aram: which was the sonne of Elrom: whiche was the sonne of Phares: whiche was the sonne of Iuda: which was the sonne of Jacob: whiche was the sonne of Isaac: whiche was the sonne of Abraham: which was the sonne of Tharra: whiche was the sonne of Nachor: whiche was the sonne of Saruch: whiche was the sonne of Ragau: whiche was the sonne of Phalec: whiche was the sonne of Het: whiche was the sonne of Sala: which was the sonne of Cainan: whiche was the sonne of Arphaxat: which was the sonne of Sem: which was the sonne of Noe: whiche was the sonne of Lamech: which was þ sonne of Mathusala: which was þ sonne of Enoch: which was the sonne of Jareth: whiche was the



the sonne of Malachel: which was the sonne of Canan: whiche was the sonne of Enos: whiche was the son of Seth: whiche was the sonne of Adam: which was the sonne of God.

## The Notes.

Tetrarcha.  
Wipers.  
Chaffe.  
Sonne of Joseph.

a. Loke in Mathewe. iii. a.  
b. Loke in Mathewe. iii. b.  
c. Loke in Mathewe. iii. c.  
d. Let it not trouble the (christian reader) that the Euangelyste Luke rehercerth the genealogye of Christ, vnder other names then Mathew doeth: for the fathers of the old testament, are for the most part of mo names then one. As for example Dauids father, who was named both Isaye and Jesse. And Iacob who was named also Israel.

## The. iiii. Chapter. ✠

Jesus is led into the wilderness, and fasteth all the time of his temptation, ouercometh the deuyll, goeth into Galile, preacheth at Nazareth & Capernaum. The Jewes despyce hym, the Devils acknowledge him. He cometh into Peters house, healeth his mother in lawe, and doeth great miracles.

Mat. iii. a  
mark. i. b.



Exod. 3. a  
3. 13. 19. b.

Deut. 8. a.

Jesus \* then full of the holy goost retourned from Jordan and was carped of the spirite into wildernesse, and was .xl. dayes tempted of the deuyll. \* And in those dayes ate he nothyng. And when they were ended, he afterwarde hongred. And the deuyll sayde vnto hym: yf thou be the sonne of God commaunde thys stone that it be breade. And Jesus answered hym sayinge: \* it is writen, man shall not lyue by breade onelye, but by euerye worde of God.

And the deuyll tooke hym into an hye mountayne, and shewed hym all the kyngdome of the world euen in the twyncklynge of an eye. And the deuyll sayde vnto hym: all this power wyll I geue the euerye whyt and the glozre of them: for that is delyuered to me and to whosoever I wyl, I geue it. Yf thou therefore wylte worshyppe me, they shall be all thynne. Jesus answered hym and sayde: Hence fro me Satan. for it is writen: \* Thou shalt honour the Lord thy God and hym onelye serue.

Deut. vi. c

Psal. xci. b

And he carped hym to Ierusalem, set hym on a pynacle of the temple, and sayd vnto him: Yf thou be the sonne of God, caste thy selfe doune frome hence. For it is writen, he \* shall geue hys aungels charge ouer thee to kepe thee, and with theyr handes they shall stape

the by that thou darst not thy fote against a stone. Jesus answered & sayd to hym: it is sayde: \* Thou shalt not tempt the Lord thy God. As soone as the deuyll had ended all hys temptacions: he departed from hym for a leaso.

Deut. vi. c

\* And Jesus retourned by the power of the spirite into Galile, and there went a fame of hym thowowe out al the region rounde aboute. And he taughte in their Synagoges and was commended of all men.

Math. 4. c  
mark. i. c

\* And he came to Nazareth where he was nourshed, and as hys custome was, wente into the Synagoge on the Sabboth dayes, & stode vp for to read. And there was delyuered vnto hym the \* booke of the Prophete Esayas. And when he had opened the booke he founde the place, where it was writen. \* The spirite of the Lord vpon me; because he hathe annoynted me: To preache the gospell to the poore he hathe sent me: and to heale the broken hearted: To preache delyuerance to the Captiue, and syght to the blynde, and frely to set at lybertye them that are bynded, and preache the acceptable yere of y<sup>e</sup> Lord.

2. Cor. 8. b

Esay lxi. a

And he closed the booke, and gaue it agayne to the minister, and sat doune. And the eyes of al that were in the Synagoge, were fastened on hym. And he begā to say vnto the. Thys day is this scripture fulfilled in youre eares. And all bare hym wytnes, and \* wondered at the gracious wordes whiche proceded out of hys mouth. \* And sayde: is not thys Joseph sonne?

D

And he sayde. vnto them: Ye maye berpe well saye vnto me thys prouerbe. Philicion, heale thy selfe. \* Whatsoeuer we haue hearde done in Capernaum, do the same here lykwylse in thynne countre. And he sayde: verely I saye vnto you: \* No prophet is accepted in hys owne countre.

Math. 7. b  
Mark. 6. c  
Luke. 4. c

But I tell you of a trueth, \* manye wydowes were in Israel in the dayes of Helyas, when heauen was shut thre yeres & .vi. moneths, whē great famishment was thowow out all y<sup>e</sup> lande, & vnto none of them was Helyas sente, saue to Sarepta belydes Sydo vnto a woman that was a wydowe. \* And manye lepers were in Israel in y<sup>e</sup> tyme of Elyseus

Math. 13. c  
mark. vi. a

3. Reg. 17. b.  
Iacob. 2. b

3. Reg. 6. d

Eccl. v.

seus



# The Gospell

Jesus the prophet: and yet none of them was healed, saving Naaman of Siria.

And as manye as were in the Synagoge when they hearde that, were fylled with wrath: and rose vp, & thrust hym out of the citie, and led hym euen vnto the edge of y<sup>e</sup> hyl, wheron their cytie was bilt, to cast him doune hedling. But he wente hys waye euen thorowe the myddest of them: & \* and came into Capernaum a citie of Galile, and there taughte them on the Sabbothe dayes. And they were astonyed at hys doctryne: for hys preaching was wyth power. \* And in the Synagoge there was a man whiche had a spirite of an bucleane deuyll, and cryed with a loude voyce, sayinge: let me alone, what haste thou to do with vs, thou Iesus of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte, euen the holpe of GOD. And Iesus rebuked hym saying: holde thy peace, and come out of hym. And the deuyll threwe him in the myddest of them, and came out of hym, and hurt hym not. And feare came on them all, and they spake amonge them selues sayinge: What maner a thyng is this? for with auctorite and power he commaundeth the foule spirites, and they come out: And the fame of him spred abroad thorow out al places of the countre rounde about. &

\* And he rose vp and came out of the Synagoge, and entred into Simons house. And Symons mother in lawe was taken with a great feuer, and they made intercession to hym for her. And he stode ouer her, and rebuked the feuer: and it leste her. And immediatlye he arose and ministred vnto them.

\* When the Sunne was done, all they y<sup>e</sup> had sycke taken wyth dyuers diseases, brought them vnto hym: and he layde hys handes on euerye one of them, & healed the. \* And deuylls also came out of many of the cryig & saying: thou arte Christ the sonne of God. And he rebuked them, and suffred them not to speake: for they knewe that he was Chryste.

As soone as it was daye, he departed and went away into a desert place, and the people soughte hym, and came to hym, and kept hym that he shoulde not

depart from them. And he sayde vnto them. I must to other cittes also preache the kyngdome of God: & for therfore am I sent. And he preached in y<sup>e</sup> synagoges of Galile.

The Notes.

a Ioh in Mathewe. vii. c.

The. v. Chapter.

Christe preacheth in the Synagoge. The disciples forsake all and folowe hym. He cleareth the Lepser, healeth the man of the paulsye, calleth agasthe the customer, and eateth w open spinners.



L came to passe as the people preached vpo him, to heare the woorde of God, that he stode by the lake of Genezareth: and \* sawe two Synneps stande by the lake syde, but the synner men were gone oute of them, and were washyng the nettes. And he entred into one of the Synneps, whiche perteyned to Symon, and prayed hym, that he woulde thruste out a lytle frome the lande. And he sat doune and taught the people out of the ship. When he had lert speakyng, he sayde vnto Symon: Launche out into the depe, and let sipe poure nettes to make a draughte. And Symon answered and sayde to hym: Mayster, we haue laboured al nyghte, and haue taken nothyng. Neuerthe later at thy worde, I will lose forth the net. And when they had so done, they inclosed a great multitude of fishes. And their net brake: but they made synnes to their felowes whiche were in the other shippe, that they shoulde come and helpe them. And they came: and fylled bothe y<sup>e</sup> Synneps y<sup>e</sup> they soncke agayne.

When Symon Peter sawe that, he fell doune at Iesus knees, sayinge: Lorde goe fro me, for I am a synnfull man. For he was vterly astonyed, and all that were w hym, at the draughte of synne whiche they tooke: and so was also James & John the sonnes of Zebede whiche were perteners w Symon. And Iesus sayde vnto Symon: feare not, frome hence forth thou shalt catch men. And they broughte the Synneps to land, \* and forsoke all, & folowed him.

\* And it fortuneth as he was in a certayne cytpe: Beholde, there was a man ful of leprosy: And when he had spred Iesus,

Mat. vii. d  
Mar. vi. a

Mat. vii. d  
Mar. i. a

marke. i. a.

Math. 8. b  
marke. i. c

Math. 8. b  
marke. i. c

marke. i. b  
and. iii. b

Math. 4. d

Math. 8. a  
marke. i. d



Jesus, he fell on hys face, and besought hym sayinge: Lorde, yf thou wilt, thou canst make me cleane. And he stretched forth hys hande, and touched him sayinge: I will, be thou cleane. And immediately the leprosie departed frome him. And he warned him, that he shulde tell no man: But that he shoulde goe \*and shewe hym selfe to the prieste, & offer for his cleansing, accordinge as Moses commaundement was, for a wytnes vnto them.

Leuit. 14. a

But so much the more went there a fame abroad of hym, and muche people came together to heare, and to be healed of him, of their infirmities. And he kept him selfe aparte in the wyldernes, & gaue him selfe to prayer. \*And it happened on a certayne daye, that he taughte: and there sate the pharises: and doctours of law, which were come out of all the counties of Galile, Iury, & Jerusalem. And the power of the Lord was to heale them. \*And beholde, men brought a man lyinge in his bed, which was taken with a palsy: & sought meanes to bynge him in, & to laye him before hym. And when they coulde not fynde by what way they myght bynge hym in, because of the prease, they went vp on the toppe of the house, & let him doune throughe the tpyng, bed & al, in the myddest before Jesus. When he sawe their faith, he sayde vnto him: man, thy synnes are forgiven the. And the scribes, & the pharises beganne to thynke sayinge: What felowe is this, which speaketh blaiphemye? \*Who can forgive synnes but God onelye?

Math. ix. a  
mark. ii. a

Math. ix. a  
mark. ii. a  
Luk. 4. 3  
and 4. 4, b

¶ When Jesus perceaued their thoughtes, he answered, & sayd vnto the: what thynke ye in your heartes? Whether is easier to saye, thy synnes are forgiven the, or to saye: ryse and walke? \*But yf ye maye knowe that the sonne of man hath power to forgive synnes on earth, he sayde vnto the sicke of the palsy: I saye to the, arise, take vp thy bed & go home to thy house. And immediately he rose vp before them, & toke vp his bed where on he lay, & departed to his owne house prayyinge God. And they were all amazed, & they lauded God, & were filled with feare, sayinge: We haue sene straunge thinges this daye. &

Math. ix. a  
mark. ii. a  
Luk. vii. c  
and xv. b

\*And after yf he went forth, and sawe a publicane named Leuy, sittinge at yf receite of custome, & sayde vnto hym: folowe me. And he leste al, rose vp, and folowed hi. And yf same Leuy made him a great feast at home in his owne house. And there was a great companye of publicans & of other that sat at meate with him. \*And the scribes & pharises murmured agaynst his disciples, sayinge: Why eate ye & dryncke ye with publicans and sinners? Jesus answered, and sayde vnto them: They that are whole, nede not of the phisicion: but they that are sicke. \*I came not to call yf righteous, but sinners to repentance.

Math. ix. a  
mark. ii. b  
Luk. vii. c  
and xv. a

Math. ix. a  
mark. ii. b  
Luk. vii. c  
and xv. a

Math. ix. a

¶ Then they sayde vnto him: why do the disciples of John fast often & pray, and the disciples of the pharises also: & thynke eate and dryncke? And he sayd vnto them: \*Can ye make the children of the weddinge fast, as long as yf bridergrome is present with them? The dayes will come, when the bridergrome shall be taken away from the: Then shall they faste in those dayes.

Math. ix. a  
mark. ii. c

¶ Then he spake vnto them in a similitude: No man putteth a pece of a newe garment, into an olde besture: for yf he doe: Then breaketh he the newe, & the pece that was taken out of the newe, agreeth not with the olde. Also, no man poureth newe wyne into olde vessels. For yf he do, the newe wyne breaketh yf vessels, & runneth out it selfe, & the vessels perish: But newe wyne muste be poured into new vessels, & both are preserved. Also, no man yf dryncketh olde wyne, straght way can away w newe, for he sayeth, the olde is pleasaunter.

The Notes

a. Loke in Mathew. ix. a

Power.

The .vi. Chapter.

¶ He receiued the disciples, that plucked the eares of corne, he healeth the man with the withered hand, chooseth his .xii. apostles, maketh a swete sermon, and teacheth to do good for euill.



¶ It happened on an after sabbath, & both, yf he wet \*thorowe the corne feld, and that his disciples plucked the eares of corne, and ate, and rubbed them in their handes. And certayne of yf pharises sayd vnto them: why do you yf which is not laful to do on the sabbath dayes? And Jesus answered them, and sayd: \*haue ye

Math. xii. a  
mark. ii. b

Math. xii. a

ye



# The Gospell

pe not reade what Dauid dyd, when he him selfe was an hungred and they whiche were with him: how he went in to the house of God, & toke & ate the loaves of halowed breade, & gaue also to them which were with him: which was not lafull to eate, but for the priestes only. And he sayde vnto them: the sone of man is Lorde of the Sabbath daye.

**B** \* And it fortuneth in another Sabbath also, that he entred into the synagoge & taughte. And there was a man whose righte hande was dried vp. And the scribes & pharises watched him, to se whether he woulde heale on the Sabbath daye, that they might finde an accusation agaynst him. But he knewe their thoughtes, & sayde to y<sup>e</sup> man whiche had the withered hande: Rise vp, & stand forth in the middes. And he arose and stepped forth. Then sayd Iesus vnto the: I will aske you a question: whether is it lafull on y<sup>e</sup> Sabbath dayes to do good or to do euill? To saue life or for to destroye it? And he behelde the al in compasse, & sayd vnto the man: stretch forth thy hande. And he dyd so: & his hande was restored, & made as whole as the other. And they were fylled full of madnes, & comuned one w<sup>th</sup> another, what they might do to Iesus. **R**

**C** \* And it fortuneth in those dayes, that he wet out into a mountayne for to pray, and continued all nighte in prayer to God. \* And as soone as it was daye, he called his disciples, & of them he chose twelue, whiche also he called apostles. Simon whome he named Peter, & Andrew his brother. James and John, Philippe & Bartlemewe, Mathew and Thomas, James the sonne of Alphaeus and Simon called Zelotes, and Judas James sonne, and Judas Iscariot, whiche same was the traytoure.

And he came doune with them and stode in the playne felde w<sup>th</sup> the companye of his disciples, & a greate multitude of people out of all parties of Iurpe & Ierusalem, & from the sea coast of Tite and Sidon, whiche came to heare him, and to be healed of their diseases: and they also that were vexed wyth foule spirites, and they were healed. And all the people pleased to touche hym: for there went vertue out of him, and hea-

led them all.

And he lysted vp his eyes vpon the disciples, & sayd: \* Blessed be ye a poore: for y<sup>ours</sup> is the kyngdome of God. Blessed are ye that hongre nowe: for ye shalbe satisfied. Blessed are ye that wepe nowe: for ye shal laughe. Blessed are ye when men hate you, and thurst you out of their companye, and ruple, and abhorre y<sup>oure</sup> name as an euill thinge, for the soune of mannes sake. Reioyce ye then, and be gladd: for be- holde, y<sup>oure</sup> rewarde is greate in hea- uen. After this maner their fathers entreated the prophetes.

\* But wo be vnto you that are b<sup>ri</sup> che: for ye haue therein y<sup>oure</sup> consolaci- on. Wo be to you that are full: for ye shal hongre. Wo be to you that nowe laughe: for ye shal wepe and wepe. Wo be to you when al men prayse you: for so dyd their fathers to the false Prophetes.

But I saye vnto you whiche heare: loue y<sup>our</sup> enemyes. Do good to the whi- che hate you. Blesse them y<sup>e</sup> curse you. And praye for them whiche wrongfully trouble you. And vnto him that smi- teth the on the one cheke, offer also the other. \* And him that taketh away thy gowne, forbid not to take thy cote also. Gene to euerye man that asketh of the. And of hym that taketh away thy goodes, aske the not agayne. \* And as ye woulde that men should do to you: so do ye to them lyke wise.

\* If ye loue them whiche loue you: what thanke are ye worthy of? for the very sinners loue their louers. And if ye do for them whiche doe for you: what thanke are ye worthy of? for the very sinners doe euen the same. If ye lende to them of whome ye hope to receaue: what thanke shal ye haue: for the very sinners lende to synners, to receaue as muche agayne. Wherefore, loue ye y<sup>oure</sup> enemyes, do good & lende, lokinge for nothinge agayne: and y<sup>our</sup> rewarde shalbe greate, and ye shalbe y<sup>e</sup> children of y<sup>e</sup> hieft: for he is kinde vnto the vnkynde and to the euell.

\* Be ye therfore mercifull, as y<sup>our</sup> f father is mercifull. \* Judge not, and ye shal not be iudged. Condemne not: And ye shal not be condemned. For- geue

Exo. xix. b  
Leu. 24. b

Mat. xli. a  
Mar. iii. a

3. reg. 13. b  
math. xii. b  
Mark. 3. a

Mat. 14. a  
Mar. vi. b  
John. vi. a

math. x. a  
marke. 3. b  
and. vi. a  
Luce. ix. a  
Actum. i. b

Mat. xlii. c  
Mark. iii. b

Math. v. a

Amos. vi. a

math. vi.

math. vii. b  
Eccle. 31. b  
Job. xii. a

math. v. a

math. vii. a



**Gen. xl. d** geue: \* A ye shalbe forgotten. Geue, and it shall be geuen vnto you: good measure, pressed doune, shaken together and running ouer, shal men geue into youre bosomes. \* For with what measure ye meate, with the same shall men meate to you agayne.

**Mat. xv. b** And he put forth a similitude vnto them: \* Can the blinde leade þe blinde? Doe they not bothe then fall into the dyche? \* The disciple is not aboue hys maister. Euery man shalbe perfecte, euen as his maister is. \* Why seyst thou a mote in thy brothers eye, and considerest not the beame that is in thyne owne eye? Either howe cannest thou say to thy brother: Brother, let me pul oute the mote that is in thine eye: when thou perceauest not the beame that is in thyne owne eye? Ypocrite cast oute the beame out of thyne owne eye fyrst, and then shalt thou see perfectlye, to pull

**Math. 7. b** **and. xii. d** out the mote out of thy brothers eye. \* It is not a good tree that bringeth forth euill fruite: Neither is þe euell tre, that bringeth forth good fruit. For euery tree is knowne by his fruite. Neither of thornes gather men fygges, nor of bushes gather men grapes. A good man oute of the good treasure of hys hearte, bringeth forth that whiche is good. And an euell man out of the euell treasure of hys hearte, bringeth forth that whiche is euell. \* For of the haboundance of the hearte, hys mouth speaketh.

**math. vii. b** **and. xv. b.** Why cal ye me \* maister, maister: and do not as I byd you? Whosoeyer cometh to me, and heareth my sayinges, and doeth the same, I wyll thewe you to whome he is lyke. \* He is lyke a man whiche bylte an house: and digged depe and layed the foundation on a rocke. When the waters arose, the fludde bet vpon that house, and coude not moue it. For it was grounde vpon a rocke. But he that heareth and doeth not, is lyke a man that wythoute foundation bylte an house vpon the earth, agaynst whiche the fludde dyd beat: And it fell by and by. And the fall of that house was greate.

## The Notes.

**Boone.** a. Loke in Mathew. v. chapter. a.  
**Myche.** b. Loke in Mathew. xix. chapter. c.

The. vii. Chapter.

He healeth þe captaynes seruaunt: raysed vp the wydowes soune from deathe to lyfe, enfourmeth the disciples whom Iohn baptist sent vnto hym, commendeth Iohn, & reproveth the Jewes for their unfaithfulness. He teacheth with the pharisee. The woman washeth his feet with her teares, & he forgeueth her her synners.



When he had ended all his sayinges in the audience of the people, he entered into Capernaum. And a certayne Centurion's seruaunte was sicke and ready to dye, whome he made muche of. And when he hearde of Iesu, he sent vnto him the elders of the Jewes, beseechinge him þe he woulde come and heale his seruaunt. And they came to Iesus and besought hym instantly sayinge: He is worthy that thou shouldest do this for him. For he loueth oure nation, & hath bilt vs a sinagoge. And Iesus went with them.

And when he was not farre from the house, the Centurion sente frendes to him, sayinge vnto him: \* Lorde trouble not thy selfe: for I am not worthy that thou shouldest entre vnder my roffe. Wherefore I thought not my selfe worthy to come vnto the: but say the word, and my seruaunte shalbe whole. For I likewise am a man vnder power, & haue vnder me souldiers, and I say vnto one: go, and he goeth. And to another, come: and he cometh. And to my seruaunte, do this: & he doeth it. When Iesus heard this, he merueyled at him, and tourned him aboute & sayd to þe people þe folowed him: I say vnto you, I haue not found so greatesaythe, no, not in Israel. And they þe were sent, turned backe home agayne, and founde the seruaunt þe was sicke, whole.

And it fortuneth after þe, that he wet into a citie called Nain, & many of his disciples wet with him & much people. When he came nye to the gate of the citie: beholde, there was a deed man caried out, which was þe onely sonne of his mother, & she was a wydowe, & muche people of þe citie was with her. And when the Lorde sawe her, he had compassion on her, and sayd vnto her: wepe not. And he wente & touched þe coffin, & they that bare him, stode styl. And he sayd: yonge man, I say vnto the, aryse. And þe deed sat vp, & began to speake. \* And he deli-

uered

math. 8. 6.  
John. 4. 6

Centurion  
is a cap-  
tain: coz-  
ure an. c.  
men.

math 2. 8

C

ill. xx. 17. 8.  
4. Reg. 4. 2.  
Ierem. 18. 6.  
and. xx. 6



# The Gospell

John. 4. c.  
and. vi. b

lieted hym to hys mother. And there came a feare on the al. And they glorified god, sayinge: a great prophete is risen amonge vs, and God hathe visited his people. And thys rumoz of hym went forth thozowe out all Iurpe, and thozowe out all the regions whiche lye rounde aboute. f

Math. xi. a

And y disciples of John shewed him of all these thynges. \* And John called vnto him two of his disciples, and sent them to Iesus, sayinge: atte thou he y shoulde come: or shall we loke for another? When y men were come vnto him they said: John baptist set vs vnto the, sayinge: atte thou he y shoulde come: or shall we wayte for another? And at the same time he cured many of their infirmities & plagues, & of euil spirites, and vnto many y were blind, he gaue sight. And Iesus answered, and sayde vnto them: Goe youte wayes and shewe John, what thynges ye haue sene and heard, howe that the \* blynde see, y halt go, the lepers are censed, y deafe heare, the deed arise, to the poore is y glad tpydnges preached, & a happy is he, that is not offended by me.

Elap. 35. a  
and. lxi. a

math. xi. c

\* When the messengers of John were departed, he began to speake vnto the people of John. What went ye out into the wyldernys for to se: went ye out to se a rede shakn with y wynde? But what wet ye out for to se: a ma clothed in soft rayment? Beholde, they which are gloriously appatelled, and liue delicatlye, are in kinges courttes. But what wente ye forth to see: A prophete? Yea, I saye to you, & more then a prophete. This is he of whom it is written: \* Beholde, I sende my messenger before thy face, to prepare thy way before the. for I saye vnto you: a greater prophete then John, amonge weimens childre is there none. Neuerthelesse b one that is lesse in the kingdom of God, is greater then he. f

math. ix. b  
marke. i. b  
mala. iii. a

e And all the people that hearde, & the publicas, iustified God, and were baptised with the baptisme of John. But the pharises and scrybes despyled the counsell of God agaynst them selues, & were not baptised of hym.

math. xi. b

And the Lorde sayde: \* where vnto shall I lyken the men of this generacion, and what thing are they lyke? They

are lyke vnto children sitting in y market place, and crynge one to another, & sayinge: we haue pypped vnto you, & ye haue not daunsed: we haue mourned to you, & ye haue not wept. For John baptist cae, neither eating bread, nor drynkyng wine, & ye say: he hath the deuill. The sonne of ma is come & eateth and drinketh, and ye say: beholde a ma whiche is a glotten, and a drincker of wine, a frende of publicans and sinners. Yet is y wisdom iustified of her children. math. 23. a

\* And one of the pharises despyed him that he woulde eate with hym. And he wente into the pharises house, and late doune to meate. \* And beholde a woma in that citie, whiche was a synner, as soone as she knewe that Iesus sat at meate in y pharises house, she brought an alabaster boxe of oymnt, and she stode at his fete behynde him wepinge, and began to washe his fete with teares, and dyd wype the with y heeres of her heade, and kissed his fete, and anoynted them with oymnt. mark. 14. a  
John. xi. a

When he pharyse whiche had hym, sawe that, he spake within hym selfe, sayinge: If thys man were a prophete, he woulde surely haue knowen who and what maner woman thys is which toucheth hym, for she is a synner. And Iesus answered, and sayde vnto hym: Simon I haue some what to saye vnto the. And he sayde maister saye on. There was a certaine lender which had two detters, y one ought fine hundred pence and the other fpytpe. When they had nothyng to paye, he forgaue them bothe. Whiche of them tel me, wil loue him moste? Simon answered, and said: I suppose, that he to whome he forgaue moste. And he sayde vnto hym: Thou hast truly iudged. G.

And he tourned to the woman, and sayd vnto Symon: seyst thou this woman? I entred into thyne house, & thou gauest me no water to my fete: But she hathe washed my fete wyth teares, and wiped them wyth the heeres of her heade. Thou gauest me no kysse: But she, sence the tyme I came in, hathe not ceased to kysse my fete. My head with oyle thou dydest not anoynte: But she hath anoynted my fete wyth oymnt. Wherefore I saye vnto thee: b Manye synnes



Synnes are forgiven her: For she loved muche. To whome lesse is forgiven, the same doeth lesse love. And he sayde vnto her, thy synnes are forgiven thee. And they that sat at meate with hym, beganne to say w<sup>th</sup> in them selues: Who is this whiche forgiveth synnes also? And he sayd to the woman: \* Thy faith hath saved the: go in peace. **R**

math. v. e

**The Notes.**

To be of-  
fended by  
Christe.  
Lesse in  
wisdom  
Manye  
Synnes for-  
given.  
a. Luke in Mathew the. xi. chapter.  
b. Luke in Mathew the. xi. chapter.  
c. Luke in Mathew the. xi.  
d. For that the love obtrayned remission of her  
synnes, but say the out of the whiche her love pro-  
ceeded, and therefore Christe openlye affirmeth.  
Thy faith hath made the safe. For as sayncte  
Paul sayeth: Without faith it is impossible to  
please god. Hebrew. xi. a. And what soever is not  
of faith, the same is sinne. Roma. xiiii. d.

**The. viii. Chapter.**

Christ with his apostels, goeth frō toun to toun and preacheth, sheweth y<sup>e</sup> parable of the sēde, tel-  
leth who is his mother & his brother: filleth the  
raginge of the sea, despuereth the possessed and  
drineth the dyuels into the herde of swine, hel-  
peth the sicke woman, and Jairus daughter.



And it fortuneo after y<sup>e</sup>, that  
he hym selfe went thorow out  
cities and townes, preaching  
and shewynge the kyngdome  
of God, and the twelue with hym. And  
also \* certayne women, which were hea-  
led of euell spirites, and infirmities:  
Mary \* called Magdalene, out of whō  
went seven dyuels, and Joanna y<sup>e</sup> wife  
of Chusa Perodes steward, and Su-  
sanna and manye other: whiche mini-  
stred vnto them of their substance.

Luke. x. b

Luke. 24. a

Math. 13. a  
mark. iii. a

\* When muche people were gathered  
together, and were come to hym oute of  
all cyties, he spake by a similitude. A  
sower went out to sowe his sēde: and as  
he sowed, some fel by the waye syde, &  
it was trode vnder fete, and the foules  
of the ayre deuoured it vp. And some  
fell on stone, and as soone as it was  
spronge vp, it withered awaye, because it  
lacked moystnes. And some fell among  
thornes, and the thornes sprange vp  
with it, and choked it. And some fell on  
good grounde, and sprang vp, and bare  
fruite, an hundred folde. And as he said  
these thynges, he cryed: He that hathe  
eares to heare, let hym heare.

And his disciples asked hym saying:  
what maner similitude is this? And he

sayd: \* vnto you is it geuen to knowe  
the secretes of the kyngdome of God:  
but to other in similitudes: that \* when  
they see, they shoulde not see, and when  
they heare, they shoulde not vnderstand.

Mat. xiii. b  
Mar. iiii. a

Esaye. vi. b  
math. xiii. b  
Mar. 4. d  
John. xii. e  
Act. 28. f  
Rom. xi. b  
1 math. 13. e  
mark. iiii. b

The similitude is this. \* The sēde is  
the woorde of God. Those that are be-  
syde the waye, are they that heare, and  
afterwarde commeth the dyuel and ta-  
keth away the woorde out of their hear-  
tes, lest they shoulde beleue and be sa-  
ued. They on the stones, are they why-  
che when they heare, receaue the woorde  
with ioye. But these haue no rootes;  
whiche for a whyle beleue, and in tyme  
of temptacion goe away. And y<sup>e</sup> whiche  
fell amonge thornes, are they whyche  
heare, and goe forth, & are choked with  
cares and with ryches, & voluptuous  
lyuinge, and bynge forth no fruite.  
That in y<sup>e</sup> good grounde, are they which  
with a good and pure hearte, heare the  
woorde and kepe it, & bynge forth frute  
with patience. **R**

\* No man lyghteth a candle, & coue-  
reth it vnder a vessel, neither putteth it  
vnder the table, but setteth it on a can-  
dlestick, that they that entre in, maye  
see the lyght. \* Nothyng is in secrete,  
that shall not come abrode: Nether any  
thyng hyd, that shall not be knowen, &  
come to lyght. Take hede therfore how  
ye heare. For who soeuer hathe, to him  
shalbe geuen: \* And whosoever hathe  
not, frō him shalbe takē, even that same  
whiche he supposed that he hathe.

math. v. b  
mark. 4. c  
and. xi. e

mark. x. c  
Mar. iiii. c  
Luke. xii. a

mat. xiii. b  
and x. b. c  
Mar. 4. c  
Luke. x. b  
1 mat. xiii. d  
mar. iiii. d

\* Then came to him his mother and  
his brethren, & coulde not come at hym  
for p<sup>re</sup>ase. And they tolde him, saying:  
Thy mother and thy brethren stande  
withoute, and wolde see the. He answe-  
red, and sayde vnto them: my mother &  
my brethren are these whiche heare the  
woorde of God and doe it.

\* And it chaūsed on a certayne day  
that he went into a thyp & his disciples  
also, & he sayd vnto them: Let vs goe ou-  
er vnto the other syde of the lake. And  
they lanchyd forth. And as they sayled,  
he fell a slepe, \* and there arose a storme  
of wynde in the lake, and they were fyl-  
led with water, & were in leopardy. And  
they went to him, & awoke hym saying:  
maister, maister, we are lost. Then he a-  
rose & rebuked y<sup>e</sup> winde & y<sup>e</sup> tēpest of wa-  
ter

Mat. viii. a  
mark. 4. d

**D**



**Whoever shall save his soul, shall lose it: And who shall lose his soul, shall save it.** And he sayde vnto the: where is your faith? They feared and wondered saying one to another: what fellow is this? For he commaundeth both the windes and water, & they obey him? \* And they sayled vnto the region of the Gadarenes, which is ouer agaynst Galilee. And as he wente oute to lande, there mete him a certayne man out of the cytie, which had a deuill longe tyme, & ware no clothes, nether abode in anye house: but amonge graues. When he saw Iesus, he cryed, & fel doune before him, and with a loude voyce sayde: \* What haue I to doe with the Iesus the sonne of the God mooste hight? I beseeche thee tormente me not. Then he commaunded the foule spirite to come out of the man. For ofte times he caughte him; and he was bounde with chaines, & kept with fetters: and he brake the bondes, & was carped of the fende, into wyldernes. And Iesus asked him saying: what is thy name? And he sayde: Legion, because many dyuels were entred into him. And they besoughte him, that he woulde not commaunde them to goe out into the depe. And there was there by an herde of many swine, feedinge on an hyl: and they besought him, yf he would suffre them to entre into them. And he suffred them. Then went the diuels out of the man, and entred into the swyne: And the heerd toke their course and ran headlynge into the lake, and were choked. When the herdemen sawe what had chaunced, they fled & tolde it in the cytie and in the byllages. And they came oute to see what was done: & came to Iesus, and founde the man, out of whome the diuels were departed, sittig at yfete of Iesus, clothed, and in his right mynde, and they were afrayde. They also which saw it, tolde the by what meanes he that was possessed of the deuill, was healed. And all the whole multitude of the countrey of the Gadarenites, besought hym that he would depart from them: for they were takē with great feare. And he gat hym into the shippe and retourned backe agayne. \* The yf man out of whō the dyuels were departed, besought him yf he myght be w him. But Iesus sent hym. **The Baptist I Beheaded: Who is this of whom I heare such thinges done?** And of some it was said, That one of thee. **When Christ had fedd a Multytude with five Loaves And Two fishes, It so**



Of S. Luke, Fol. cli.

again, and the rose strayght way. And he commaunded to geue her meate. And the father and the mother of her were astonied. But he warned them, that they should tell no man what was done.

God would tell no man what was done.  
 In opening the vnsearch: The Notes. able Wisdome of  
 Topouit a. Loke in Marke. iiii. b. This Word Legion;  
 In who so b. Loke in Math. xiii. b. Judgments In Number  
 bathe. cc. c. Legion, is after Wergetius the number of fyre  
 Legion. thousande. vii. hundred and. xxxii. Note here 6732  
 binions and 6666 Now The. ix. Chapter. Ife At Dixor  
 Legion Some e. Be sendeth out p. xii. apostles to preach. Herod  
 it Refer to him: heareth tell of him. Be feadeth. v. thousande  
 ho knowes The men with. v. loues and. ii. fyttes. The discy-  
 ples confesse him to be the sonne of God. He  
 lection of God transtygureth him selfe vpon the mount, deli-  
 uere Hauem uereth the possesed, and reacheth his disciples  
 is Seal the Lord to be lowly. They desyre vengeance, but he  
 reproveth them.

Then called he the \* twelue toge-  
ther, and gaue theim power, and  
auctorite ouer all deupls, & that  
they myght heale diseases. And he sene  
their name offolus them to preache the kyngdom of God, &  
to cure the sicke. And he sayde to them:  
\* Take nothyng to sucket you by the  
waye: a neyther staffe, noz scrippe, ney-  
ther breade, neither money, nether haue  
two coates. And whatsoeuer house ye  
enter into, there abyde, and thence de-  
part. \* And whosoever wil not receaue  
you, when ye go out of that cite, shake  
of the very dust from your fete, for a tes-  
timouye agaynst them. And they went  
out, and went thorow the townes, prea-  
chyng the gospell, and healyng euerie  
where. **F**

\* And Herode the tetrarch heard of  
 al that was done of him, and doubted,  
 because that it was sayde of some, that  
 John was tylen agayne frō death: and  
 of some, that Helyas had appeared: and  
 of some, that one of the olde prophetes  
 was tylen agayne. And Herode sayde:  
 John haue I beheaded: who thē is this  
 of whom I heare such thynges: And he  
 desyred to se him.

And the Apostles returned: and told him what great thinges they had done. \* And he toke them, and went asyde into a solitary place, nye to a cytie called Bethsaida. And the people knewe of it, and folowed him. And he receaued the, and spake vnto them of the kyngdome of God, & healed the that had nede to be healed. And when the daye beganne to weare away, then came þe twelue & saide vnto him: sende the people awaye, that

Other Inn and him, tender the people awake, that after thole laying, that he toke Peter, Salt De-  
The Heaoun about In the Earth Beneath, or In the Wallon, <sup>where P. J. & J. were</sup> sent. I they James, so the King  
nder the Earth, or In the Aire About the Earth, Whorem Two Permitted Min-  
bixing sent forth from God; As Its said of Angles, Two they Not all Ministring for  
forth the Minister for them like B. & C. <sup>which of the 7.</sup>



# The Gospell

James, and John, and wente by into a mountayne to pray. And as he prayed, the fashion of his countenance was chaunged, and his garment was white and shone. And behold, two men talked w<sup>th</sup> hym, and they were Moyses and Helyas, whiche appeared gloriously, & spake of his departyng, which he shuld ende at Ierusalem. Peter & they y<sup>e</sup> were w<sup>th</sup> him, were heuy to slepe. And when they woke, they sawe his glory, and two men standyng w<sup>th</sup> him.

\* And it chaunced as they departed fro him, Peter sayde vnto Iesus: Master, it is good beyng here for vs: Lette vs make thre tabernacles, one for the, & one for Moyses, and one for Helyas: and wyl not what he sayde. While he thus spake, there came a cloud and shadowed theym, and they feared when they were come vnder the cloude. And there came a voise out of the cloude, sayyng: \* This is my deare sonne, & heare hym. And as sone as the voyce was past, Iesus was founde alone. And they kepte it close: & told no man in those dayes any of those thynges whiche they had sene.

\* And it chaunced on the nexte daye as they came downe from the hyl, much people met him. And beholde a man of the cōpany cried out, sayyng: Master, I beseeche the, beholde my sonne, for he is al that I haue: and se, a spyte taketh him, and sodenlye he crieth, and he teareth him, that he someth agayne, & with muche payne departeth from him, whē he hath rent him, and \* I besought thy discyples to cast him out, & they coulde not. Iesus answered and sayde: O generation without fayth, & croked: howe longe shall I be with you: and shall suffre you: Wryng thy sonne hyther. As he yet was a comyng, the fend rente him, and tare him. And Iesus rebuked the vncleane spirite, and healed the childe, and delyuered hym to his father. \* And they were all amased at the myghty power of God.

Whyle they wondred euery one at al thynges which he dyd, he sayd vnto his discyples: Let these sayynges syncke downe into your eares. The tyme wyl come, when the \* sonne of man shall be delyuered into y<sup>e</sup> handes of men. \* But they wyl not what y<sup>e</sup> word meante, & it

was hyd fro them, that they vnderstod it not. And they feared to aske hym of that sayyng.

\* Then there arose a disputacyon among them: who shuld be the greatest. When Iesus perceaued the thoughtes of their hertes, he toke a chyld, & let him harde by him, and sayd vnto thē. Who: soeuer receiueth this childe in my name, receaueth me. \* And whosoever receaueth me, receaueth hym y<sup>e</sup> sente me. For he that is least amonge you al, the same shall be great.

And John answered and said: Master we sawe one castyng out deuyls in thy name, & we forbad hym, because he foloweth not with vs. And Iesus said vnto him: \* forbyd ye him not. For he that is not agaynst vs, is with vs.

And it folowed when the tyme was come that he shoulde be receaued by, thē he set his face to go to Ierusalem, and sent messengers before him. And they went and entred into a cytie of the Samaritans, to make ready for him. But they wold not receaue him, because his face was as though he would go to Ierusalem. When his disciples James, & John sawe that, they said. Lorde, wylte thou that we commaund, that fyre come downe from heauen and consume them, euen \* as Helyas dyd. Iesus tourned about, & rebuked them, sayyng: ye wote not what maner spyte ye are of. The sonne of man is not come to destroy mennes lyues, but to saue theym. And they went to another town. \* And it chaunced as he wente in the waye, a certayne man sayde vnto him: I wyl folowe the whither soeuer thou go. Iesus sayde vnto him: foxes haue holes, and byrdes of the ayre haue nestes: but the sonne of man hath not where on to laye hys heade.

And he sayde vnto another: folowe me. And the same sayde: Lorde suffre me first to go & bury my father. Iesus sayde vnto him. \* Let the dead burye theyr dead: but go thou and preach the kyngdome of God.

And another sayde: I wyl folowe the Lorde: but let me first go byd them fare well, whiche are at home at my house. Iesus sayd vnto him: No \* man y<sup>e</sup> putteth his hande to the plowe, and loketh back

Mat. 17. a  
Mark. 9. a

Mat. 17. b  
Mark. 1. b  
Luke. 11. b  
1. Pet. 1. d  
1. Deu. 18. c

Mat. 17. b  
Mark. 9. b

Mat. 17. c  
Mark. 16. c

Mat. 1. c  
Luke. 4. b

Mat. 16. c  
Mark. 8. d  
Luke. 9. c  
1. Pet. 2. d  
and. xlii. f

Mat. 18. a  
Mark. 9. c  
Luke. 22. f

Mat. 2. d  
Luke. 2. c  
John. xli. c

Rom. 11. g

4. Reg. 1. c

Mat. 2. c

1. Cor. xli. b

3. reg. 19. b

2. Pet. 2. d



backe, is apte to the kingdō of God. †

The Notes.

Nether  
Raffe.  
scrarcha  
Who so  
wyl saue  
his lyfe.  
Some p.  
Let the  
deade. &c.

a. Luke in Mathew the. x. Chap.

b. Luke in Mathew. xiii. a

c. That is, whosoever (in this worlde) regardeth  
so his lyfe, that he wyl not put it in icopardy for  
me, when the tyme requyret the same, shal lose  
his lyfe eternally.

d. There be some that stande here. &c. Luke in  
Mathew. xvi. d.

e. Luke in Mathew the. xiii. c.

¶ The. x. Chapter. †

¶ He sendeth the seuentie before him to preache,  
and giveth the a charge how to behaue thesel-  
ues, prayeth his heauynly father, and wreteth  
the scribe that tempted him, & (by the exam-  
ple of the Samaritane) sheweth who is a mā  
necy house. Martha receyvethe the Lord in-  
to her house, Marce Magdalen is feruente in  
hearyng his worde.



After these thynges, † Lord  
appointed other seuentye al-  
so, & sent them two & two be-  
fore him into euery cytye, and  
place, whither he himselke would come.

Math. ix. d

And he sayd vnto them, the \* haruest is  
greate, but the labourers are fewe.

Praye therfore the Lord of the haruest,  
to sende forth labourers into his har-  
uest. So your wayes: \* beholde, I sende  
you forth as lambes amonge wolues.

Math. x. b.

Math. x. c.

Math. vi. a

Luke. 9. a

Actes. 12. b

4. reg. 4. b.

\* Beare no wallet, neyther scrippe, nor  
shoes, and \* salute no man by the way.  
¶ Into whatsoeuer house ye enter, saye  
the salte: Peace be to this house. And yf the  
sonne of peace be there, your peace shall  
rest vpon hi: if not, it shal returne to you  
again. And in the same house tary stil,  
eatynge and drynckynge suche as they  
haue. For the labourer is worthy of his  
rewarde. †

¶ Go not from house to house: and into  
whatsoeuer city ye enter, if they receaue  
you, eate suche thynges as are set be-  
fore you, & heale the syck that are there,  
and saye vnto theym: the kyngdome of  
God is come nye vpon you. \* But into  
whatsoeuer city ye shall enter, yf they  
receaue you not, go your wayes out in-  
to the stretes of the same, and say: euen  
the very dust, whiche cleaueth on vs of  
your citie, we wipe of against you: Not  
withstandyng, marke this that † kyng-  
dome of God was come nye vpon you.  
¶ Yea, and I say to you: that it shalbe ea-  
sier in that daye, for Zodoime then for  
that cytie.

Math. x. a.

Math. xi. d

¶ \* Wo be to the Chorazin: wo be to the  
Bethsaida. For if † myracles had bene

done in Tyre & Sidō, which haue bene  
done in you, they had a greate while ag-  
gone repented, lytting in heere & ashes.  
¶ Neuerthelesse it shalbe easier for Tyre  
and Sidō, at † iudgemēt, then for you.  
¶ And † Capernaum whiche arte exalted  
to heaue, shal be thruste downe to hell.  
\* He † heareth you, heareth me: and he †  
despiseth you, despiseth me: and he that  
despiseth me, despiseth him † sente me.

Math. 10. b  
John. 13. c.

¶ And the seuentie returned agayne with  
ioye, sayinge: Lord euen the very de-  
uels are subdued to vs thowgh thy na-  
me. And he sayde vnto them: I \* saue  
Sata, as it had bene lyghtenynge, faule  
downe from heauen. \* Beholde I geue  
vnto you power to treade on serpentes,  
and scorpions, and ouer all maner po-  
wer of † eneyne: and nothyng shal hurt  
you. ¶ Neuerthelesse, in this reioyse not,  
that † spittes are vnder your power:  
but reioyse, because \* your names are  
wrytten in heauen.

Esai. 44. c.  
Apoc. 12. c.

Math. 16. d.  
Actes. 28. a

Whit. 4. a.  
Apoc. xvi. d

¶ That same tyme retorsed Iesus in †  
spite, and saide: I cōfesse vnto the fa-  
ther: \* Lord of heauen and erth, † thou  
hast hid these thynges fro the wyse and  
prudent, and haste opened the to the ba-  
bes. ¶ Euen so father, for so pleased it the.  
\* All thinges are geuen me of my father.  
\* And no man knoweth who the sonne  
is, but the father: nether who the father  
is, saue the sonne, & he to whom † sonne  
wyl shew him.

Math. xi. d

Math. 16. d  
and. xvi. d

Math. xi. d  
John vii. b  
and. viii. c

¶ And he turned to his disciples, and  
sayd secretly: † happye are the eyes,  
which se † ye se. For I tell you that ma-  
ny prophetes and kinges haue desyred to  
se those thynges whiche ye se, and haue  
not sene the: and to heare thole thynges  
whiche ye heare, & haue not heard them.

¶ And behold, a certayne lawear stode  
bp, and tempted him, sayinge: \* Master  
what shall I do to inherit eternall lyfe?  
¶ He sayd vnto him: What is wrytten in  
the lawe? Howe redest thou? And he an-  
swered and sayd: \* Loue thy Lord god,  
with al thy hert, and w al thy soule, and  
wyth all thy strengthe, and wyth all thy  
mynde: and thy neighbour as thy selfe.  
¶ And he sayd vnto hym: Thou haste an-  
swered right. This do and thou shalt  
lyue. ¶ He wyllynge to iustifie hym selfe,  
sayd vnto Iesus: Who is then my ney-  
ghboure?

Math. 22. d

Deut. 6. b  
Math. 22. d  
Mark. 12. c

¶ Iff. ii. Iesus



# The Gospell

Jesus answered & sayd: A certayne man descended from Hierusalem into Hierico, & fel into the handes of theues, whiche robbed him of his rayment and wounded him, & departed, leauyng hym halfe dead. And by chaunce there came a certayne p̄rest that same waye, and whē he sawe him, he passed by. And like wise a Leuite, when he was come nie to the place, wente and looked on him, and passed by. Then a certayne Samaritan, as he forned, came nie vnto him, and when he sawe him, he had compas- sion on him, and went to and boude bp his wound, & powred in oyle & wine, and put him on his owne beast, & broughte him to a comen ynne, & made prouision for him. And on the morowe whē he departed, he toke out two pence and gaue thē to h̄ host, & said vnto h̄: Take cure of him, and what so euer thou spendest more, when I come agayne, I wyll recompence the. Which now of these thre, thynkest thou, was neyghboure vnto him that fell into the theues handes? And he sayd: he that shewed mercye on him. Then sayde Jesus vnto him. Go and do thou lyke wyse. **I**

**B** **I**t fortunēd as they went, that he entred into a certayne towne. And a certayne woman named Martha, receaued him into her house. And this woman had a syster called Mary, whiche \* sat at Jesus fete, and heard his preaching. And Martha was cōbzed about much seruyng, and stode and sayde: mayster, doest thou not care, that my syster hath left me to minister alone? Byd her therfore, that she helpe me. And Jesus answered, and sayde vnto her: Martha, thou carest, and arte troubled aboute many thynges: verely \* one is nedfull <sup>b</sup> Marye hath chosen her that good parte, whiche shall not be taken awaye from her. **I**

## The Notes.

a. That is, wyllyng to set forth him selfe as iust, and as one that was learned: sayde, who is my neyghbour. &c.

b. That is, she hath chosen the hearing of h̄ word of God, which euer endureth, & is the waye of eternall lyfe.

## The .xi. Chapter.

He teacheth his disciples to pray, dryueth out a deuyl, and rebuketh the blasphemous pharises. They desyre signes & tokens. He ceterh with the pharises, & reprocureth the hypocritie of the pharises, Scribes, and ypocrites.



And it fortunēd as he was prayinge in a certayne place: when he ceased one of his disciples sayde vnto hym: Master, teache vs to pray, as John taught his disciples. And he sayde vnto them: \* when ye praye, saye: O our fater <sup>Matt. 6. a</sup> whiche art in Heauen, halowed be thy name. Thy kyngdome come. Thy wyl be fulfilled, euen in earth as it is in heauen. Our daylye breade geue vs euer more. And forgeue vs our synnes: for euen we forgeue euery man that trespasseth vs. And leade vs not into temptacion. But deliuer vs from euyl.

And he sayde vnto them: \* yf any of you should haue a frend, & should go to him at mydnight, & say vnto him: frend, lende me thre loues, for a frende of mine is come out of the waye to me, & I haue <sup>B</sup> nothyng to set before hym: and he with- in shoulde answer and say, trouble me not, the doore is now shut, and my ser- uantes are wyth me in the chamber, I can not ryse and geue theym to thee. I saye vnto you, thonghe he would not aryse and geue hym, because he is hys frende: yet because of hys importunite he would ryse, and geue him as manye as he neded. And I say vnto you: \* aske, <sup>Matt. vii. a</sup> and it shall be geuen you. Seke, and ye shall fynde. Knocke, and it shall be open- <sup>John. xvi. c</sup> ed vnto you. For euery one h̄ asketh, receaueth: & he that seketh, findeth, and to him that knocketh, shall it be opened. If sonne shal aske bread of any of you that is a father: wil he geue h̄ a stone? Or yf he aske fylthe, will he for a fylthe geue him a serpent? Or yf he aske an egge: wyl he offer him a scorpion? If ye then whiche are euyl, can geue good gyftes vnto your chylzen, howe muche more shall the fater of heauen geue an holy spirite to thē, h̄ desyre it of him? **I**

\* And he was castyng out a deuyl, <sup>Matt. 9. d</sup> whiche was domme. And it folowed <sup>Mar. 7. d</sup> when the deuyl was gone oute, h̄ dōme spake, and h̄ people wondred. But some of them sayd: \* he casteth out deuyls by the power of Belzebub the chiefe of the deuyls. And other tempted hym, se- kyng of hym a signe from heauen. But he knewe theyr thoughtes, and sayde vnto theym: Euery kyngdome deuyl- ded wyth in it selfe, shalbe desolate: and <sup>Matt. 9. d</sup> <sup>Mark iii. d</sup> one

Deut. 33. a.

psal. 36. a.

Wyllyng to iustifie him selfe. Mary hath chosen.



one house shall fall vpon another. So if Satan be deuoyded within him selfe: howe shall his kyngdome endure? Because ye saie that I cast out deuyls by the power of Belzebub. If I, by the power of Belzebub caste out deuyls: by whom do your children cast them oute. Therefore shall they be your iudges. But yf I, with the finger of God cast out deuyls, no doubt the kyngdome of God is come vpon you.

**Mat. xli. c.** \* When a stronge man armed watcheth his house: that he possesseth is in peace. But when a stronger then he cometh vpon him, and ouersommeth hym: he taketh from him his harness wherein he trusted, and deuidereth his goodes. He that is not with me, is agaynst me. And he that gathereth not w<sup>th</sup> me, scattereth.

**Mat. 12. b.** \* When the vncleane spirit is gone out of a mā, he walketh thorow waterlesse places, sekynge reste. And when he fyndeth none, he saith: I will returne agayne vnto my house whence I came oute. And when he cometh, he fyndeth it swept and garnished. Then goeth he and taketh to hym seuen other spytes worse then him selfe: & they enter in, and dwel there. And the ende of that man, is worse then the begynnynge.

And it fortuned as he spake those thynges, a certayne woman of the company lyft vp her voyce, and sayde vnto him: Happy is the wombe that bare the, and the pappes whiche gaue the sucke. But he sayd: Yea, happye are they that heare the word of God, and kepe it.

**Mat. 12. c.** **Mark. 8. b.** **John. vi. b.** When the people were gathered thicke together: he began to say: \* This is an euill nacō: they seeke a signe, and there shall no signe be geuen them, but the signe of Jonas the prophete. For as

**Jonas. 11. a.** \* Jonas was a signe to the Ninuities, so shall the sonne of man be to this nacō.

**3. Ios. 12. a.** **2. para. 9. a.** **Mat. 13. b.** \* The quene of the South shall rise at iudgement, with the men of this generacyon, and condemne them: for she came from the ende of the world, to heare the wisdom of Salomon. And beholde a greater then Salomon is here. The men of Ninue shall rise at the iudgement with this generacyon: & shall condemne them: for they repented at the preachynge of Jonas. And beholde, a greater then Jonas is here.

\* No man lyghteth a candell, and putteth it in a priue place, nether vnder a bushell: but on a candlesticke, & they that come in maye see the lyght. \* The lyght of thy bodye is the eye. Therefore when thyne eye is synngle: then is all thy bodye full of lyghte. But yf thyne eye be euill: then shall all thy bodye be full of darckenes. Take heed therefore that the lyght whiche is in the, be not darcknes: for yf all thy body shall be lyghte, hauinge no parte darcke: then shall all be full of lyght, euē as when a candell doeth lyght the with his bryghtnes.

And as he spake, a certayne pharise besought him to dyne wyth him: and he went in and sat downe to meate. When the pharise sawe that, he marueyled that he had not fyrste washed before dynner. And the Lorde sayde to him: \* Now do ye pharises, make cleene the out syde of the cup, & of the platter: but your inwarde partes are full of raucynge and wyckednes. Ye fooles, dyd not he that made that whiche is wythout: make that whiche is within also? Neuertheles \* geue almosse of that ye haue, & behold all is cleene to you. \* But wo be to you pharises, for ye tythe the mynt & rewe, & all maner herbes, & passe ouer iudgement & the loue of god. These oughte ye to haue done, and yet not to haue left the other vndone.

\* Wo be to you pharises: for ye loue the vppermost seates in the synagoges, and gretynge in the market. Wo be to you scribes, and pharises, ypocrites, for ye are as graues which appere not, and the men that walcke ouer them, are not ware of them. Then answered one of the laweers, & sayde vnto hym: Master, thus sayng, thou puttest vs to rebuke also. The he sayd: \* Wo be to you also ye laweers: for ye lade men wyth butthens greuous to be borne, and ye your selues touche not y<sup>er</sup> packes w<sup>th</sup> one of your fingers. Wo be to you: ye \* buyld the sepulchres of the prophetes, & your fathers kylled them, truly ye beare witness, that ye allowe the dedes of your fathers: for they killed them, and ye build their sepulchres. Therefore said the wisdom of God: \* I will sende them prophetes and Apostelles, and of them they shall sleie and persecute: that the

Iff. iiii. blonde

**Mat. 12. b.**  
**Mark. 8. a.**  
**Luke. 8. a.**  
**Mat. 6. c.**

**Mat. 23. c.**

**Cap. 58. b.**

**Mat. 23. c.**

**Mat. 23. c.**

**Cap. 2. a.**

**Mat. 23. b.**

**Mat. 23. b.**

**Mat. 23. b.**



# The Gospell

Gene. 4. b.  
2. para. 14. f

bloude of all Prophetes, whiche was shedde from the begynning of þ world, maye be required of thys generacyon, from the bloud of \* Abell, vnto þ bloud of Zachary, whiche perysshed betwene the autler and the tēple. Merely I saye vnto you: it shalbe required of this nacion. Wo be to you laweares: for ye haue taken away the keye of knowledge, ye entred not in youre selues, and the that came in, ye forbad. Whē he thus spake vnto theym, the laweares and the Pharisees began to wexe busye aboute hym, and to stop his mouth with many questions, laying wayte for him, & sekynge to catch some thing of his mouth, wher by they myght accuse him.

## The Notes.

The syn-  
ger of  
God.  
Dry places  
kepe,

a. Goddes syn-ger, is here his power. As thoughe he should haue sayd. If by the power of god. &c.  
b. Loke in Mathew the. xii. c.  
c. Loke in Mathew the. xvi. chap.

## The. xlii. Chapter.

The leuen of the Pharisees, Christ comforteth his disciples agaynst persecucion, warneth them to beware of couerousnes, by the similitude of a certayne riche man: he wyl not haue them to hange vpon earthely thynges, but to watche and to be ready agaynst his comynge.

**A**s there gathered to gether an innumerable multitude of people, (in so muche that they trood one another) he begane to say vnto his disciples: first of al\* beware of the leuē of þ Pharisees, which is ypocritie. \* For there is nothyng couered, that shall not be vncouered: neyther hyd, that shall not be known.

Mat. 16. a.  
Mark. 8. b

Mat. 1. d  
Math. 2. d  
Mat. 4. b  
Luke. 8. b.

For whatsoeuer ye haue spokē in darknes: that same shalbe heard in the light. And that whiche ye haue spoken in the eare euen in secrete places, shalbe preached euen on the toppes of the houses.

Math. 2. d.  
2. para. 27. c

\* I saye vnto you my frendes: be not afrayde of them that kyll the body, and after that haue no more that they can do. But I wyl shewe you, whom ye shal feare. feare him whiche after he hath kylled, hath power to cast into hel. Yea, I saye vnto you, him feare. Are not fise sparowes bought for two farthynges? And yet not one of theym is forgotten of God. Also euen the very heetes of youre heades are nombred. feare not therefore: for ye are more of value then many sparowes.

Math. 2. d.

I saye vnto you: \* whosoever con-

fesseth me before men, euē him shal the sonne of man cōfesse also before the angels of God. And he that denyeth me before men: shall be denyed before the Angels of God. \* And whosoever speaketh a worde agaynst the sonne of man it shall be forgiven him. But vnto hym that blasphemeth the holy ghost, it shal not be forgiven. \* When they byynge you vnto the synagoges, and vnto the rulers and officers, take no thoughte howe or what thyng ye shall answer or what ye shall speake. For the holpe Ghost shal teache you in þ same houre, what ye ought to saye.

Mat. 8. e  
Luke. 9. e.  
Apoca. 11. a

Math. 12. c  
Mark. 3. c.

Math. 2. c  
Mark. 13. b  
Luke. 21. b

\* One of the company sayde vnto hym: Master byd my brother deuyde the enheritaunce with me. And he sayd vnto hym: Man, who made me a iudge or a deuyder ouer you? Wherfore he saide vnto them: take hede, and beware of couetousnesse. For no mannes lyfe standeth in the aboundaunce of þ thynges which he possesseth. And he put forth a similitude vnto theym, sayinge: The grounde of a certayne riche man brought forth frutes plenteously, and he thought in him selfe, sayinge: what shall I do: because I haue no roume where to bestowe my frutes? And he sayde: This wyl I do. I wyl destrope my barnes, and bylde greater, and therin wyl I gather all my frutes, and my goodes: and I wyl saye to my soule: \* Soule thou haste muche goodes layd vp in store for many yeaeres, take thyne ease: eat, dryncke, and be merie. But God sayde vnto him: \* Thou foole, this night wyl they fetch away thy soule agayne from thee. \* Then whose shall those thynges be whiche thou hast prouided? So is it wyth hym that gathereth ryches: and is not ryche in GOD.

Eccle. 1. e

Ier. 17. b

Mat. 23. e

And he spake vnto hys dyscyples: Therefore I saye vnto you: \* Take no thought for yout life, what ye shal eat: nether for yout body, what ye shal put on. The life is more then meate, and the bodye is more then raimente. Consyder the Rauens, for they nether sowe nor reape which nether haue store house nor barne, and yet GOD fedeth them. Howe muche are ye better then the foules. \* Whyche of you with takynge

Mat. 13. e  
Mat. 23. e  
1. Pet. 5. a

Mat. 23. d

thoughte



thought can adde to his stature one cubit. If ye then be not able to do þ thing which is least: why take ye thought for the remnant? Consydre þ lytyl howe they grow: They laboure not: they spin not: and yet I say vnto you, that Salomon in al this royalte, was not clothed like to one of these.

If the grasse which is to day in the felde, and to morow shalbe cast into the fornaice, God so clothe: how much more wyl he clothe you; & ye endued wyl lytle saythe. And aske not what ye shal eate, or what ye shal dryncke; neyther clyme ye by an hys: for all suche thynges the heathen people of the worlde seke for. Your father knoweth that ye haue nede of such thynges. \* Wherefore seke ye after the kyngdome of God, and al these thinges shal be mynystrid vnto you. + Feare not lytell flocke, for it is youre fathers pleasure, to geue you a kyngdome. \* Sel that ye haue, and geue almes. And make you bagges, whiche waxe not olde, and treasure that fayleth not in heuē, where no theefe commeth, nether moth corrupteth. For where your treasure is, there wyl your hartes be also.

\* Let your loines be gerd aboute, and your lightes brenning, and ye your selues lyke vnto me, & waite for theyr master, when he wyl retorne from a wedding: that assone as he cometh and knocketh, they may open vnto him. Happy are those seruantes, whiche þ Lord when he cometh, shall fynd waking. Verely I say vnto you, he wyl gyrd hym selfe aboute & make the to sit downe to meate, and walcke by & ministrate vnto theym. And yf he come in the seconde watche, yea, yf he come in the thyrde watche, & shall fynde them so, happy are those seruantes. \* This vnderstand, yf the good man of þ house knew what houre the theefe woulde come, he woulde surely watche: and not suffre his house to be broken vp. \* Be ye prepared therefore: for the sonne of man wyl come at an houre when ye thyncke not. +

Then Peter sayd vnto him. \* Master, tellest thou this similitud vnto vs, or to all men? And the Lord sayde: If there be any faythfull seruant & wyle, whom his Lord shall make ruler ouer

his household, to geue them theyr due portion of meate at due season: \* happy is that seruant, whom his master when he cometh, shall fynde so doyng. Of a trueth I say vnto you: yf he wyl make him ruler ouer all þ he hath. \* But and yf the euill seruante shall saye in hys hert: My master wyl deferre his coming, and shall begyn to smyte the seruantes & maides, & to eate & dryncke, & to be dioncken: the lord of þ seruante wyl come in a daye when he thynketh not, & at an houre when he is not ware, and wyl deuide him, & wyl geue him his rewarde with the vnbeleuers.

\* The seruant that knew his masters wyl, and prepared not him selfe, neyther dyd accordyng to his wyl, shalbe beaten w many stripes. But he that knew not, and yet dyd comytte thynges worthy of stripes, shalbe beaten with fewe stripes. For vnto whome muche is geuen, of him shalbe muche requyred. And to who men muche commit, the more of him wyl they aske.

I am come to send fyre on erth: and what is my desyre, but that it were all ready kindled. Notwithstandyng I must be baptised with a baptism: and howe am I payned tylt it be ended.

\* Suppose ye that I am come to sende peace on erth: I tel you nat, but rather debate. For fro hence forth there shal be fyre in one house deuided, thre agaynst two, and two agaynst thre. The father shal be deuyded agaynst the sonne, and the sonne agaynst the father. The mother agaynst the daughter, & þ daughter agaynst þ mother. The motherelaw agaynst her daughterelaw, & the daughterelaw agaynst her motherelaw.

Then sayd he to the people: \* when ye se a cloud ryse out of þ west straight waye ye saye: we shall haue a shower, & so it is. And when ye se the south wynde blowe, ye saye: we shall haue heate, and it cometh to passe. Ypocrytes, ye can skyl of the fashyon of the earth, and of the skye: but what is the cause, that ye can not skyl of thys tyme? Yea, and why iudge ye not of youre selues what is right.

\* Whyle thou goest with thynne aduersary to the ruler: as thou arte in the waye, geue diligence that thou mayest

ff. iiii.

be

Mat. vi. c.  
i. Tim. 6. f.  
Eccl. 29. b  
Prou. 13. a

Mat. 19. c  
Mar. 7. c

E  
Eph. vi. c  
i. Pet. i. c

Luke. 22. b

Mat. 24. b  
Mar. xiii. b

Mat. 25. a.

Mat. 24. b  
Mar. xiii. c

Proc. 15. c.

Mat. 24. b

Jacob. 4. d

Mat. 27. c.

Math. 7. d

Math. 15. c

Math. 5. c.  
Pro. xxv. b  
Eccl. 8. a.



# The Gospell

be deliuered from him, lest he bringe thee to the iudge, and the iudge deliuer the to the saylar, and the saylar cast the into prison. I tell thee, thou departest not thence, tyll thou haue made good the \* vtmost myte.

Mat. v. d.

The Notes.

Leuen.  
The soue  
of man.

a. Loke in Mathew the. xvi.  
b. To speake a worde agaynst the soune of man: is to be offended with the humaitie or manhode of Christe, for hys base and lowe degre, as were many of the Jewes.

Sell all.  
nor peace  
but de-  
bate.

c. Of this is spoken in Mathew. xix.  
d. Not the peace & quiernes of this world where in euery man th it is euill, contenteth hym selfe with his wyckednesse: but debate, that is suche an inward harte to vice, that the spirite shal continually stryue agaynst the flethe.

Tyll thou  
hast made  
good.

e. Not that there is any place of punishment after this life, where satisfactio shalbe made, and so the partie shalbe deliuered, but that all suche as liue dissolutly here without the feare of Gods iudgement, shall eternally perishe.

## The. xiii. Chapter.

Of the Galileans whom Pilate slew, and of those that dyed in Syloc. The similitude of the figge tree. Christe healeth the syck woman. The parable of the mustard seede and leuen. f. c. we enter into the kyngdome, Christ receiueh Herode and Hierusalem.

**S**Here were presente at the same season, that shewed hym of the Galileans, whose bloude Pilate mengled wyth their owne sacrifice.

Mat. v. c.

And Iesus answered, and sayde vnto theym: Suppose ye that these \* Galileans were greater synners then all the other Galileans, because they suffered suche punishment? I tel you naye: but except ye repent, ye shal al in lyke wyse perishe. Or those eyghtene bys which the toure in Syloc fell, and slewe them, thynck ye that they were synners aboue all men that dwell in Ierusalem? I tell you naye: But except ye repēt, ye al shall lyke wyse perishe.

Mat. x. b

**H**e put forth this similitude: a certayne man had a \* figge tree planted in his vineyarde, and he came and sought frute thereon, and found none. The said he to the dresser of hys vineyarde: beholde, this thre yeare haue I come and sought frute in this figge tree, & fynde none, cut it down: why combreth it the ground: and he answered & sayd vnto him: Lorde, let it alone this yeare also, tyll I bygge rounde aboute it, & donge it, to se whether it wyll beare frute: and yf it beare not then, after that, cutte it downe. And he taught in one of their

synagoges on y sabboth daies. And beholde, there was a woman which had a spirite of infirmyte, xliiii. yeares: & was bowed together, & could not lyft vp her selfe at all. When Iesus saw her, he called her to him, & said to her: womā thou art deliuered from thy dyscase. And he layd his handes on her, & immediatly she was made streyght, & glorified God. And y ruler of y synagoge answered w indignacion (because y Iesus had healed on the sabboth day) & sayd vnto the people. There are. vi. dayes in whiche men ought to worck: in them come a d be healed, & not on the Sabboth daye.

Then answered him the Lorde, and sayde: \* ypocrite, doeth not eache one of you on the sabboth daye, loose hys Ox or his asse from the stall, and leade hym to the water? And oughte not thy s doughter of Abraham, whome Satan hath bounde lo. xviii. yeares, be loosed from this boude on the Sabboth day? And when he thus sayd, al his aduersaries were ashamed, and all the people reioysed on all the excellent dedes, that were done by him. f.

Then sayd he: what is the kyngdome of God lyke? or wherto shal I compare it? \* It is lyke a grapne of mustarde seede, whiche a man toke and sowed in his garden: & it grewe & waxed a greate tree, & the foules of the ayer made nest in the braunches of it.

And agayne he sayd: wherunto shal I lyken the kyngdome of God? \* it is lyke leuen, whiche a \* woman toke, and hydde in thre busshels of flour, tyll all was thorowe leuended. And he wente thorowe al maner of cyties and townes teachinge, and iorneying towardes Ierusalem. Then sayde one vnto hym: Lorde, are there fewe that shal be saued? And he sayd vnto them: stryue w your selues to \* enter in at the strait gate: for many I saye vnto you, wyll seke to enter in, and shall not be able. a. When the good man of the house is rylen bp, and hath shet to the doze, ye shall begyn to stande wythout, and to knocke at the doze, sayinge: \* Lorde, Lorde, open vnto vs: and he shall answer and say vnto you: I knowe you not whence ye are. The shal ye begin to say: we haue eaten in thy presence and droncke, and y hast taught

C

Mat xlii. a.  
Luk. 14. a.  
Deut. 22. a.

D  
Mat. 16. b  
Mark. 4. c.

Mat. 14. c.  
Iren. 16. a.

E  
Mat. 7. b

Mat. 25. a



taught in our sketes. And he shall say: I tell you, I knowe you not whence ye are: \*departe from me all ye workers of inquite. \* There shalbe wepinge and gnashynge of tethe, when ye shall se Abraham and Isaac and Jacob, and all the Prophetes in the kingdome of God, and your selues thrust oute at doores. \* And they shall come from the East and from the west, and from the northe and from the southe, and shal sit downe in the kingdome of god. And behold, \*ther are last, which shalbe fyrst: And ther are fyrst which shalbe last.

**C** The same daye there came certayne of the Pharises and sayd vnto hym: get the out of the way, and depart hence: for Herode wyll kyll the. And he sayde vnto them. Go ye and tell that fore, behold I cast out deuels and heale the people to daye and to morow, and the thyrde daye I make an ende. Neuerthelesse, I must walcke to daye and to morowe, and the daye folowinge: for it can not be, that a Prophet perishe any other where, saue at Ierusalem.

\* O Ierusalem, Ierusalem, which kyllest Prophetes, and stonest them that are sent to the: how often would I haue gathered thy chyldren together, as the hen gathered her nest vnder her wynges but ye would not. Behold your habytacion shalbe left vnto you desolate. For I tell you, ye shal not se me vntyll the tyme come that ye shall saye, \* blessed is he that cometh in the name of the Lorde.

The Notes.

**W**he the good man of y house

**Recd** of ffr. would not

a. That is when the couenaunt made in the bloud of Christ is blynded: then men payne them selues with hoie workes, trustynge thereby to enter, but all in vayne.

b. Loke in Mathew the. viii. Chapter.

c. Loke in Mathew. xxi.

The. xliii. Chapter. \*

Jesus eateth with the Pharise, healeth the dropsy vpon y Sabbath, teacheth to be lowly, relecty o: the great supper, and warneth them that wil folowe hym, to laye their accomptes before what it wyll cost them. The salt of the earth.

**T**o cate bread, y is to dine, or to take a repast, as it is said. Ec. xliii. f was a manne before him, which had the

dropsy. And Jesus answered and spake vnto the laweers and Pharises laying: \* is it lawfull to heale on the Sabothe daye? And they held their peace. And he toke hym and healed hym, and let him go: and answered them sayinge, whiche of you shall haue an asse or an ore, fallen into a pytte, and wyll not straghte waye pul him out on the Saboth daye? And they could not answer him againe to that.

He put forthe a similitude to the gestes, when he marked how they prealed to the hiest rowmes, and sayd vnto the: When thou arte bydden to a weddyng of anye man, sit not downe in the hiest rowme, lest a moze honorable man then thou be bidden of hym, and he that bade bothe hym and the, come and say to the: geue this man rowme, and thou the begynne with shame to take the lowest rowme. But rather when thou art bydden, go and sit in the lowest rowme, that when he that bade the cometh, he maye saye vnto the: \* stonde, sit by hyper. Then shalt thou haue worship in the presence of them that sit at meate with the. \* For whosoener exalteth hym selfe, shalbe broughte lowe. And he that humbleth him selfe, shalbe exalted.

Then sayde he also to hym that had despyed him to diner: \* When thou makest a dynet or a supper: call not thy frendes, nor thy brethzen, neyther thy kynsmen, or yet ryche neyghbours: lest they bydde the agayne, and a recompence be made the. \* But when thou makest a feast, call the poore, the maymed, the lame and the blynde, and thou shalt be happy, for they cannot recompence the. But thou shalt be recompensed at the resurreccion of the iust men.

When one of them that sate at meat also hearde that, he sayde vnto hym: happy is he that eateth bread in the kingdome of God. \* Then sayd he to him: \* A certayne man ordered a great supper, and bade many, & sent his seruaute at supper tyme, to saye to them that wer bydden, come: for all thinges are nowe readye. And they all at once beganne to excuse. The fyrst sayd vnto him: I haue boughte a ferme, and I must nedes go se it, I pray the haue me excused. And a nother sayde: I haue bought fyue yoke

f ffr. b of

math. xxi. a. marc. xii. a. Luke. vi. a. and. 13. b.

Eccl. 33. a. Deu. xxi. a. math. xxi. a.

pio xlv. a.

Mat. 23. b. Luke. 18. a.

Cobi. 4. c.

mat. xxi. b. Apoc. xiv. b.



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of oxen and I go to plow them, I pray the haue me excused. The thyrd sayde: I haue maried a wyfe and theretore I cannot come. And the seruaunte wente, and brought hys master word thereof.

**C** Then was the good man of the house dyspleased, and sayde to his seruaunte: Go out quickly into þe stretes and quarters of the cytie, and bynge in hyther the poore and the maymed and the halt and the blynde. And the seruaunt saide: Lorde it is done as thou commaundest, and yet there is roume. And the Lorde sayd to the seruaunt: Go out into the hye wayes and hedges, and compell them to come in, that my house maye be fylled. For I saye vnto you, that none of those men which were bydden, shall tast of my supper.

Gen. xix. a.

Mat. xvi. b  
Luce. ix. c.

**T**here went a greate company with him, and he turned and sayde vnto the: **I**\* If a man come to me, and hate not hys father and mother, and wyfe and chyldren, and brethzen, & systers more ouer and his owne lyfe, he cannot be my dyscyppe. And whoso euer beare not hys crosse, and come after me, cannot be my dyscyppe.

Whiche of you dysposed to buylde a toure, sytteth not downe befoze and coueteth the coste, whether he haue sufficyent to perfozme it: least after he hath layed the foundation, and is not able to perfozme it, all that beholde it, beginne to mocke hym sayinge: this man began to bylde, and was not able to make an ende. Or what kinge goeth to make battayle against another kyng, and sytteth not downe fyrst, & casteth in his minde, whether he be able with ten thousande, to mete hym that cometh agaynst him with. xx. thousand. Or els whil the other is yet a greate way of, he wyl sende embassitours, and desyre peace. So lyke wyse none of you that forsaketh not all that he hath, can be my dyscyppe.

Math. v. b  
Mat. ix. b.

**S**alt is good, but yf salt haue loste hys saltnes, what shal be seasoned therewith? It is neyther good for the land nor yet for the donge hyll, but men caste it oute at the doores. He þe hath eares to heare, let him heare.

To hate.

The notes.

a. He that wyl folow Christ, must hate father and mother, such as he must hate hym selfe. What is

he muste not beare suche love to them, that they shal withdrawe hym from folowing Christ. Yet neuerthelesse accordinge as the lawe byddeth, he must loue them and honour them.

## The. xv. Chapter. †

The lowynge mercy of God is openly set forth in the parable of the hundred shepe, and of the soune that was lost



hen resorted vnto hym **I**\* all the publicans and synners, for to heare hi. And the pharises and scribes murmured sayinge: He receaueth to his company sinners, and eateth with them.

Math. ix. b  
Mat. ii. b.  
Luce. v. c.

Then put he forth this similitude to them sayinge: What man of you hauing an hundred shepe, yf he loose one of the, dothe not leaue nynty and nyne in the wyldernes, and go after that whiche is lost, vntyll he fynde hym? And when he hath founde hym, he putteth hym on his shoulders with ioye: And allone as he cometh home, he calleth together hys louers and neyghbours sayinge vnto them: Reioyse with me, for I haue founde my shepe which was losse. I saye vnto you, that lyke wyse toye shalbe in heauē ouer one synner that repenteth, more then ouer nynty and nyne iuste persons, which nede no repentance. Eytter what woman hauynge. x. grotes, yf she loose one, doth not lyghte a candell, and swepe the house, and seke diligently tyll she fynde it? And when she hath founde it she calleth her louers and her neyghbours sayinge: Reioyce with me, for I haue found the grote which I had lost. Lyke wyse I say vnto you, ioye is made in the ptesence of the angels of God, ouer one sinner that repenteth.

Math. ix. b.

B

Luce. v. b.

**A**nd he sayde: A certayne man had two sonnes, and the yonger of them said to hys father: father geue me my parte of the goodes that to me belongeth. And he deuyded vnto them his substance. And not longe after, the yonger sonne gathered all that he had together, and toke hys iourneye into a farre countre, and there he wasted his goodes w<sup>th</sup> riotous lyuynge. And when he had spent all that he had, ther arose a great dert<sup>h</sup> thozow out al þe same lande, & he began to lacke. And he went and claued to a cystern of that same countre, which sente hym to his felde, to kepe hys swyne. And

p. 10. xxix. a.

he



he woulde sayne haue fylled hys belye with the coddies that the swyne ate: and no man gaue to hym.

**D** Then he came to him selfe and sayd: how manye hyred seruauntes at my fathers haue breade ynough, and I die for hunger. I wyl acyle and goo to my father, and wyl saye vnto him: father, I haue synned agaynst heauen and befoze the, and am no moze worthy to be called thy sonne, make me as one of thy hyred seruauntes. And he arose and wente to hys father. \* And when he was yet a great waye of, his father, saw him, and had compassion, and ranne and fell on his necke, and kissed hym. And the sonne sayd vnto hym: father, I haue synned agaynst heauen, and in thy syght, and am no moze worthy to bee called thy sonne. But his father sayde to his seruauntes:

**C** brynge forth that best garment and put it on him, and put a ringe on his hande, and shoues on his fete. And brynge hyther that fatted caulfe, and kyl hym, and lette vs eate and be merve: for thys my sonne was deade, and is aloue agayne, he was lost, and is now found. And they beganne to be merve. The elder brother was in the felde, and when he came and drewe nye to the house, he herd minstrelsy and daunsynge, and called one of his seruauntes, and alked what those thinges mente. And he sayde vnto hym: thy brother is come, and thy father had kylled the fatted caulfe, because he hath receaued him safe and sound. And he was angrye, and would not go in. Then came

**F** his father oute, and entreated hym. He answered and sayde to his father: Lo these many yeres haue I done the seruice, neyther brake at any tyme thy commaundement, and yet gauest thou me neuer so muche as a kyd to make merve with my louers: but assone as this thy sonne was come, whiche hath deuoured thy goodes with harlots, thou hast for hys pleasure kylled the fatted caulfe. And he sayde vnto hym: Sonne, thou wast euer with me, and all that I haue is thine: it was mete that wee shoulde make merve and be glade: for this thy brother was dead, and is aloue agayne: and was lost, and is found.

**The. xvi. Chapter.**

The parable of the wicked Mammon. Not one

tytle of Gods word shall perishe. Of the ryche man and poore Lazarus.



**A**nd he sayde also vnto his disciples. \* There was a certayne ryche mā, whiche had a steward, that was acculed vnto hym, that he had wasted his goodes. And he called hym, and said vnto hym: How is it, that I heare this of the? Geue a comptes of thy stewardshyppe: for thou mayest bee no longer steward. The steward sayd with in him selfe: what shall I do: for my master wil take away from me the stewardshyppe. I can not dygge, and to begge, I am ashamed. I woot what to do, that when I am put out of the stewardshipp, they may receaue me into their houses.

**B** Then called he all hys masters debtors, and sayde vnto the fyrst: how much owest thou vnto my master? And he saide: an hondred tonnes of oyle. And he sayde to him: take thy bil, and sit downe quickely and wyte fiftie. Then sayde he to another: what owest thou? And he sayd: an hondred quarters of wheate. He said to hym: Take thy byll, and wyte foure scoore. And the Lorde commended the vniuste steward, because he had done wylfelye. For the chyldren of this world are in theyr kynde, wylfelyer then the chyldren of lyght. And I say also vnto you: make you frendes of the wicked mammon, that when ye shal depart, they may receaue you into euerlastynge habytacions.

**H**e that is saythfull in that which is leste the same is saythfull in muche. And he that is vnfaithfull in the least: is vnfaithfull also in muche. So then yf ye haue not ben saythfull in the wicked mammon, who wyl beleue you in that which is true? And yf ye haue not bene saythfull in another mannes busynesse: who shall geue you youre owne? \* No seruaunte can serue at masters, for othel he shall hate the one and loue the other, or elles he shall lene to the one and despyse the other. Ye can not serue God and mammon.

**D** All these thynges heard the Pharises also whiche were couetous, and they mocked hym. And he sayde vnto them: Ye are they which iustifie your selues befoze



# The Gospell

before men: but God knoweth your heartes. for that whiche is hyghly esteemed amonge menne, is abhominable in the sight of God. **†**

Mat. xli. b.

\* The lawe and the prophetes sayg: ned vntyll the tyme of John: and sence that tyme, the kingdome of God is preached, and euerye man stryuethe to go in.

Esay. xli. a.  
Math. v. c.

\* Soner shall heauen and earth perishe, then one tytle of the lawe shall perishe.

Math. v. b.  
and. xix. b.  
Math. x. a.

\* Whosoever forsaketh his wyfe and marryeth another, breaketh matrimony. And euery man which marryeth her that is deuorced from her husband, committeth aduoutry also.

**†** Ther was a certayne ryche man, whiche was clothed in purple and fyne bysse, and sared dilyciously euerye daye. And ther was a certayne begger named Lazarus, which laye at his gate full of soores desiring to be refreshed with the cromes which fell from the ryche mans boorde. Neuerthelesse, the dogges came and licked his soores. And it fortuned that the begger dyed, and was caried by the angelles into Abrahams bosome. The ryche manne also dyed, and was buryed.

**†** And beyng in hell in tormentes, he lyfte vp his eyes and sawe Abraham a farre of, and Lazarus in his bosome, and he cryed and sayd: father Abraham, haue mercye on me, and sende Lazarus that he maye dyppe the tynge of his finger in water, and cole my tonge: for I am tormented in this flame. But Abraham sayd vnto hym: \* Sonne, remember that thou in thy lyfetime receauedst thy pleasure, and contrary wyse Lazarus payne. Nowe therfore is he comforted, and thou art punished. Beyonde all this, byt wene you & vs there is a great space set, so that they which would goo from hence to you cannot: nether maye come from thence to vs.

Mat. vi. a.

**†** Then he sayd: I pray the therfore father, send him to my fathers house. for I haue fyue brethzen: for to warne the lest they also come into this place of torment. Abraham sayde vnto hym: they haue Moses and the prophetes, let the heare them. And he sayde: naye father Abraham, but yf one came vnto them, from the deade, they woulde repente. He sayde vnto hym: If they heare not

Moses and the prophetes, nether will they beleue, though one rose from death agayne.

The notes.

a. Thys worde Mammon is a word of the Syriac speache, and signifieth ryches. So that the text meaneth, bestowe your ryches accordyng to the worde of God, that God be pleased with your doinges, and not deceptfully, as the steward dyd.  
b. Loke before in the. x. of Luke.  
c. Some by the bosome of Abraham, do vnderstande the saythe of Abraham. Other some also vnderstand it of the place, wher the elect and chole that folowe the saythe of Abraham do reste after their death. But where that place is (because the Scripture doth not expresselye determyne it) can we not tell. And therefore may no man be so bolde to defend it.

Mammon.

Justifye him selfe. Abrahams bosome.

## The. xlii. Chapter.

This teacheth his disciples to auoyde occasions of euill, one to forgeue another, stedfastly to trust in God and no man to presume in his owne workes. He healeth the ten lepers, speaketh of the later dayes, and of the ende of the worlde.



Then sayde he to his disciples, it cannot be auoyded but that offences will come. Neuerthelesse \* woe be to hym thorow whome they come. It were better for hym that a myllstone were hanged about his necke, and that he were cast into the sea, then that he should offend one of these lytle ones. Take hede to your selues. \* If thy brother trespas agaynst the, rebuke him: and if he repent, forgeue hym. And though he synne agaynst the seuen tymes in a daye, and seuen tymes in a daye tourne agayne to the saying: it repenteth me, forgeue him.

Mat. xviii. a.  
Math. x. f.

Mat. xviii. c.  
Leuit. x. c.  
Eccl. ix. b.

And the Apostles said vnto the Lord: **†** Increase our fapth. And the Lord sayde: \* yf ye had saythe lyke a grayne of mustard seede, and should saye vnto this saycamine tree, plucke thy selfe vp by the rootes, and plant thy selfe in the sea: he should obey you.

Mat. xxi. b.  
and. xxi. c.

Who is it of you yf he had a seruaunt plowing or sedyng cattell, that woulde saye vnto him when he were come from the felde: Go quickly and syt downe to meate: and would not rather saye to him dresse wherewith I may sup, and gyrd by thy selfe and serue me, tyll I haue eaten and dronken: and afterwarde, eat thou, and drinke thou. Doth he thanke that seruaunt because he did that which was commanded vnto him? I trowe not

not



hot. So lyke wise ye, when ye haue done all those thynges which are commaunded you: saye, we are vnpzofitable a seruantes. We haue done that which was our duety to do.

**C** And it chaunced as he went to Jerusalem, that he passed thorow Samaria and Galyle. And as he entred into a certayne towne, there met him ten men that wer lepers. Which stode a farre of, and put forth the theyr voyces and sayde: Jesu master, haue mercy on vs. When he sawe them, he sayde vnto them: \* Good and shewe your selues vnto the prestes.

Leui. xiii. a  
Mat. 8. a

**D** And it chaunced as they went, they wer clesed. And one of them, when he sawe y<sup>e</sup> he was clesed, turned backe againe, and with a loude voyce praysted God, and fell downe on hys face at his fete, and gaue him thanks. And the same was a Samaritane. And Jesus answered and sayde: are there not ten clesed? But where are those nyne? There are not founde that returned agayne, to geue god praise, saue onely this straunger. And he sayde vnto hym: aryse, and go thy waye thy saythe hath made the whoale.

**C** When he was demaunded of the Pharises, when the kyngdome of God should come: he answered the and said: The kyngdome of God cometh not with waytinge for. Neyther shall men saye: Lo here, lo there. For behold b the kyngdome of god is within you.

And he sayde vnto the disciples: the dayes wyl come, when ye shall desyre to se one daye of the sonne of man, and ye shall not se it. And they shall saye to you:

\* Se here, se there. Go not after them, nor folowe them, for as the lyghtenyng that appereth out of the one parte of heauen: and shyneth vnto the other parte of heauen. So shall the sonne of manne be in his dayes. \* But fyrste must he suffre manye thynges, and be refused of thys nacyon.

Mat. 24. d  
Mat. xiii.

mat. xvi. c.  
Mat. 8. d.  
Luc. xvi. c.

**F** As it happened in the \* tyme of Noe: so shal it be in y<sup>e</sup> tyme of y<sup>e</sup> sonne of man. They ate they dranke, they married wyues & were maryed, euen vnto that same daye that Noe went into the Arcke: and the floude came and destroyed them all. Lyke wise also, as it chauced in the dayes of Lot. They ate, they dranke, they

boughte they solde, they planted, they bylt. And euen the same daye that Lot went out of Zodom, it rayned fyre and byrmstone from heauen, \* and destroyed them all. After these ensamples, shall it be in the daye when the sonne of manne shall appere.

Gen. xix. f.

\* At that day he that is on the house toppe and his stuffe in the house: let him not come downe to take it out. And like wise lette not him that is in the feldes, turne backe agayne to that he lette be hynde. \* Remembre Lottes wife. \* Who soeuer wyl go aboute to saue hys lyfe, shall lose it: and whosoever shall lose his lyfe, shal saue it. I tel you: in that night, \* ther shalbe two in one bed, y<sup>e</sup> one shalbe receaued & y<sup>e</sup> other shalbe forsake. Two shalbe also a grinding together: the one shalbe receaued, and the other forsaken. And they answered, and sayde to hym: where Lord? And he sayde vnto them: \* whetsoener the body shalbe, thither wil the \* Egl es resorte.

Mat. 24. b

gene xiv. f.  
I Joh. vi. d  
mat. xvi. d.  
Luk. ix. c.

Mat. 24. d

mat xvi. d.  
Job. xxxv.

#### The notes.

a. In worches may no saye th be put, for by them is no man iustified before God, but by faith only.  
b. In this place the kyngdome of God betokeneth the commynge of Christ, or Christ when he should come, as doth casely appeare by the text. And therfore (in myne opinion) the translacon shoulde be better to say. The kyngdome of God is amonge you. For Entos, the Greke word, being referred to the tyme, may signify among. As Entos ymon, Among you at this present.

Worches  
iustifye  
inot.

The king  
dome of  
God.

c. Loke in Mathew the. xliii. Chapter.

Egles.

#### The. xlviii. Chapter. +

Teacheth to be feruent in prayer continuallye. Of the pharisee and the publican. The kyngdome of God belongeth vnto chyldren. Christ auertereth the ruler, and promyseth reward vnto al such as suffre losse for his sake, and folow hym. The blynde man is restored to his sight.



And he put forth a similitude vnto them, signifying that men oughte \* al wayes to pray and not to be wery, sayinge: There was a Judge in a certayne cytie, which feared not God, neyther regarded man. And there was a certayne wedow in the same cytie, which came vnto hym sayinge: auenge me of myne aduerlarie. And he would not for a whyle. But after ward he sayde to hym selfe: though I feare not god nor care for mā, yet because thys wedow troubleth me, I wyl auenge her leaste at the laste she come

A

l. Eccl. v. d.



# The Gospell

**B** come and hagge on me. And the Lorde sayd: heare what þe vnrighteous Iudge sayeth. And shall not God auenge his electe, whiche crye daye and nyghte vnto hym, ye thoughe he deferre them? I tell you he wil auenge them, and that quick ly. ¶ Neuerthelesse, when the sonne of mā cometh, suppose ye, that he shal find faith on the earth.

¶ And he put forth thys symplitud, vnto certayne which trusted in them selues that they were perfecte, and despyred other. Two men went vp into the temple to pray: the one a Pharise and the other a publican. The Pharise stode and prayed thus with hym selfe. \* God I thanke the that I am not as other men are, extorcyoners, bniuste, aduoutters, or as this publican. I faste twise in the weeke. I geue tythe of al that I possesse. And the publican stode a farre of, and woulde not lyfte vp hys eyes to heauen, but smote hys brest saying: God be mercyfull to me a synner. I tell you: thys man departed home to hys house iustified moze then the other. \* For euery man þe exalteth hym selfe, shalbe brought lowe: And he that humbleth him selfe, shalbe exalted. ¶

¶ They broughte vnto hym also babes, that he shoulde touche them. When his disciples saw that, they rebuked the. But Iesus called them vnto hym, and sayd: Suffre chyldren to come vnto me, and forbydde them not. For of such is the kingdome of God. Verely I say vnto you: whosoever receaueth not þe kingdome of God \* as a chyld: he shal not enter therein.

¶ And a certayne ruler asked hym saying: \* good master: what ought I to do, to obtayne eternall life? Iesus sayd vnto him: why callest þe me good? No man is good, saue God onely. Thou knowest the commaundementes: \* Thou shalte not commit aduoutrye: thou shalte not kyll: thou shalt not steale: thou shalt not beare false witnesse: Honour thy father and thy mother. And he sayde: all these haue I kept from my youth. When Iesus hearde that, he sayde vnto hym: Yet lackest thou one thing. \* Sel al þe thou hast, and distribute it vnto the poore, and thou shalt haue treasure in heauen, and come, and folow me. When he heard

that, he was heuy: for he was very rich.

¶ When Iesus sawe hym mourne, he said: \* with what difficulte shal they that haue ryches, enter into the kingdome of God: it is easyer for a camell to go thorow a nedles eye, then for a ryche man to enter into the kyngdome of God. Then sayde they that hearde that. And who shal then be saued? And he sayd: \* Thynges which are vnpossible with men are possible with God.

¶ Then Peter sayde: Lo we haue lefte all, and haue folowed the. And he sayde vnto the: \* Verely I say vnto you, there is no man that leaueth house, other father and mother, other brethren, or wife, or chyldren for the kingdome of Goddes sake, which same shal not receaue much moze in this world: and in the world to come, lyfe euertlastyng.

¶ He toke vnto him the twelue, and sayde vnto them. Beholde we goo vp to Ierusalem, and all shalbe fulfilled that are wyrtten by the Prophetes of þe sonne of man. He shalbe deliuered \* vnto the gentyls, and shalbe mocked, and shalbe despytfully entreated, and shalbe spyttered on: and when they haue scourged him, they will put hym to deathe, and þe thyrde daye he shall aryse agayne. \* But they vnderstode none of these thynges. And thys sayinge was hyd from them. And they perceaued not the thynges whiche were spoken.

¶ And it cam to passe, as he was come nye vnto Hiericho, a certayne blynd man sat by the waye syde beggynge. And when he hearde the people passe by, he asked what it ment. And they sayd vnto him, that Iesus of Nazareth passed by. And he cryed sayinge: Iesus the sonne of Dauid, haue thou mercey on me. And they which wente befoze rebuked hym, that he shoulde holde his peace. But he cryed so muche the moze, \* thou sonne of Dauid haue mercey on me. And Iesus stode still, and commaunded hym to be broughte vnto hym. And when he was come neare, he asked him, sayinge: what wilt thou that I do vnto the? And he sayde: Lorde, that I may receaue my syght. Iesus sayde vnto hym: receaue thy syghte: thy faythe hath saued the. And immediatly he saue, and folowed him, prayying God. And all the people,

when

Deut. 16.5  
Eccl. vii. 1

Mat. 23. 13  
Luc. 11. 14

Mat. 23. 13  
Mark. 12. 14

Mat. 23. 13  
Mark. 12. 14

Mat. 23. 13

Eccl. 10. 1  
Mat. 23. 13

Mat. 23. 13  
Mark. 12. 14

Mat. 23. 13  
Mark. 12. 14

Mat. 23. 13  
Mark. 12. 14

Mat. 23. 13  
Mark. 12. 14

Mat. 23. 13  
Mark. 12. 14

Luc. 11. 14

Luc. 11. 14

Mat. 23. 13  
Mark. 12. 14

Mark. 12. 14



When they saw it, gaue laud to God. †

The Notes.

a. Luke Mathew the. xix. Chapter.

† The. xix. Chapter. †

Of Zacheus, and the ten seruantes to whom the talentes were deliuered. Christ rydeth to Ierusalem, and weperh ouer it.

**A**nd he entred in, and went thorow Hierico. And behold, ther was a man named Zacheus, which was a ruler among the Iudaplicans, and was riche also. And he made meanes to se Iesus, what he shuld be: and could not for the pteace, because he was of a lo stature. Wherfore he ran before, and clymed vp into a wild figge tree, to se him: for he shoulde come that way. And whē Iesus came to the place, he loked bp, and sawe him, and sayd vnto hym: Zache, come downe attonce, for to daye I must abyde at thy house. And he came downe hastelye and receaued hym ioyfully. And when they sawe that, they all groundged sayinge: He is gone in to rary with a man that is a synner.

Actu. 16. g.

Mat. xv. c.

mat. xxi. b.  
marke. 13 b

And Zache stode forth and said vnto the Lorde: beholde Lorde, the halfe of my goodes I geue to the poore, and yf I haue done any man wronge, I wil restore him fower fold. And Iesus said to hym: this daye is healthe come vnto this house, for as much as he also is become the chyld of Abraham. \* For the sonne of man is come to seke and to saue that which was losse.

As they hearde these thynges, he added thereto a synmyltud, because he was nye to Ierusalem, and because also they thoughte that the kyngedome of God shoulde shortly appere. He sayde therfore: † A certayne noble man, went into a far countre, to receaue hym a kingdome, and then to come agayne. And he called his ten seruantes and deliuered them ten pounde, sayinge vnto them: bye and sell tyll I come. But his citelins hated hym, and sente messengers after hym saying: we wyll not haue this man to raygne ouer vs.

**C** And it came to passe, when he was come againe, and had receaued his kingdome, he commaunded these seruantes to be called to hym (to whome he gaue his money) to wit what euery manne had done. Then came the firste, sayinge Lorde, thy pounde hath encreased ten

pounde. And he sayde vnto hym: \* Well good seruant because thou wast faythfull in a very lytle thinge, take thou auctorite ouer ten cities. And the other came sayinge: Lorde thy pounde hath encreased fyue pound. And to the same he sayd: and be thou also ruler ouer fyue cyties.

And the thyrde came and sayd: Lorde beholde here thy pounde, whiche I haue kepte in a napkyn, for I feared the, because thou art a strait man: thou takest bp that thou laydest not downe, and repest that thou dyddest not sowe.

And he sayde vnto hym: \* Of thyne owne mouth, iudge I the, thou euell seruant. Knewest thou that I am a strait man takyng bp that I layed not downe, and reppng that I dyd not sowe? Wherfore then gauest thou my moneye into the bancke, that at my comyng I myghte haue requited myne owne with hauntage.

D  
2. Reg. 1. c.  
Math. 12. b

And he sayde to them that stode by: take from him that pounde, and geue it him that hath ten pounde. And they said vnto hym Lorde he hath ten pounde. I saye vnto you, that vnto all them that haue, it shalbe geuen: and from him that hath not, euen that he hath shalbe taken from hym. Moreouer those myne enemyes, which woulde not that I shoulde raygne ouer them, bringe hydder, and flee them before me. \* And when he had thus spoken, he proceded forth before, assendyng vp to Ierusalem.

math. xlii. b  
and. xxi. c.  
marke. 4. c  
Luke. 8. c.

† And it fortunēd, when he was come nie to Bethphage and Bethany, besides mounte Oliuet, he sent two of his discyples sayinge: go ye into the towne which is ouer against you. In the which assone as ye are come, ye shal fynde a colte tied, where on yet neuer manne sate. Louse him and bringe hym hyther. And yf any man aske you, why that ye lowse hym: thus saye vnto hym, the Lorde hath nede of hym.

math. xxi. a  
marke. xi. a

They that were sent, went theyr waye and founde, euen as he had sayde vnto them. And as they were alosynge the colte, the owners sayd vnto them: why lowse ye the colte? And they sayde: for the Lorde hath nede of hym. And they broughte hym to Iesus. And they cast theyr ramente on the colte, and sette Iesus thereon. \* And as he wente, they

math xxi. a.  
marke. xi. a

spred

John. 12. b



# The Gospell

Prede their clothes in the waye.

And when he was now come, where he shoulde goo downe from the mounte Oliuet, the whole multitude of the disciples beganne to retoyce, and to laude God with a loude voyce, for all the myracles that they had sene, saying: \* blef-  
Mat. xxi. d  
Luc. xii. g.  
and. xii. d.  
Mark. xi. b  
Joh. xii. d.  
Psal. 119. d  
 sed bee the kynge that commeth in the name of the Lorde: peace in heauen, and glozy in the hiest. And some of the Pharisees of the company sayd vnto him: master rebuke thy disciples. He answered, & sayde vnto them: I tell you, yf these shoulde holde theiſe peace, the stones woulde crye.

\* And when he was come neare, he behelde the cytte, and wepte on it saying: If thou haddest knowen those thinges which belonge vnto thy peace, euen at this thy tyme: But nowe are they hydd fro thine eyes. \* For the dayes shal come vpon the, that thy enemyes shal caste a bancke about thee, and compass thee rounde, and kepe thee in on euerye syde, and make the euen with the grounde, with thy chyldren which are in the. And they shal not leue in the one stone vpon another, because thou knewest not the tyme of thy vylitacyon.

\* And he went into the temple, and beganne to cast out them that sold there, in, and them that bought, sayinge vnto them, it is wyttē: \* my house is y house of prayer: but ye haue made it a den of theues. And he taughte dayly in the temple. \* The hye Priestes and the scribes and the chefe of the people wente aboute to destroye hym: but coulde not fynde what to do. For all y people stakke by him, and gaue him audience.

The notes.

a. Loke in Mathew the. xxi. Chapter. d  
 b. Here peace is taken for health. As in Esa. lxi.

The. xx. Chapter. \*

They aske Christ one question, and he asketh them another. The parable of the vyneyard. Of tribute to be geuen vnto Cesar, and howe Christe stoppeth the mouthes of the Saducees.

And it fortunēd in one of those dayes As he taughte the people in the temple and preached the gospel: the hye Priestes and the Scribes came with y elders and spake vnto hym saying: \* tel vs by what auctorite thou doest these thinges? Cyther who is he that gaue y

this auctorite? He answered and sayde vnto them: I also wyl aske you a question, and answer me. The baptyme of John: was it from heauen or of men? And they thoughte with in them selues saying: yf we shal saye from heauen: he wyl saye: why then beleued ye hym not? But and yf we shal saye of men, all the people wyl stone vs. For they be perswaded that John is a prophete. And they answered that they could not tel whence it was. And Iesus sayde vnto them: ne ther tell I you, by what auctorite I do these thinges.

Then beganne he to put forth to the people thys similitude. \* A certayne man planted a vineyard, and let it forth to fermers, and wente him selfe into a straunge countre for a greate season. And when the tyme was come, he sent a seruaunte to his tenautes that they shoulde geue him of y frutes of the vineyarde. And the tenautes dyd bet him, and sent him away emptye. And againe he sente yet another seruaunt. And they dyd bet hym, and foule entreated him also, and sent him away empty. Moreover, he sent the thyrde to, and hym they wound, and cast out. Then sayde the Lorde of the vyneyarde: what shall I do? \* I wyl send my deare sonne, him peraduenture they wyl reuerence, when they se hym.

But when the fermers saw hym, they thought in them selues sayinge: thys is the heyre, \* come let vs kyl hym, that y enheritaunce maye be oures. And they cast hym out of the vyneyarde: and kylled hym. Howe what shall the lorde of the vyneyarde do vnto them? He will come and destroy these fermers, and wil let oute his vineyarde to other. When they heard that, they sayd: God forbidd.

And he behelde them and sayde: what meaneth thys then that is wyttē: \* the stone that the bylders refused, the same is made the head corner stone: whoso euer stonble at y stone, shal be broke: but on whoso euer it fall vpon, it will grind him to powder. And the hye Priestes and the Scribes the same houre wente about to laye handes on hym, but they feared the people. For they perceaued that he had spoken thys similitude agaynst

Mat. xxi. d  
 Luc. xii. g.  
 and. xii. d.  
 Mark. xi. b  
 Joh. xii. d.  
 Psal. 119. d

Abacuc. ii. c

John. xi. d.

Iere. xxi. d  
 mi che. iii. c  
 Mat. 24. a  
 Mark. xi. b  
 Luke. xxi. a

Mat. xxi. b  
 Mark. xi. b  
 John xii. b

Mat. 8. d.  
 and. c. f.  
 Chap. lvi. c  
 I. Jer. vii. c.

John. vii. c  
 Mar. xi. d  
 Luk. x. c.  
 and. xxi. e.

Mat. xxi. d  
 Mar. xi. a.  
 Chap. v. a.  
 Gene. 22. c.  
 Iere. vii. c.

John. vii. b.  
 Roma. 8. a  
 Gala. 4. a.

Gene. 37. c.  
 math. xi. d.  
 Marke. xii. a

Psal. 117. c  
 Mark. xii. d  
 Marke. xii. a

math. xxi. c  
 Mar. xi. d.

Mat. xxi. d.  
 Marke. i. c.  
 Luke. xii. g



against them.

**D** And they watched hym, & sente forth spies, whiche should sayne them selues perfecte, \* to take him in his wordes, & to delyuer him vnto the power and auctorite of the debytye. And they asked him sayinge: Master, we knowe that thou sayest and teachest right, nother conyederest thou any mannes degre, but teachest the waye of God truly. Is it lawfull for vs to geue Cesar tribute or no? He perceaued their craftines, and sayde vnto the: \* why tēpte ye me? Shewe me a peny. Whose ymage and superscripcion hath it? They answered & sayde: Cesars. And he said vnto the: geue thē vnto Cesar, & whiche belongeth vnto Cesar: and to God, & whiche pertayneth to God. And they coulde not reprove hym saying before the people. But they marvelled at his answer, & held their peace.

**E** Then \* came to him certayne of the Saduces \* which deny that there is any resurrection. And they asked him sayinge: \* Master, Moses wrote vnto vs, yf any mannes brother dye hauynge a wyfe, & the same dye without yssue: that thē his brother should take his wyfe, & rayse vp seede vnto his brother. There were seuen brēthren, and the fyrste toke a wyfe, and dyed withoute chylde. And the seconde toke the wyfe, and he dyed chyldlesse. And the thyrde toke her, and in lyke wyse the resydue of the seuen, & left no chylde behinde them, and dyed. Last of all the woman dyed also. Howe at the resurrection whose wyfe of them shal she be? For seuen had her to wyfe.

**F** Iesus answered and sayde vnto the: The children of this world marry wyues, and are marryed, but they whiche shalbe made worthy to enioye & worlde and the resurrection from death, nether marry wyues, nether are marryed nor yet can dye any more. For they are equall vnto the angels: and are the sonnes of God, in as much as they are & children of the resurrection. And that the deade shal ryse agayne, euen Moses signified besydes the bush, when he sayd: \* the Lorde God of Abraham and the God of Isaac, and the God of Jacob. For he is not the God of the deade, but of them whiche lyue. For all lyue in him. Then certayne of the Pharisees answered and

sayde: Master thou hast wel sayde. And after that durst they not aske hym any question at all.

Then sayde he vnto them: \* how say they that Christ is Dauids sonne? And Dauid him selfe sayeth in the booke of the psalmes: \* The Lorde sayde vnto my Lorde, syt on my right hande, tyll I make thyne enemyes thy fote stole. Seinge Dauid calleth him Lord: howe is he then his sonne?

Then in the audyence of all & people, he sayde vnto his dysciples: \* beware of the Scribes, which desyre to go in lōg clothynge: and loue gretynge in the markets, and the hvest seates in the synagoges, and the chiefe roumes at feastes, whiche deuoure widdowes houses and that vnder a coloure of longe prayinge: the same shal receaue greater damnacion.

#### The Notes.

a. Take in Matthew. xxi. c.

b. Here is a place for them that holde so muche with the wyues lyfe, yf it be a chylde take (as uide they vse to take al scriptures) but take it after the spirite, as it is spokē of the chylde of God after the resurrection, and it serueth nothyng for them. For Abraham, Isaac, and Jacob, were of those chylde of God, that Christ speaketh of here, and yet were marryed in this lyfe.

Of men: The children of God marry not.

#### The. xxi. Chapter

Christ commendeth the poore widdow, telleth of the destruction of Ierusalem, of false teachers, of the tokens and troubles for to come, of & ende of the world, and of his owne comynge.



She behelde, \* he sawe & rich men, how they caste in theyr offertynge into the treasury. And he sawe also a certayne poore widdow, whiche caste in thyrther two mytes. And he sayde: of a trueth I say vnto you, this \* poore widdow hath put in more then they all. For they all haue of their superfluyte added vnto the offertynge of God: but she, of her penyury, hath cast in al the substance that she had.

As some spake of the temple, how it was garnished with goodly stones and Jewels, he sayd. \* The dayes wyl come, when of these thynges which ye se, shal not be lefte stone vpon stone, that shal not be throwen downe. And they asked hym sayinge: Master, when shal these thynges be, and what sygne wyl there be, when suche thynges shal come to passe.

mark. xlii. b

1. Cor. x. e.

Mat. 24. a  
mark. 13. b

Eccl. i.

And



# The Gospell

Collo. ii. b  
Eph. v. b  
1 Joh. 4. a

And he said: \* take hede, y<sup>e</sup> be not deceaued. For \* many wyll come in my name sayinge I am he: & y<sup>e</sup> tyme draweth neare. folowe ye not them therfore. But when ye heare of warre & of dyssension: be not afrayed. For these thynges must fyrste come: but the ende foloweth not by and by. Then sayde he vnto the:

Esa. xix. a,  
4. Eze. 13. c

\* Nacion shall ryle agaynste nacyon, and kyngdome against kyngdome, and greate earthquakes shalbe in all quarters, and hunger, and pestilence: & fearfull thynges. And greate sygnes shall there be from heauen.

Math. x. b  
marke. 13. b  
Joh. 16. a

But befoze al these, \* they shall laye their handes on you and persecute you, delyuerynge you vp to the Synagoges and into pylson, and byynge you befoze kynges and rulers for my names sake. And this shall chaunce you for a testymoniall. Let it stycke therfore faste in youre hertes, not once to studeye befoze, what ye shal answer: \* for I wyll geue you a mouthe and wysedome, where agaynst, al your aduersaries shal not be able to speake nor resyst. \* Yea, and ye shalbe betrayed of your fathers and mothers, and of your brethren, and kynsmen, and louers, & some of you shal they put to death. And hated shall ye be of all men for my names sake. Yet there shal not one heere of youre heades peryshe. With youre <sup>a</sup> pacience possesse youre soules.

Exod. 4. c  
Esa. xix. c  
Actes. v. b  
mich. vii. a

D

mat. xliii. b  
Mar. xliii. b  
Dan. ix. g

\* And when ye se Jerusalem beseged with an hoste, then vnderstande that the desolacion of the same is nye. Then let them whiche are in Jewrye fflye to the mountaines. And let them which are in the myddes of it, departe oute. And let not them that are in other countreyes, enter there in. For these be the dayes of vengeance, to fulfyll all that are wyrtten. But wo be to them that be w<sup>childe</sup>, and to them that geue sucke in those dayes: for there shalbe greate trouble in the lande, and \* w<sup>at</sup>he ouer al this people. And they shal fall on the edge of the swearde, and shalbe leade captiue, into all nacions. And Jerusalem shalbe troden vnder fote of the gentyls, vntyll the tyme of the gentyls be fulfyllled.

1 Pet. ii. d

Mat. 24. c  
marke. 13. c  
Joel. 2. e  
1 Pet. 38. f

\* And there shalbe sygnes in the sunne, and in the mone, and in y<sup>e</sup> starres: and in the earthe & the people shalbe in

suche perplexite, that they shall not tell which waye to turne them selues. The sea and the waters shall rooze, and mennes hertes shal fayle them for feare, and for lokynge after those thynges whiche shall come on the earth. For the powers of heauen shal moue. And then shal they se the sonne of man come in a cloude w<sup>th</sup> power and greate glozve. When these thynges begynne to come to passe: then loke vp, and lyfte vp youre <sup>b</sup> heades for youre redempcion draweth nye.

\* And he shewed them a symyltude: beholde the fygge tree, and all other trees, when they shoute forthe they<sup>r</sup> buddes, ye se and knowe of youre owne selues that sommer is then nye at hande. So lyke wyse ye (when ye se these thynges come to passe) vnderstande, that the kyngdome of God is nye. Verely I saye vnto you: this generacio shal not passe, tyl all be fulfyllled. Heauen and earthe shall passe: but my wordes shall not passe. †

† mat. xxiii. c  
marke. xiii. c

\* Take hede to youre selues, lest youre hertes be overcome with surfetinge and dronkenness and cares of this worlde: and that, that day come on you vnwares. For as a snare shal it come on all them that syt on the face of the earthe. \* Watche therfore contynualle and praye, that ye maye obtayne grace to fflye all this that shall come, and that ye maye stande befoze the sonne of man. †

† Eccl. 31. e  
and. 37. d  
Rom. xiii. b

In the daye tyme, he taughte in the temple, and at nyght, he went oute, and had abydynge in the mounte olpnete. \* And all the people came in the mornynge to him in the temple, for to heare hym.

† Eccl. 37. d  
marke. 13. d  
1. Pet. v. b

## The Notes.

a. The soule is possessed, when thorow faythe in Christ, we patiently suffre al aduersities.  
b. To lyfte up thy heade, is to be merry and reioyce at the remembraunce of a thyng.

To possesse the soule.  
To lyfte up the heade.

## The. xxii. Chapter. †

Christ is betrayed, they eate the Easter Lambe. The institution of y<sup>e</sup> Sacramēt. They strue who shal be greatest. He reproveth them. He prayeth thre times v<sup>o</sup> the mount. They take him & bryge him to the hie priestes house. Peter denyeth hym thryse, and they brynge him befoze the counsell.

**AN** He \* feaste of sweate breade due nye whiche is called easter, and the hie priestes and scribes \* soughte howe to kyll hym, but they feared the people.

† mat. xxvi. a  
marke. 14. a

John. vii. d

Then



**John. 18. c** \* Then entred Satā into Judas, whose surname was Iscariot (whiche was of the nombze of the twelue) and he wente his waye and communed with the hye pꝛiestes and officers, howe he myght betraye him to them. And they were glade: and promysed to geue him money. And he consented, and sought oportunitie to betraye him vnto them when the people were awaye.

**Mat. 26. b**  
**mark. 14. a**

**B** \* Then came the day of swete breade, whē of necessite the ester lambe must be offered. And he sent Peter & John sayinge: go & prepare vs þe ester lābe, þe we maye eate. They said to him. Where wilt thou, that we prepare? And he said vnto thē. Beholde whē ye be entred into þe cite, there shal a mā mete you bearynge a pitcher of water, him folow in the same house þe he entreteth in, & say vnto þe good mā of the house. The master saith vnto the: where is the gest chamber, where I shal eate myne ester lambe with my disciples? And he shall shew you a great parloure paved. There make redy. And they went and founde as he had said vnto them: and made redy the ester lambe.

**mat. xxvi. c**  
**mark. 14. c**  
**1. Cor. 11. c**

And when þe houre was come, he sat doune and the twelue Apostles w hym. And he sayde vnto thē: I haue inwardly despyed, to eate this ester lambe with you before that I suffre. For I say vnto you: hence forth I wyl not eate of it any moze, vntyll it be fulfilled in the kyngdome of God. \* And he toke the cup and gaue thanks, and said. Take this, and deuyde it amonge you. For I say vnto you: I wyl not dryncke of the frute of the vyne, vntyll the kyngdome of God be come.

And he toke breade, gaue thanks, and gaue to them, sayinge: This is my body whiche is geuen for you. This do in the remembraunce of me. Lykewyse also, when they had supped, he toke the cup sayinge: This cup is the new testamēt in my bloude, whiche shal for you be shedde.

Yet beholde, the hande of him that betrayeth me, is with me on the table. And the sonne of mā goeth as it is apointed: But wo be to that man by whome he is betrayed. And they began to enquerie amonge them selues, whiche of them it shoulde be, that shoulde do that.

\* And there was a streyle amonge them, which of thē shoulde be takē for the greatest. And he said vnto thē: þe kynges of the gentyls raygne ouer them, & they that beare rule ouer thē, are called gracious lordes. But ye shall not be so:

**math. 18. a**  
**Mark. ix. c**  
**Luke. ix. f**

**Mat. 22. b**  
**1. Pet. v. a**

\* But he that is greatest amonge you, shalbe as the yōugest: and he þe is chiefe, shalbe as the mynister. For whether is greater, he that sytteth at meate: or he that serueth? Is not he that sytteth at meate? And I am amonge you, as he that mynistred. Ye ate & they whyche haue bydden with me in my temptacions. \* And I apoynt vnto you a kyngdome as my father hath appoynted to me: that ye maye eate and dryncke at my table in my kyngdome. \* and syt on seates, and iudge the twelue trybes of Israell. **R**

**Luke. xii. b**

**Mat. 23. b**  
**Apoc. iii. b**

And the Lord said: Simon, Simon, behold Satā hath despyed you, to sytte you, as it were wheate: but I haue praised for the, that thy fayth faile not. And when thou arte conuerted, strength thy brethren. And he said vnto hym. \* Lord I am redy to go with the into prysoun, & to death. And he sayde: I tel the Peter, the cocke shal not crowe thys day, tyll thou haue thysle denyed that thou knowest me.

**D**  
**Mat. 26. c**  
**mark. 14. c**  
**John. xiii. b**

And he said vnto them: \* when I sent you wythout wallet and scripppe & shoes: lacked ye any thyng? And they said, no. And he said to them: but now he that hath a wallet let him take it vp, & lykes wyse hys scripppe. And he that hath no swearde, let hym sell hys cote & bye one. For I say vnto you, that yet that which is wyrtten, muste be performed in me: \* euen wyth the wycked was he nombred. For those thynges whyche are wyrtten of me, haue an ende. And they sayde: Lorde, beholde here are two swerdes. And he sayd vnto them: it is yuoughe.

**math. 2. c**  
**mark. vi. b**  
**Luke. ix. a**

**Eccl. iiii. b**  
**mat. xxvi. c**  
**marke. 14. c**  
**John. xiii. b**

\* And he came out, and wente as he was wonte to mount Oliuete. And the disciples folowed him. And whē he came to the place, he said to them: \* praye, lest ye fall into temptation.

**Math. 26. c**  
**marke. 14. c**

**Mat. vi. b**  
**Luke. xi. a**  
**1. mat. 26. b**

\* And he gate him selfe from them, aboute a stoues cast, and kneled doune, and prayed, saying: father yf thou wilt, draw this cup fro me. Neuerthelesse,



# The Gospell

**Iohn vii. b.** Not in y<sup>e</sup> wyll, \* but thynne be fulfilled.  
And there appered an angell vnto hym from heauen, confortynge hym. And he was in an agonie, and prayed somewhat longer. And his sweate was lyke dropes of bloude, trycklynge doune to the grounde. And he rose vp from prayer and came to his disciples, and founde them sleppynge for sorow, and sayd vnto them: why slepe ye? Ryse and praye, lest ye fall into temptation.

**Matt. 26. c**  
**Mar. xiii. c**  
\* Whyle he yet spake: beholde, there came a company, and he that was called Judas, one of the twelue, wente before them, & pleased nye vnto Iesus to kysse hym. And Iesus sayde vnto hym: Judas, betrayest thou the sonne of man w<sup>th</sup> a kysse? When they whiche were about him sawe what woulde folow, they said vnto him: Lorde, shall we smyte wyth a swerde. \* And one of them smote a seruante of the hyst priest of all, & smote of his ryght eare. And Iesus answered and said: suffre ye thus farre forth. And he touched his eare, and healed him.

**Matt. xxi. c**  
**Mar. 14. c**  
**Iohn. 18. b**

Then Iesus sayd vnto the hys priestes and rulers of the temple & the elders whiche were come to hym. Be ye come out, as vnto a thefe with swertes and staues. \* When I was daylye with you in the temple, ye stretched not forth handes agaynst me. But thys is euen poure very houre, and the power of darknes. Then toke they hym, and led him, and broughte hym to the hys priestes house. And Peter folowed a farre of.

**Matt. 26. b**  
**Mar. 14. b**  
**Iohn. 18. c**

**Matt. xxi. c**  
**Mar. xiii. c**

When they had kyndled a fyre in the middes of the palys, and were set doune together \* Peter also sate doune amog them. And wone of the wenches, behelde him as he sate by the fyre, and set good eye syght on hym and sayde: this same was also with hym. \* Then he denyed him sayinge: woman I knowe him not. And after a lytell whyle, another sawe hym and sayde: thou arte also of them. And Peter sayde: man I am not. And aboute the space of an houre after, another affirmed sayinge: verely euen this felowe was with hym, for he is of Galyle, and Peter sayde: man I wote not what thou sayest. And immediatlye whyle he yet spake, the cocke crewe. And the Lorde tourned backe and looked

vp<sup>on</sup> Peter. \* And Peter remembred the wordes of the Lorde, howe he sayde vnto him, before the cocke crowe, thou shalt denye me thysle. And Peter went oute, and wepte bytterly.

**Luke. xxi. c**  
**Matt. 26. c**  
**Mar. xiii. c**

And the men that stode about Iesus, mocked him, and smote him, and blynde folded him, and smote his face. And asked him sayinge: a rede who it is that smote the? And many other thiges despitously said they agaynst him.

And as sone as it was daye, y<sup>e</sup> elders of the people and the hys priestes and Scribes, came together, and ledde him into their counsell sayinge: arte thou very Christ? tell vs. And he sayde vnto them: yf I shall tell you, ye wyll not beleue. And yf also I aske you, ye wyll not answer me, or let me go. Hereafter shall the sonne of man syt on the right hande of the power of God. Then said they all: arte thou then the sonne of God? He said to the: ye say y<sup>e</sup> I am. The said they: \* what nede we any further witnes? We oure selues haue hearde of his owne mouth.

**Matt. 26. b**  
**Mar. 14. b**

## The. xxiii. Chapter. ¶

Iesus is brought before Pilate & Herode. The women make lamentacion for him. He prayeth for his enemyes, forgiveth y<sup>e</sup> these vpo his ryghte hande, and dyeth on the crosse, and is buryed.



And \* the whole multitude of them arose, & ledde him vnto Pilate. And they began to accuse hym sayinge: we haue founde this felow peruertynge the people, and forbyddynge to paye tribute to Cesar: sayng, that he is Christ a king. \* And Pilate apposed him sayng: arte thou the kynge of the Iewes? He answered him and said: thou saiest it. The said Pilate to the hys priestes, & to the people: I fynde no faute in this man. And they were the more scarce sayinge. He moueth the people, teachynge thowse oute Iewry, and \* beganne at Galyle, euen to this place.

**Matt. 27. a**  
**Mar. 26. a**  
**Iohn. 18. c**

**Matt. 27. b**

**Matt. xiii. b**

Whē Pilate hearde mencio<sup>n</sup> of Galile he asked whether y<sup>e</sup> mā were of Galile. And as sone as he knew y<sup>e</sup> he was of \* Herodes iurisdiccio<sup>n</sup>, he sent him to Herode, which was also at Ierusalem in those dayes. And whē Herode saw Iesus, he was exceedingly glad. For he was desirous to see him of a lōg season, because he had heard manye thynges of hym, and trusted to haue sene some myracle done by hym.

**Luke. iii. a**

Then



Then questioned he with hym of many thynges. But he answered him not one worde. The hye priestes and Scrybes, stode forthe and accused him straitlye. And Herode with his men of warre, despised him, and mocked him, & arayed him in whyte, and sente him agayne to Pilate. \* And the same day Pilate and Herode were made frendes together. For befoze they were at variaunce.

And Pilate called together the hye priestes and the rulers, and the people, and sayde vnto them: ye haue broughte this mā vnto me, as one that peruerred the people. And beholde I haue examyned hym befoze you, and haue founde no faute in this mā, of those thynges where of ye accuse him. No nor yet Herode.

For I sente you to him: and lo nothinge worthe of death is done to him. I wyll therfore chasten him, and let him louse.

\* For of necessitie, he must haue let one louse vnto them at that feast.

And all the people cryed atonce sayinge: a waye with him, and delyuer to vs Barabaz: whiche for insurreccion made in the cite, and murder was cast in pryson. Pilate spake agayne to them wyllynge to let Iesus louse. And they cryed sayinge: Crucifye him, Crucifye hym. He said vnto them the thirde time. What euyl hath he done? I fynde no cause of deathe in hym. I wyll therfore chasten hym, and let hym louse. \* And they cryed with a loude voyce, and requyred that he myghte be crucifyed.

And the voyce of them and of the hye priestes preuailed.

And Pilate gaue sentence that it should be as they requyred and let louse vnto them, hym that for insurreccio and murder, was cast into pryson, who they despyzed: and deliuered Iesus to do with him what they woulde. \* And as they ledde him awaye, they caughte one Simon of Syrene, comynge oute of the felde: and on him laide they the crosse, to beare it after Iesus.

And there folowed him a great company of people and of women, which we men bewayled and lamented him. But Iesus turned backe vnto them, & sayde: Doughters of Ierusalem, wepe not for me: but wepe for youre selues, and for youre chyldren. For beholde, the dayes

wyl come, when men shall saye: \* happy are the baren and the wombes that neuer bare, and the pappes whiche neuer gaue sucke. Then shall they begynne to saye to the mountaynes, fall on vs: and to the hylles, couer vs. For yf they do this to a grene tree, what shalbe done to the dyre.

And there were two euil doers ledde with him to be slayne. \* And when they were come to the place, whiche is called Caluary, there they crucifyed him, and the euyl doers, one on the ryght hande and y other on y lefte. The said Iesus: father forgeue them, for they woote not what they do. And they parted his raimente, and caste lottes. \* And the people stode and behelde.

And the rulers mocked hym w them sayinge: he holpe other mē, let him helpe him selfe, yf he be Christe the chosen of God. The souldiers also mocked hym, & came and gaue him veneger and sayde: yf thou be that kyng of the Jewes, saue thy selfe. \* And hys superscripcion was wyrtten ouer hym, in Greke, in Latyn, and Hebrue: This is the kyng of the Jewes.

And one of the euil doers which hanged, rayled on him sayinge: If thou be Christ saue thy selfe and vs. The other answered, \* and rebuked hym sayinge: Nether fearest thou God because thou arte in the same damnacion? We are ryghteouslye punyshed, for we receaue accordynge to our dedes: But this man hath done nothyng amysse. And he sayde vnto Iesus: Lorde remember me when thou comest into thy kyngedome. And Iesus sayde vnto him: Verely I say vnto the, to daye shalt thou be with me in a Paradyse.

\* And it was about the syxt houre, And there came a darcknes ouer all the lande, vntil the ninth houre, & the sunne was darckened. And the bayle of the temple dyd rent euen thozowe the myddes. And Iesus cryed with a greate voyce and sayde: father, \* into thy handes I commende my spirite. And when he thus had sayd, he gaue vp the goost. \* When the Centurion sawe what had happened, he glorified God sayinge: Of a suertye this man was perfecte. And all the people y came together to y syghte,

GG.iii. behaldynge

Actum. 4. f

Clay. liii. a  
Dapi. iii. c.  
Gala. 4. d

Mat. 27. d  
mark. xv. e  
John. xix. d

Mat. 27. d  
mark. xv. e  
John. xix. d

Mat. 27. b  
mark. xv. a  
John. 19. a

math. 28. d.  
John. 2. d

mat. xxvii. e  
Mat. xv. a  
John. 19. a

mat. xxvii. e  
mark. xv. e

math. 27. d.  
Mat. xv. b

mat. xxvii. e  
mark. xv. d

Gal. xxi. a  
Actum. 7. g

mat. xxvii. e  
mark. xv. d



# The Gospell

beholdynge the thynges whiche were done: smote their brestes, and returned home. And all his acquayntaunce, and the women that folowed him from Galyle, stode a farre of beholdynge these thynges.

Mat. 27, 9  
Mark. xvi, c  
John. xix, d

\* And beholde there was a man named Joseph, a counselloure, and was a good man and a iuste, and did not cōsēt to the counsell and dede of them, whiche was of Aramathia, a cite of Jewes: whiche same also waited for the kyngedome of God: he wente vnto Pylate, and begged the bodye of Iesus, and toke it doune, and wrapped it in a linnen cloth, and layed it in an helven tombe, wherin was neuer mā before laied. And that day was y Saboth euen, and the Saboth dnye on. \* The women y folowed after whiche came with him from Galile, behelde the sepulchre and how his body was layed. And they returned and prepared odoures & oymntētes: but rested the Saboth dnye, accordynge to the commaundemente. ¶

Luk. xlii, a

The Notes.

Paradise a. Paradyse is as muche to say, as a place of singular quiernes and pleasure.

## The. xxiii. Chapter. ¶

The women come to the graue, Christ appeareth vnto the two disciples that go toward Emaus: standeth in the middelt of al his disciples openeth their vnderstandynge in the scriptures. Beueth them a charge to saye at Ierusalem. And ascended vp to heauen.

Math. 28, a  
Mark. xvi, a  
John. xx, a



\* the morow after the Saboth, erly in the mornynge, they came vnto the tomb and brought the odoures whiche they had prepared and other women with them. And they founde the stone rowled awaye from the sepulchre, and wente in: but founde not the bodye of the Lorde Iesu. And it happened, as they were amased therat: Beholde two men stode by them in shyninge bestures. \* And as they were afrayde, and bowed doune their faces to the earth: they said to them: why seke ye the liuynge amonge the deade? He is not here: but is risen. Remember how he spake vnto you, whē

Math. 28, a  
Mark. xvi, b

he was yet with you in Galile, sayinge: that the sonne of man must be deliuered into the handes of synful men, & be crucified, and the thirde dnye rylse agayne.

And they remembred his wordes, and returned from the sepulchre, and tolde al these thynges vnto the elenen, and to all the remnaunte. \* It was Marye Magdalen & Joanna, & Mary Iacobi, and other y were with thē, whiche tolde these thiges vnto y Apostles, and theyr wordes semed vnto them fayned thynges, nether beleued they thē. Then arose Peter and ran vnto y sepulchre, & stowed in and sawe the linnen clothes laide by them selfe, and departed wondrynge in hym selfe at that whyche had happened. ¶

B

Mat. 28, b  
Mark. xvi, c

\* And beholde, two of them wente that same dnye to a toune whiche was from Ierusalem aboute thre score forlonges, called Emaus: and they talked together of al these thynges that had happened. And it chaūsed, as they comēd together and reasoned, y Iesus hym selfe dnye neare, \* and wente with them. But theyr eyes were holden, that they coulde not knowe hym. And he sayde vnto them: What maner of communicacions are these that ye haue one to another as ye walke, and are sadde? And the one of them named Cleophas, answered and sayde vnto hym: art thou onely a straunger in Ierusalem, and haste not knowen the thynges whyche haue chaūsed therein in these dayes? To whome he sayde: what thynges?

Mark. xvi, c

Math. 28, c

And they sayde vnto him: of Iesus of Nazareth whiche was a Prophet, myghty in dede, and word, before God, and al the people. And how the hie priestes, and oure rulers delyuere hym to be condeimned to deathe: and haue crucified hym. But we trusted that it should haue bene he that should haue delyuere Israel. And as thou chynge all these thynges, to day is euen the thyrde dnye, that they were done.

\* Yea, and certayne women also of oure company made vs astonyed, which came earlye vnto the sepulchre, and founde not hys body: and came sayinge, that they had sene a vision of angels, whiche sayde that he was aloue. And certayne of them whiche were with vs, wente

D  
Luk. 24, c  
John. xx, a



wente their waye to the sepulchre, and founde it euen so as the wemen had said: but him they sawe not.

And he sayde vnto them: O folowes and flowe of herte to beleue all that the prophetes haue spoken. \* Dought not Christ to haue suffred these thynges, & to enter into his glozpe. And he began at Moses, and at all the prophetes, and interpreted vnto the in all scriptures which were wyrtten of hym. And they drue nye vnto the toune whiche they wente to. And he made as though he woulde haue gone further. \* But they constraigned hym sayinge: abyde with vs, for it draweth towards nyght, and the daye is farre passed. And he wente in, to tary with them.

\* And it came to passe as he sate at meate with them, he toke breade, blessed it, brake and gaue to them. And they eyes were opened and they knewe hym: and he vanished out of their sight. And they sayde betwene them selues: did not oure hertes burne with in vs, whyle he talked with vs by the waye, and as he opened to vs the scriptures? And they rose vp the same houre, and returned agayne to Ierusalem, and founde the elcuen gathered together, and them that were with them, which sayde: the Lord is risen in dede, and hath appered to Simon. And they tolde what thynges was done in the waye, and howe they knew him in breakige of breade. \*

As they thus spake. \* Iesus hym selfe stode in \* the myddes of them, and sayd vnto them: peace be with you: And they were abashed and afrayde, supposynge that they had sene a spirite. And he sayde vnto them: why are ye troubled, and why do thoughtes arys in poure hertes? Beholde my handes and my fete, that it is euen my selfe. Handle me and se: for spirites haue not fleshe and bones, as ye se me haue. And when he had thus spoken, he shewed them his handes and his fete. And whyle they yet beleued not for ioye and wondzed, he sayde vnto them: \* Haue ye here any meate? And they gaue hym a pece of a bryyled fysh, and of an hony combe. And he toke it, and ate it befoze them.

And he sayde vnto them. \* These are the wordes, whiche I spake vnto

you whyle I was yet with you: that all muste be fulfilled whiche were wyrtten of me in the lawe of Moses and in the prophetes, and in the Psalines: \* Then opened he they wyrttes, that they myghte vnderstande the scriptures, and sayde vnto them: Thus is it wyrtten, and thus it behoued Christe to suffer, and to ryle agayne from deathe the thyrde daye, and that repentance and remission of synnes shoulde be preached in his name amonge all nacions, and muste begynne at Ierusalem. And ye are wytnesses of these thynges. \* And beholde, I wyll sende the promes of my father vpon you. \* But tarye ye in the cyttye of Ierusalem, vntil ye be endewed with power from an hye.

And he ledde them out into Bethany, and lyfte vp hys handes and blessed them. \* And it came to passe, as he blessed them, he departed from them, and was carryed vp into heauen. And they worshypped hym, and returned to Ierusalem with greate ioye, and were continuallye in the temple, pray synge and laudinge God:

Amen.

+

Here endeth the Gospell of Saynte Luke.

## A Prologe vpon the Gospell of Saynt John.



John what he was, is manifest by the thre fyfte euangelystes. fyfte Christes Apostle, and p one of the chief. Then Christes nyghynseman, and for his synfuler innocencye, and softnesse, synfulerlye beloued, and synfulerlye famylar with Christe, and euer one of the thre wytnesses of most secreete thynges. The cause of hys wyrtynge, was certayne heresyces that arose in his tyme, and namely two, of whiche one denyed Christe to be very mā, and to be come in very flesch and nature of man. Against whiche two heresyces, he wrote both his Gospell & also in his fyrst Epistel, & in p begynnyng of his Gospell saith: p the word or thyng was at p beginning, & was w God,

Wg.iii.

and



# The Gospell

and was also very God, and that all things were created and made by it, and that it was also made flesh, that is to say: become very man. And he dwelt amonge vs (sayeth he) and we sawe his glorie.

And in the begynnynge of his Epistle, he sayeth: we shewe you of the thing that was from the begynnynge, whiche also we hearde, sawe with our eyes, and our handes handled. And agayne we shewe you everlastynge lyfe, that was with the father and appeared to vs, and we hearde and sawe. &c. In that he sayeth: that it was from the begynnynge and that it was eternal life, and that it was with God, he affirmeth hym to be very God. And that he sayeth: we hearde, sawe, & felte, he witnesseth that he was very man also. John also wrote laste and therefore touched not the story that other had compyled. But wyrteth most of the saythe and promyses, and of the sermons of Christ: These be sufficient concernynge the. iiii. Evangelyses, and their authorite, and worthines to be beleued.

A J N S.

## The Gospell of Saint John.

### The fyrste Chapter. †

The everlastynge byrthe of Christe, and howe he became man. The testimony of John. The calyng of Andrew Peter. &c.

**I**n the begynnynge was the worde, and the worde was in God: and the word was God. The same was in the begynnynge with God. \* All thynges were made by it, and withoute it, was made nothinge, that was made.

\* In it was lyfe, & the lyfe was y lyght of men, & the lyght shyneth in y darcknes, but the darcknes cōprehēded it not.

There was a man sente from God, whose name was John. The same came as a witnes to beare witnes of y lyght, that al men through him might beleue. \* He was not that lyghte: but to beare witnes of the lyght. That was a true lyght, whiche lighteth al men that come into the worlde. He was in the worlde, and the worlde was made by hym: & yet the worlde knewe him not.

**H**e came amonge his owne, and his owne receaved him not. But as manye as receaved hym, \* to them he gaue power to be the sonnes of God in that they beleued on his name: which were bozne,

not of bloude nor of the wyll of y fleshe, nor yet of the wil of man: but of God.

\* And the worde was made fleshe, and dwelt amonge vs, \* and we sawe y glorie of it, as the glorie of the onely begotten sonne of the father, which word was full of grace and verite.

† \* John bare witness of him & cried sayinge: This was he of whome I spake, he that cometh after me, was before me, because he was yer the J. \* And of his fulnes haue all we receaved, even y (grace) for grace. For the law was geuen by Moles, but grace & trueth came by Jesus Christ. \* No man hath sene God at any tyme. The onely begotten sonne, whiche is in the bosome of the father, he hath declared him.

† \* And this is the recorde of John: When the Jewes sent priestes and Leuites from Jerusalem, to aske him, what arte thou? \* And he confessed, and denyed not, and sayde playnlye: I am not Christe. And they asked hym: what the? \* arte thou Helyas? And he sayde: I am not. \* Arte thou that prophet? And he answered no. Then sayd they vnto him: what art thou that we may geue an answer to them that sent vs: what sayest thou of thy selfe? He sayde: I \* am the voyce of a criat in y wyldernes, make strayghte the waye of the Lorde, \* as sayde the prophet Elaias.

And they whiche were sente, were of the Pharises. And they asked hym, and sayde vnto him: why baptisest thou the yf thou be not Christ, nor Helyas, nether a prophet? John answered them sayig: \* I baptise with water: but one is come amonge you, whome ye knowe not, he it is that cometh after me, which was before me, whose sho lather I am not worthy to vnlose. These thynges were done in Bethabara beyonde Jordan \* where John dyd baptise.

† The nexte daye, John sawe Jesus comynge vnto him, and sayd: beholde \* the lambe of God, which taketh away the synne of the worlde. This is he of whome I said. After me cometh a mā, whiche was before me, for he was yer then I, and I knew him not: but that he shoulde be declared to Israell, therefore am I come baptysynge with water.

And John bare recorde sayinge: I sawe

Barn. 11. 8

Mat. 27. 8  
1. Pet. 11. 8  
1. John. 1. 8

Math. 11. 8  
mark. 1. 8

Collo. 11. 8

Deut. 4. 8  
1. Job. 4. 8

John. 1. 8

John. 11. 8

Math. 21. 8

Deut. 18. 8

math. 11. 8  
mark. 1. 8  
Luce. 3. 8  
1. Elai. 1. 8

D

Math. 4. 8  
mark. 1. 8  
Luce. 3. 8  
Actes. 11. 8

John. 1. 8  
and 1. 8

Elap. 11. 8  
1. Cor. 1. 8

Gene. 1. 8  
Pro. 11. 8

John. 14. 8  
John. 8. 8  
1. Job. 4. 8

John. 1. 8

Elai. 1. 8  
1. Pet. 1. 8  
1. Pet. 1. 8  
Roma. 1. 8  
1. Cor. 1. 8



saue the spirite descende from heauen, lyke vnto a doue, and abyde vpon him, and I knewe hym not. But he that sent me to baptise in water, the same sayde vnto me: \* vpon whome thou shalt see the spirite descende and tarye still on hym, the same is he whiche baptiseth with the holye gooste. And I saue and bare recorde, that thys is the sonne of God. ¶

The nexte daye after, John stode agayne, and two of his disciples. And he behelde Iesus as he walcked by, and sayde: Beholde the lambe of God. And the two disciples hearde hym speake, and folowed Iesus. And Iesus tour- ned aboute, and saue them folowe, and sayde vnto them: what seke ye? They sayde vnto him: Rabbi (whiche is to saye by interpretacion, Maister) where dwellest thou? He said vnto them: come and see. They came and saue where he dwelt: and abode with him that daye. For it was aboute the tenth houre.

One of the two whiche heard John speake, and folowed, was Andrew Symon Peters brother. The same founde his brother Symon fyrste, and sayde vnto hym: we haue founde Messias, whiche is by interpretacion, anoynted: and brought him to Iesus. And Iesus behelde hym and sayde: Thou art \* Simon the sonne of Jonas, thou shalt be called Cephas: whiche is by interpre- tacion, a stone.

The daye folowynge Iesus woulde goe into Galile, and founde Philippe, and sayde vnto hym, folowe me. \* Phi- lippe was of Bethsaida the citie of An- drew and Peter. And Philippe founde Nathanaell, and sayde vnto hym: We haue founde hym of whome \* Mo- ses in the lawe, and the prophetes dyd wyte. Iesus the sonne of Ioseph of Nazareth. And Nathanaell sayde vnto hym: \* Can there any good thyng come out of Nazareth? Philip sayde to him: come and see.

Iesus saue Nathanaell comminge to hym, and sayde of hym. Beholde a ryght Israelyte, in whome is no gyle. Nathanaell sayde vnto hym: Where knewest thou me? Iesus answered, and sayde vnto him: Before that Philippe called thee, when thou wast vnder the

fygge tree, I saue the. Nathanaell an- swered and sayde vnto him: Rabbi, thou arte the sonne of God, thou art the kynge of Israell. Iesus answered and sayde vnto hym: Because I sayde vnto the, I saue the vnder the fygge tree, thou beleuest. Thou shalt see greater thynges then these. And he sayde vnto him: Verely, verely, I saye vnto you: hereafter shall ye see heauen open, and the angels of God ascendynge and des- cendynge ouer the sonne of man.

#### The Notes.

a. By the lyght, is vnderstande Christ, and by the the light. darkenes, vngodly and vnbeleuyng men, among whom Christ came, and they beleued him not, as Ephes. iiii. d.

b. By grace vnderstande fauoure. The meaninge Grace for grace. is. For the fauour that God & father hath to hys sonne Christ hath he receaued vs into fauour. So that as Christ is beloued of the father, euen so are we beloued for his sake, as. Rom. v. c.

c. There can no bodely eye beholde the maiesty of to se god. God in his excellent nature, as he is. As we haue declared in Exodo. xxxiii. d.

d. In that John baptiste affirmeth him selfe to be the same foregoer of Christ, of whome it was the voyce spoken in Esay. xl. chapter. a.

#### The. ii. Chapter.

Christ turned the water into wine, and dyueth the byers and sellers oute of the temple.



And the thyrde day, was there a maryage in Ca- na a citie of Galile: and the mother of Iesus was there. And Iesus was called also and hys disciples vnto the maryage. And when the wyne fayled, the mother of Iesus sayde vnto hym: They haue no wyne. Iesus sayde vnto her: Woman \* what haue I to doe with the? Myne houre is not yet come. Hys mother sayde vnto the ministers: Whatsoeuer he sayeth vnto you, doe it. And there were stan- dyng there, syxe water pottes of stone after the maner of the purifyng of the Jewes, contaynyng two or thre fy- king a pece.

And Iesus sayde vnto them: fyl the water pottes w water. And they fyl- led them by to the brimme. And he sayd vnto them: drawe out nowe, and beate vnto the gouernoure of the feast. And they bare it. When the ruler of the feast had tasted the water that was turned into wyne, and knew not where

Math. 3. b  
marke. i. b.  
Luce. 3. b

mark. xvi. c

John vii. c

Gene. iii. c.  
and. xii. c.  
Deut. 18. c  
1. Cl. vii. c  
and. 17. b

John. v. c

Luce. 3. b



# The Gospell

It was (but the ministers whiche drew the water, knewe) he called the byde-  
grome, and sayd vnto hym: All men at  
the begynnyng, set forth the good wyne,  
\* when men be dronke, then that which  
is worse. But thou hast kepte backe  
the good wyne, vntyll now.

This beginninge of miracles dyd  
Jesus in Cana of Galile, and shewed  
hys glorye, and his disciples beleued  
on him. \* After that he descended into  
Capernaum, and his mother, & his bre-  
thren, and his disciples: But continu-  
ed not many dayes there.

mat. 4. b  
march. 1. b  
Luk. 4. d

C  
Mat. 2. b  
march. 1. c  
Luk. 1. g

\* And the Jewes Easter was euen  
at hande, and Jesus wente vp to Jeru-  
salem, and founde syttinge in the tem-  
ple, those that solde oxen and shepe and  
doves and chaungers of money. And  
he made a scourge of small cordes, and  
dراue them al out of the temple, with the  
shepe and oxen, and powzed oute the  
chaungers money, and ouerthrewe the  
tables, and sayde vnto them that solde  
doves: Haue these thynges hence, and  
make not my fathers house an house of  
marchaundysle. And his disciples re-  
membred, howe y it was written: \* The

psa. 118. b

zele of thyne house hath euen eaten me.

mat. xvi. a  
John. vi. b

Then answered the Jewes and said  
vnto vs, seynge that thou doest these  
thynges? Jesus answered, and sayde  
vnto them: \* Destroye this temple, and  
in thre dayes I wyl reare it vp agayne.

mat. 26. f  
march. 14. f

Then sayde the Jewes. xlii. yeres  
was this temple a byldynge: And wilt  
thou reare it, vp in thre dayes? But he  
spake of y temple of hys body. Noone  
therfore as he was risē frō death again,  
hys disciples remēbred y he thus sayd.  
And they beleued the scripture, and the  
wordes whiche Jesus had sayde.

1. cor. xv. b  
apoc. 1. d

When he was at Ierusalē at Easter  
in the feast, many beleued on his name,  
when they sawe his myracles whiche  
he dyd. But Jesus put not hym selfe in  
their handes, because he knewe al men,  
and neded not, that anye man shoulde  
testifie of hym. \* For he knewe what  
was in man. †

The Notes.

a. That is when men be fulfilled and satisfied.

The .iii. Chapter. †

The communicaciō of Christ with Nicodemus.  
The doctrine and baptisme of Iohn, and what  
witness he beareth of Christ.



Here was a man of the  
Pharyles named Nicodemus a ruler among  
the Jewes. \* The same  
came to Jesus by night,  
and sayde vnto hym:

John. 7. d.  
and. 1. b

John. 1. b.

Rabbi, we knowe that thou arte a tea-  
cher, whych arte come from God. \* For  
no man coulde doe suche myracles as  
thou doest, excepte God were with him.  
Jesus answered and sayde vnto hym:  
Verely, verely, I saye vnto the: except  
a man be borne a newe, he can not se the  
kyngdome of God. Nicodemus sayde  
vnto hym: howe can a man be borne  
when he is olde? Can he enter into his  
mothers wombe, and be borne agayne?  
Jesus answered: \* Verely verely, I say  
vnto the: \* excepte y a man be borne of  
water and of the spirite, he can not en-  
ter into the kyngdome of God. \* That  
whiche is borne of the flethe, is flethe:  
and that whiche is borne of the spirite  
is spirite. Maruaile not that I sayde  
vnto the, ye must be borne a newe. The  
wynde bloweth where he lysteth, and  
thou hearest hys sounde: \* But canst  
not tell whence he cometh and wher-  
ther he goeth. So is euery man that is  
borne of the spirite.

John. 4. b  
and. 7. d  
Eph. 3. a

Roma. 8. a

Eph. 1. a.

And Nicodemus answered & sayd  
vnto hym: howe can these thynges be?  
Jesus answered and sayde vnto hym:  
arte thou a maister in Israel, & knowest  
not these thynges? Verely, verely, I say  
vnto the, we speake that we knowe, and  
testifie that we haue sene: and ye re-  
ceauē not oure wptnesse. Yf when I tel  
you earthlye thynges, ye beleue not:  
howe shoulde ye beleue, yf I shall tell  
you of heauenlye thynges?

\* And no man ascendeth vp to hea-  
uen, but he that came doune from hea-  
uen, that is to saye, the sonne of man  
which is in heauen.

Eph. 1. a.

\* And as Moses lifte vp the serpent  
in the wyldernesse, euen so muste the  
sonne of man be lyfte vp, that none that  
beleueth in hym perishe: But haue eter-  
nall lyfe. †

Rom. 8. c.

\* For God so loued the world, that  
he hath geuen hys onely sonne, that  
none

Rom. 3. a



none that beleue in him, shoulde perishe:  
But shoulde haue euerclastyngc lyfe.  
\* For God sente not hys sonne into the  
worlde, to condemne the worlde: but  
that the worlde thozowe him, myght be  
saued. He that beleueth on hym, shall  
not be condemned. But he that beleueth  
not, is condemned all redye, be-

**C**ause he beleueth not in the name of the  
onely sonne of God. And thys is the  
condempnacion, \* that lyghte is come  
into the worlde, and the men loued dar-  
kenes moore then lyghte, because their  
dedes were euell. \* For euerye man that  
euell doeth, hateth the lyghte: Neither  
commeth to light, lest his dedes shulde  
be reprovied. But he that doeth truely,  
commeth to the lyghte, that his dedes  
myghte be knowen, howe that they are  
wrought in God. †

After these thynges came Iesus and  
his disciples into the Jewes lande, and  
there he haunted with them. \* bapty-  
sed. And \* John also baptised in Enon  
besides Salis, because there was much  
water there, & they came & were baptised.  
\* For John was not yett cast into prisō.

† And there arose a question betwene  
Johns disciples and the Jewes about  
purifyinge. And they came vnto John,  
and sayde vnto him: Rabbi, he y was  
with the beyonde Jordan, to who thou  
barest wytnes: Beholde the same bap-  
tyseth, \* and al men come to him. John  
answered, and sayde: A man can recea-  
ue nothing at al except it be geuen him  
from heauen. Ye your selues are wytnes-  
nes, \* howe that I sayde: I am not  
Christe, but am sente before hym. He y  
hath the byde, is the bydegrome. But  
the frende of the bydegrome, whyche  
standeth by and heareth him, reioyleth  
greatly of y bridegromes voyce. Thys  
my ioye is fulfilled. He must increase:  
and I must decrease.

He that cometh from an hye is a-  
boue al: he y is of the earth, is earthly,  
and speaketh of the earthe. He y cometh  
from heauen, is aboue al, & what he hath  
sene & hearde: y he testifieth: but no man  
receaueth his testimony. Now be it, he y  
hath receaued his testimony, \* hath set  
to hys seale y God is true. For he who  
God hath sente, speaketh the wordes  
of God. \* For God geueth not y spryte

by measure (vnto him). The father lo-  
ueth the sone, \* and hath geuen al thyn-  
ges into his hande, \* He that beleueth  
on the sone, hath euerclastyngc lyfe: and  
he that beleueth not the sone, shall not  
se life, but the wraethe of God abyedeth  
on hym. †

#### The Notes.

a. This newe byrth, is y mortification of y fleshe  
preached by John baptist, and the renuinge of y  
spirite, which is remission of synnes by Christe.  
b. To asced to heauen, is to haue y perfecte know-  
ledge of h: auenly thynges, which no man hathe,  
but y natural and onely sonne of God hathe it.  
c. In this place, the worlde signifieth the chosen  
and them onely that do beleue.  
d. That is to print in his belefe as it were y seale.  
e. How y spirite or giftes of the spirite are geuen  
by measure, reade. Rom. xii. and. i. Cor. xii.

#### The .liii. Chapter.

The loutinge communicacion of Christe with the  
woman of Samaria, by the welles side. How he  
healeth the rulers sone.



As soone as the Lorde had  
knowledge, howe the phari-  
ses had hearde, that Iesus  
made and baptised mo disci-  
ples then John (though that Iesus him-  
selfe baptised not: but his disciples) he  
\* lefte Jewrye, and departed agayne in  
to Galile. And it was so that he muste  
nedes go thorow Samaria. The came  
he to a cytie of Samaria called Si-  
chat, besydes y possession \* that Jacob  
gaue to his son Ioseph. And there was  
Jacobs well. Iesus then weryd in his  
iorney, sat thus on the well. And it was  
about the syxte houre: & there came a  
woman of Samaria to drawe water.  
And Iesus sayde vnto her: Geue me  
dryncke. For his disciples were gone a-  
way vnto the toune to bye meate. Then  
sayde y woman of Samaria vnto him:  
how is it, y thou beyngc a Jewe, askest  
dryncke of me, whych am a Samaritan-  
ne? \* For the Jewes medle not with the  
Samaritans. Iesus answered & sayde  
vnto hyr: Yf thou knewest the gyfte of  
God, and who it is that sayeth to thee  
geue me dryncke, thou wouldest haue  
asked of him, & he woulde haue geuen  
the \* water of life. The woman said vn-  
to him. Syr thou hast nothing to draw  
with, & the wel is depe: fro whence then  
hast thou that water of lyfe? Arte thou  
greater then our father Jacob \* which  
gaue vs the wel, & he him selfe dranke  
therof, and his children, and his catell?

Iesus

marke. xi. b  
Luce. x. b  
† Joh. vi. 3  
† Joh. v. b.

To be  
borne a-  
gayne.

To asced  
to heauen.  
the world  
To set to  
his seale.  
God ge-  
ueth gifa-  
tes.

math. xiii. b

Gen. 48. b

4. Joh. 17. a  
Joh. 8. s

Iere. 17. b  
Joh. viii. b

Gen. 28. c

Luk. xix. a

John. i. a  
and. xli. f

Eph. v. b

John. iii. a

math. iii. a  
marke. i. a  
Luce. iii. a

mark. 4. b

John. iii. a

John. i. b

Rom. iii. a

Esa. lxi. a



# The Gospell

Jesus answered, and sayd vnto her: whosoever drynketh of this water, shall thyrste agayne. But whosoever shall drynke of the water that I shall geue hym, shall neuer be more a thyrst:

John. 3. a  
Eph. vii. a

\* But the water that I shall geue hym, shall be in hym a well of water, springing vnto euerlastyng lyfe. The woman sayd vnto him: \* Sir geue me of that water, that I thyrste not, neither come hither to drawe. Jesus sayde vnto her. Go & call thy husbände, & come hither. And the woman answered, & sayd to hym: I haue no husbände. Jesus sayd to her: Thou hast wel sayd, I haue no husbände. For thou hast had fyue husbandes, and he whome thou now hast, is not thy husbände. That saydest thou truely.

John vi. b

The woman sayd vnto him: \* Sir I perceaue that thou art a prophet. Our fathers worshipped in this mountaine: and \* ye saye that in Ierusalem is the place where men ought to worshippe. Jesus sayde vnto her: woman beleue me, the houre cometh, when ye shall neither in this mountayne nor yet at Ierusalem, worship the father. Ye worship, ye wot not what: We knowe what we worshippe. \* For saluacion cometh of the Jewes. But the houre cometh and now is, when the true worshippers shall worship the father in the spirit, and in trueth. For verely suche the father requirerh to worshippe hym. \* God is a spirite, & they that worship him, must worship him in spirite and trueth.

Luke. vii. b

3. reg. ix. a,  
ii. par. vii. c

Eph. i. c

Roma. i. a

1. Cor. 3. c

The woman sayd vnto hym: I wot well Messias shall come, whiche is called Christ. When he is come, he wyl tell vs all thynges: Jesus sayde vnto her: \* I that speake vnto the am he. And euen at that poynt, came his disciples, and marueled that he talked with a woman. Yet no man sayde vnto him: what meanest thou, or why talkest thou with her? The woman the left her waterpot, and went her way into the cite, & sayde to the men. Come see a man which tolde me all thynges that euer I dyd. Is not he Christ? Then they wente oute of the cite, and came vnto him.

math. 26. f.  
mar. xiii. c  
Luk. xxi. c  
John. ix. d.  
and 3. c

And in a meane whyle his disciples prayed him sayinge: Maister, eate. He said vnto them: I haue meate to eate,

that ye knowe not of. Then sayde the disciples betwene them selues: hath anye man broughte him meate? Jesus sayd vnto the: my meate is to do the wyl of him that sente me. And to finishe his worcke. Say not ye: there are yet foure monethes, & then cometh haruest? be holde, I saye vnto you, lyfte vp youre eyes, and loke on the regions: for they are white alrede vnto haruest. \* And he that repeth receaueth rewarde, and gathereth fruite vnto lyfe eternal: that both he that soweth, & he that repeth might reioyse together. And herein is the sayinge true, that one soweth, and an other repeth. I sent you to reape that whereon ye bestowed no labour. Other men laboured, & ye are entred into their labours.

Math. ix. b  
Luk. x. a

Manye of the Samaritans of that cite beleued on hym, for the sayinge of the woman, whiche testified: he told me all thynges that euer I dyd. Then when the Samaritans were come vnto him, they besought hym, that he woulde tarry with them, And he abode there two dayes. And manye more beleued because of his owne wordes, and sayde vnto the woman: Nowe we beleue not because of thy sayinge: \* For we haue hearde hym oure selues, and knowe that this is euen in dede Christ the sayour of the worlde.

John. xvi. a

After two dayes he departed thence, and went awaye into Galyle. \* And Jesus him selfe testified, that a prophet hath none honour in his owne countrey. Then as soone as he was come into Galyle, the Galyleans receaued hym, which had sene all the thynges that he dyd at Ierusalem at the feast. For they wente also vnto the feast daye. And Jesus came agayne in to Cana of Galyle, where he turned water into wyne.

Mat. 13. c  
marke. vi. a  
Luk. 4. c

\* And there was a certayne ruler, whose sonne was sicke at Capernaum. As soone as the same hearde that Jesus was come oute of Jewrye into Galyle, he went vnto hym, and besoughte him, that he woulde descende, and heale his sonne. For he was euen redy to die. Then sayde Jesus vnto him: Excepte ye see signes and wonders, ye can not beleue. The ruler sayde vnto hym: Sir come awaye or euer my childe dye. Jesus sayde vnto him: Go thy waye, thy sonne

John. 4. a

Math. 8. a  
Luk. 7. a



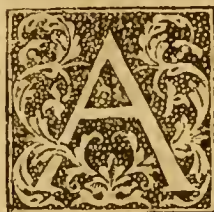
forthe lyueth. And the man beleued the woordes that Iesus had spoken vnto hym, and went hys way. And anone as he wente on hys waye his seruantes met hym, and tolde hym sayinge: Thy chyldre lyueth. Then enquired he of the houre when he beganne to amende. And they sayde vnto him: Yesterdaye the seuenth houre, the seuer lefte hym. And the father knewe that it was the same houre in whiche Iesus sayde vnto him: Thy sonne lyueth. \* And he beleued, and all hys houtholde. Thys is againe the seconde myracle, that Iesus dyd, after he was come oute of Jewrye into Galile. **R**

## The Notes.

a. The Jewes reckened the houres of their dayes from the sunne risinge to the sunne settinge, so the first houre was sixe houres after the sunne risinge which at the tyme of the yeare, was about none. b. This meate is to doe the wyl of his father, the chiefest mynge of his fathers wyl, is to preach the gospel to all the worlde, whiche thinge was eue nowe at hande to be done, as when corne is ripe, men muste tal to haruest.

## The .v. Chapter.

He healeth the mā that was sicke. xxxviii. peres. The Jewes accuse him, he answered for him selfe and reproveth them.



After that there was a feast of the Jewes, & Iesus went vp to Ierusalem. And there was at Ierusalem, by the daughter house; a pole called in the Hebrue tongue Bethleda, hauinge .v. porches, in whiche laye a great multitude of sicke folke, of blind, halte and wythered, waitynge for the mouinge of the water. For an angell wēt down at a certayne ceasō into the pole and troubled the water. Whosoeuer the first after the sterynge of the water, stepped in, was made whole of whatsoeuer discaise he had. And a certayne mā was there, which had bene diseased. xxxviii. peres. When Iesus sawe hym lye, and knew that he now longe tyme had bene diseased, he sayd vnto him. Wylt thou be made whole? The sycke man answered him: Syr I haue no man when the water is troubled, to put me into the pole. But in the meane tyme, whyle I am aboute to come, another steppeth doune before me.

And Iesus saide vnto hym: \* rise, take

vp thy bed & walcke. And immediatlye the mā was made whole, & toke vp his bed & went. And the same day was the Sabboth daye. The Jewes therefore sayde to him that was made whole. It is the Sabboth daye, it is not lawfull for the to cary thy bed. He answered the: he that made me whole, sayde vnto me: take vp thy beed, & get the hence. Then asked they him what mā is that which sayde vnto thee, take vp thy beed and walcke. And he that was healed, wylte not who it was. For Iesus \* had got, ten hym selfe awaye, because he there was preece of people in the place.

And after that, Iesus founde hym in the temple, & sayd vnto him: behold, thou art made whole, \* sinne no moore, lest a worse thinge happen vnto thee. The man departed and tolde the Jewes that it was Iesus, whiche had made hym whole. And therefore the Jewes dyd persecute Iesus, & sought the meanes to slea him, because he had done these thinges on the Sabboth daye. And Iesus answered the: \* My father worketh hither to, & I worcke. Therefore the Jewes soughte the moore to kyll hym, not onely because he had broken the Sabboth: but sayd also that God \* was his father, & made hym selfe equal to God.

Then answered Iesus & sayde vnto them: verely, verely, I saye vnto you: the \* sonne can doe nothyng of hym selfe, but that he seeth the father do. For whatsoeuer he doeth, that doth the sonne also. For the father loueth the sonne, & sheweth him all thinges, whatsoeuer he him selfe doth. And he wil shew hi greater thynges then these, because ye shuld maruayle. For lyke wyl as the father raiseth vp the deed, & quickeneth them, euen so the sonne quickeneth whome he wyl. \* Neither iudgeth the father anye man: but hath committed all iudgemēt vnto the sonne, because he al men shulde honoure the sonne, euen as they honour the father. He that honoureth not the sonne, the same honoureth not the father whych hathe sente hym. Verely, verely, I saye vnto you: \* He that heareth my woordes, and beleueth on hym that sent me, hathe euerlastynge lyfe, and shall not \* come into dampnacion: but is scaped from death vnto life.

Verely,

Act. xviii. a

the fyrst houre.

I haue meate to eat.

John. vi. b

John. 8. b

1 Cor. xii. a

Math. 25. f  
Mat. 14. g  
Luce. 21. f

John. ix. a;

Math. xli. e  
Luce. x. f

John. vi. e.

Luce. xxi. e

Math. ix. a  
Mark. ii. b  
Luce. v. e  
Actes. iiii. b  
and. 4. f



# The Gospell

**Verely, verely, I saye vnto you:**\* **p** time shal come, and nowe is, when <sup>d</sup> the deed shal heare the voyce of the sonne of God. And they that heare, shal lyue. \* **f**or as **p** father hath the life in him selfe, so lykewise hath he geuen to the sonne to haue lyfe in hym selfe: and hath geuen hym power also to iudge, in **p** he is the sonne of mā. Maruaile not at this: the houre shal come in the which **e**\* all that are in the graues, shal heare his voyce, and shal come forth: They that haue done good vnto the resurreccion of lyfe: and they that haue done euyll, vnto the resurreccio<sup>n</sup> of dampnacion. **f**

**I** can of myne owne selfe doe no<sup>t</sup> thynge at al. As I heare, I iudge, & my iudgement is iuste, because I seke not myne owne wyll, but the wyll of the father, whiche hath sent me. \* **V**f I beare wytnes of my selfe, my witnesse is not true. There is another **p** beareth witness of me, and I am sure that the wytnes which he beareth of me, is true.

\* **V**e sent vnto John, & he bare witness vnto the trueth. But I receaue not the recorde of man. Neuerthelesse, these thynges I saye that ye mighte be safe.

\* **H**e was a burninge, & a shyning light, and ye woulde for a season haue reioyced in his light. \* **B**ut I haue greater witness then the witness of John. \* **f**or the workes whiche the father hath geuen me to finish: the same workes **p** I doe, beare witness of me, that the father sent me. And the father him selfe whiche hath sente me, \* beareth witness of me. **V**e haue not hearde his voyce at anye tyne nor ye haue sene his shape: therto his wordes haue ye not abiding in you. **f**or whom he hath sent: hym ye beleue not.

**S**earche the scriptures, for in them ye thinke ye haue eternall lyfe: \* & they are they whiche testifie of me. And yet wyl ye not come to me, that ye myghte haue lyfe. I receaue not prayse of men. But I knowe you, that ye haue not **p** loue of God in you. I am come in my fathers name, and ye receaue me not. \* **V**f another shall come in hys owne name, him wyl ye receaue. How can ye beleue which receaue honour one of another, & seke not **p** honoure that cometh of God onelye?

**D**oe not thinke that I wyl accuse you to my father. There is one **p** accuseth you: euē Moses in whom ye trust. **f**or had ye beleued Moses, ye woulde haue beleued me: \* **f**or he wrote of me. But seynge ye beleued not his writing: howe shoulde ye beleue my wordes? **f**

## The Notes.

- The Stekes hath the shephouse. A place where they kylleth the beastes that were offered.
- Some write Bethseda. It is as much to saye, as a spittel or hospital, wherein poore folke haue their beyng, which place was by a pole, where the shepe that were offered in **p** temple were kept. And the sick remaine there, lookinge for the moving of the water, &c.
- That is, my father ceaseth not to do good vnto al men euen on the Sabbath daye, no more do I.
- Here he speaketh of the resurreccion and iustificacion whereby **p** wicked ariseth fro his wickednes, and whereby the sinner is brought frome the death of his sinnes to **p** life of righteousness, & especially of the calling of **p** gentyles, which was done after the comminge of the holy ghost. **f**or **p** gentyls were still counted as dead men.
- Here he meaneth of the generall resurreccion which shal be in the last daye.

Daughter house. Bethseda

My father ceaseth not to do good vnto al men euen on the Sabbath daye, no more do I.

The dead shal heare

al **p** are in graues.

## The .vi. Chapter. **f**

**J**esus feareth. **v. d.** men, departeth awaye, **p** they should not make him king, & reprobeth **p** schelye hearers of his word. The carnal are offended at hi



fter these thynges \* **J**esus wet his way ouer **p** sea of Galilee to a cite ty called Tyberyas.

\* **A**nd a great multitude folowed hym, because they had sene his miracles which he did on them that were diseased. And Jesus wente vp into a mountayne, & there he sat w<sup>th</sup> his disciples. And Easter, a feast of the Jewes was nie. \* **T**hen Jesus lift vp his eyes, & saue a great copany come vnto him, & he sayd vnto Philip: whēce shal we bye bread **p** these mighte eate. This he sayde to proue him: for he hym selfe knewe what he woulde do.

\* **P**hilip answered him, two hundred peny worth of bread are not sufficiente for the, **p** euerye man haue a litle. Then sayd vnto him one of his disciples, Andrew Simon Peters brother. There is a lad here, which hath fīue barley loues and two fishes: but what is that amōg so many? And Jesus said: make **p** people syt downe: There was muche grasse in **p** place. And **p** men sat downe, in number about. **v. d.** And Jesus tooke the bread, & gaue thankes, & gaue to **p** disciples, & his disciples to the **p** were set downe

**f** **J**esus wet his way ouer **p** sea of Galilee to a cite ty called Tyberyas. **M**at. 14. b **M**ar. vi. d.

**M**at. 4. d **L**uke. 6. c.

**M**at. 14. b. **M**ark. vi. c. **L**uke. ix. b.

**J**. **M**at. 4. g.

**B**.

**J**.

**J**.

**M**at. 9. b. **J**ohn. xi. c.

**J**ohn. 1. a. and. xlii. a.

**D**ant. xli. a. **M**at. 25. d.

**J**ohn. 8. b.

**J**ohn. i. b.

**J**ohn. i. a.

**J**ohn. v. a.

**J**ohn. xx. c.

**M**at. 3. b. and. 17. b. **M**ark. i. b. **L**uke. iii. d. **J**. **P**et. i. d.

**D**eu. xlii. c. **A**ctes. 17. b.

**J**ohn. ii. c. **J**. **E**ph. ii. b.



downe. And lykwylse of the fishes, as much as they woulde.

When they had eaten ynoughe he sayd vnto his disciples: gather vp the broken meate that remayneth: that nothinge be lost. And they gathered it together, and fylled twelue baskettes w<sup>th</sup> the broken meate, of the fyue barlye loaves: whiche broken meate remained vnto them that had eaten. Then the men, when they had sene the miracle p<sup>r</sup> Jesus dyd, sayde: \*this is of a trueth the prophēt p<sup>r</sup> shulde come into p<sup>r</sup> worlde. Mat. 16. 9.  
Math. 8. 6  
John. ii. c

When Jesus perceaued p<sup>r</sup> they wolde come, & take him vp to make him king, \*he departed agayne into a mountaine hym selfe alone.

Luke, 7. b  
John, 4. c

Mat. 14. c.  
Mark. vi. f  
Luke. vi. c.

And when euen was come his disciples wente vnto the sea, & entred into a ship and went ouer the sea vnto Capernaum. And anone it was darcke, & Jesus was not come to them. And the sea arose w<sup>th</sup> a greate wynde that blew. And when they had rowen about a. xxv or a. xxx. furlonges, they sawe Jesus walcke on the sea, and drawe nye vnto the shippe, & were afrayed. And he sayde vnto them: it is I, be not afrayed. The woulde they haue receaued him into p<sup>r</sup> shippe, and the shippe was by and by at the lande whyther they went.

The daye folowinge, the people whiche stode on the other syde of the sea, sawe p<sup>r</sup> there was none other ship there, saue that one where into his disciples were entred, and that Jesus wente not in w<sup>th</sup> his disciples into the ship: but that his disciples were gone awaye alone. Howe be it, there came other shippes from Tiberias nye vnto the place, where they ate breade, when the Lorde had blessed. Then when the people saw that Jesus was not there neither hys disciples, they also toke shypinge and came to Capernaum seking for Jesus.

And when they had founde him on p<sup>r</sup> other syde of the sea, they sayde vnto him: Rabbi, when camest thou hyther? Jesus answered them, and sayd: verely, verely I saye vnto you: ye seke me, not because ye sawe the miracles: But because ye ate of the loaves, and were filled. \*Labour, not for the meate whiche perissheth, but for the meate that endureth vnto euerlastyng lyfe, whiche

meate the sonne of man shall geue vnto you. For hi hath God p<sup>r</sup> father & sealed.

Then sayd they vnto him: what shall we do p<sup>r</sup> we might worke the workes of God? Jesus answered and sayde vnto them. This is the woork of God, that ye beleue on hym, whome he hath sent. They sayde vnto him: \*what signe shewest p<sup>r</sup> the, that we may se & beleue the? What doest thou worke? Our fathers dyd eate Manna in the deserte, as it is w<sup>r</sup>itten: He gaue the \* bread from heauen to eate. Jesus sayde vnto them: Verely, verely I say vnto you: Moses gaue you not breade from heauen: But my father gyueth you the true breade frome heauen. For the b<sup>r</sup> breade of God is he which commeth downe from heauen, and geueth life vnto the worlde. Exo. xvi. 8  
Psalm. 78. c

Then sayd they vnto him: \*Lorde, euer more geue vs thys breade. And Jesus sayde vnto them: I am that breade of lyfe. He that commeth vnto me shall not hongre: And he that beleueth on me shall neuer thurst. \*But I say vnto you: That ye haue sene me, and yet beleue not. All that the father geueth me, shall come to me: And hym that cometh vnto me, I cast not away. For I came downe from heauen: not to do myne owne wyl, but his wyl which hath sent me. And thys is the fathers wyl which hath sent me, that of al whiche he hath geuen me, \*I shoulde loose nothyng: But shoulde rayse it vp agayn at the last day. And this is p<sup>r</sup> wyl of him that sent me: That \*euery man whych seith p<sup>r</sup> sonne and beleueth on him, haue euerlastyng lyfe. And I wyl rayse him vp at the last daye. The Jewes then murmured at hym, bycause he sayd: I am the breade whiche is come downe from heauen. And they sayd: \*Is not thys Jesus p<sup>r</sup> sonne of Ioseph, whose father and mother we knowe? How is it then that he sayeth, I came downe from heauen? Jesus answered, and sayde vnto them. Murmur not betwene your selues. \*No man can come vnto me except p<sup>r</sup> father whych hath set me, drawe hym. And I wyl rayse hym vp at the last day. It is w<sup>r</sup>itten in the Prophetes, that \*they shall be all taughte of God. Euery man therefore that hath heard and hath learned of the father commeth John. 4. b

Mat. 16. 9.  
Math. 8. 6  
John. ii. c

Exo. xvi. 8  
Psalm. 78. c

John. 4. b

Luke. xxi. c  
John. x. c.  
John. vi. 18, a

John. v. c.

Mat. xiii. c  
Mar. vi. a

Math. x. b  
Luke. x. b

Esa. 44. b  
i. John. ii.



# The Gospell

Deute. 4. b  
Exod. 32. b  
Iude. vi. c  
AND xiii. d  
John. i. c  
1. Joh. 4. b

cometh vnto me. \* Not þ any man hath  
sene þ father, saue he whiche is of God,  
the same hath sene the father.

Verely, verely I saye vnto you, he  
that beleueth on me, hath euertlastyng  
lyfe. I am that breade of lyfe. Your fa-  
thers dyd eate Manna in the wylder-  
nes and are deed: Thys is that breade  
whiche cometh from heauen þ he whi-  
che eateth of it, shoulde also not dye. I  
am þ liuynge bread which came downe  
from heauen. Yf any man eate of thys  
breade, he shal lyue for euer. \* And the  
bread that I wyll geue, is my fleashe,  
which I wil geue for þ lyfe of þ world. †

And the Jewes stroue amonge thē  
f selues, sayinge: Howe can this scilowe  
geue vs his fleashe to eate? Then said Je-  
sus vnto them: † verely, verely I saye  
vnto you, except ye eate þ fleashe of the  
sonne of man, & dryncke his bloude, ye  
shall not haue lyfe in you. Whoso euer  
eateth my fleashe, & dryncketh my bloude,  
hath eternal life: & I wyll raple him vp  
at the last day. † for my fleashe is meate  
in dede: And my bloude is dryncke in  
dede. He that eateth my fleashe and dryn-  
keth my bloude, dwelleth in me and I  
in him. As the liuynge father hath sent  
me, euen so lyue I by my father: & he þ  
eateth me, shal liue by me. Thys is the  
breade whiche came from heauen: Not  
as youre fathers haue eaten Manna &  
are deed. He that eateth of thys breade,  
shal liue euer. †

¶ These thynges sayde he in the syna-  
goge as he taughte in Capernaum.  
Many therfore of his disciples: When  
they hearde this, sayde: this is an hard  
sayinge: who can abyde the hearynge  
of it? Jesus knewe in him selfe, þ hys  
disciples murmured at it, and sayd vn-  
to thē: doeth this offend you? What &  
yf ye shall se the sonne of mā ascend vp  
where he was before? It is the spirite  
that quickeneth, the fleashe profiteth no-  
thyng. The wordes that I spake vn-  
to you, are spirite and life. But there  
are some of you that beleue not. For  
Jesus knewe frome the begynnyng,  
whiche they were that beleued not, and  
who shoulde betraye hym. And he sayd:  
therfore sayd I vnto you: \* that no mā  
can come vnto me, except it were geuen  
vnto hym of my father.

John vi. c.

from þ tyme manye of his disciples  
went backe, & walcked no moore wyth  
hym. Then sayde Jesus to the twelue:  
Wyll ye also goe away? Then Simon  
Peter answered. Maister to whom shal  
we go? Thou hast þ wordes of eternall  
lyfe, & we beleue & knowe þ thou art  
Christ the sonne of the liuynge God. Je-  
sus answered thē: Haue not I choien  
you twelue, \* and yet one of you is a de-  
uyl? He spake it of Judas Iscariot  
the sonne of Symon. for he it was þ  
shoulde betraye him, and was one of  
the twelue. †

Mat. xvi. c.  
Mar. viii. d  
Luke. ix. c  
John. xi. c  
Luk. xxi. a  
Joh. x. ii. c.  
and xvi. a

## The Notes.

a. That is, he hath put his marke of þ holy goste  
on him, which testifieth by miracles what he is.  
b. The wordes of the gospell whiche is Christ is þ  
true & liuely breade of heauen, that geueth life to  
the whole world.  
c. This is if my wordes doe so offende you, what  
wylt thou the person name of the sonne doe: when  
the sonne of man shall doe in dede that he hath  
nowe spoken.

Scaled.  
the bread  
of God.

doth this  
offend you

## The .viij. Chapter. †

Jesus cometh to Ierusalem at the feast, teacheth  
the Jewes & reproveth them. There are diuers  
opinions of him amonge þ people. The pharisees  
rebuke þ officers, because they haue not taken vi.  
and chide with Nicodemus for takig his parte.

¶ After that, Jesus went about  
in Galile, and wolde not goe  
about in Jewry for þ Jewes  
sought to kyll him. \* The Je-  
wes tabernacle feast was at hand. His  
brethren therfore sayde vnto him: Get  
the hence, and go into Jewrye that thy  
disciples may se thy workes that thou  
doest. for there is no man that doeth as  
ny thinge secretlye, and he him selfe se-  
keth to be knowen openlye. If thou do  
suche thynges, shewe thy selfe to the  
world. for as yet his brethren beleued  
not in hym.

Leu. xxiii. c.  
Num. xiv. b.  
3. Joh. vi. c.  
11. mar. vi. c.

Then Jesus sayde vnto them: My  
tyme is not yet come: But your tyme is  
alway ready. The worlde can not hate  
you. \* But me it hateth: because I testi-  
fy of it, that the workes of it are euil.  
Goe ye vp vnto thys feast, I wyll not  
goe vp yet vnto thys feast, for my tyme  
is not yet full come. These woordes he  
sayde vnto thē, & abode styll in Galile.  
But as soone as hys a brethren were  
gone vp, thē went he also vp to þ feast:  
not openly, but as it were priuely. Thē  
soughte hym the Jewes at the feast,  
and sayde: \* Where is he. And muche  
murmuring was there of hym amonge  
the

John. vi. c.

John. vi. c.



Mat. 12. b  
Iohn. iii. c  
and. vi. c  
I. Ioh. 12. f.

the people. Some sayde: \* He is good. Other sayde nay, but he deceaueth the people. How be it: no man spake openly of him, for feare of the Jewes. ¶

\* In the myddes of the feast, Iesus went vnto the temple and taught. And y<sup>e</sup> Jewes marueyled, saying: How knoweth he the scriptures, seynge that he neuer learned. Iesus answered the, and sayde: My doctryne is not myne: but his that sent me. If any man wyl do hys wyl, he shall knowe of the doctrine, whether it be of God, or whether I speake of my selfe. He that speaketh of him self, seeketh his owne prayse. But he that seeketh his prayse that sent him, the same is true, and no vnrighthelesnesse is in him.

Exod. 17. a  
Deut. 5. a.

\* Dyd not Moses geue you a lawe, and yet none of you kepeth the lawe: why go ye aboute to kyll me. The people answered and sayde: thou haste the deuyl: who goeth about to kyll the. Iesus answered & sayd to them: \* I haue done one worcke, and ye all maruaple. Moses therfore gaue vnto you circumcision: not because it is of Moses: but \* of the fathers. And yet ye on the sabboth day, circuncyse a man. If a man on the Sabbath day receaue circumcision without breakynge of the law of Moses: dysdayne ye at me, because I haue made a man euery whit whole on the Sabbath daye. \* Iudge not after the better apperaunce: but iudge righte wise iudgement.

Mat. 13. g  
Mar. 6. a  
Iohn. vi. c

¶ Then said some of them of Ierusalem: is not this he whom they go about to kill: behold he speaketh boldly, and they say nothyng to him. Do the rulers knowe in dede, that this is very Christ: Howe be it: we know this man whence he is: but when Christ cometh, no man shall know whence he is.

Mar. xi. c  
Luke. xix. b  
ff. c. 12. a

Iohn. 8. b

¶ Then cried Iesus in the temple as he taught, saying: ye know me, and whēce I am ye know. And yet I am not come of my selfe, but he that sente me is true, whome ye knowe not. I knowe him: for I am of him, & he hath sent me. \* Then they sought to take him: but nomā laid handes on him, because his tyme was not yet come. \* Many of the people beleued on hym, and sayde: when Christe cometh, wyl he do mo myracles then

this man hath donie.

¶ Then the pharises hearde that y<sup>e</sup> people murmured suche thynges aboute him. wherfore the pharises and hye p<sup>r</sup>iestes \* sente ministers forth to take him. Then sayde Iesus vnto them: Yet am I a lytel while with you, and the go I vnto him that sent me. Ye shall seke me, & shall not finde me: \* a where I am, thither can ye not come. Then sayde the Jewes betwene theym selues: whythet wyl he go, that we shall not fynd him: wyl he go amonge the Gentyls which are scattered al abroad, & teach y<sup>e</sup> gētils: what maner of saying is this y<sup>e</sup> he said: ye shall seke me, and shall not finde me: and where I am, thither canue ye not come.

Mat. 22. b  
Mar. xii. b  
Luk. xx. b.

Iohn 8. c.  
and. xiii. b.

¶ In the last day, that great day of the feast, Iesus stode and cried, saying: \* If any man thirst, let him come vnto me and drinck. He that beleueth on me, as saith the scripture, out of his belly shall flowe ryuers of water of lyfe. This spake he of the spirite whiche they that beleued on hym, shoulde receaue. ¶ For the holpe Ghoste was not yet there, because that Iesus was not yet glorified.

Clap. 45. a

\* Many of the people, when they heard this sayinge, sayde: of \* a trueth this is a prophete: other sayd, \* thys is Christ: some said: shal Christ come out of Galile. \* Sayeth not the scripture that Christ shall come of y<sup>e</sup> seede of Dauid: and out of the towne of Bethleem where Dauid was. So was there dys-

Iohn. 3. b  
and. vi. b  
Luk. 7. c  
I. mat. xxi. b

Mar. v. a  
Math. ii. a

cencion amonge the people about him. And some of theym woulde haue taken him: but no man layed handes on hym. The came the ministers to y<sup>e</sup> hie priestes & pharises. And they sayde vnto them: why haue ye not brought him. The seruantes answered: neuer man spake as this man doth. Then answered them the pharises: are ye also disceaued. Doeth any of the rulers or of the pharises beleue on him. But the comen people which know not the law, are cursed. Nicodemus sayd vnto them: \* He that came to Iesus by nyght, and was one of them. Doth our lawe iudge any mā, before it heare him, and know what he hath done. They answered and said vnto hym: arte thou also of Galile.

Iohn. iii. a

¶ Hh. i. Searche



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Search and loke, for out of Galile ariseth no prophete. And euery man went vnto his owne house. **†**

The Notes.

Brethren a. Loke in Genesis. xlii. b  
To vnder b. He that loueth the wil of God to kepe his law stand. &c. the same vnderstandeth that doctrine.  
To kepe c. Loke in Mathew. v. c.  
the lawe.

**¶ The. viii. Chapter. †**

A woman is taken in aduoutrye. Christ deliuereth her. The freedom suche as foloweth Christe, whō they accuse to haue the deuyll within hym, and go aboute to stone him.

**A**nd Jesus went \* vnto mount Olyuete, & early in the mornynge came agayne into the temple, & all the people came vnto him, and he sat downe & taughte them. And the Scribes and Pharisees brought vnto him a woman takē in aduoutrye, & set her in the myddes & sayde vnto him: Master, this womā was takē in aduoutrye, euē as y<sup>e</sup> dede was adoung. \* Moses in the lawe commaunded vs that suche shoulde be stoned. What sayest thou therfore? And this they said to tempt him: y<sup>e</sup> they might haue, wherof to accuse him. Jesus stouped down, and w<sup>th</sup> his fynget wrote on the ground. And while they continued askyng him, he lyfte him selfe vp, and sayd vnto the: let him that is amonge you wythoute synne, caste the fyrste stone at her. And agayne he stouped downe and wrote on the ground. And as sone as they heard that, they went out one by one, the eldest fyrst. And Jesus was lefte a lone, and the woman standyng in the myddes. When Jesus had lyfte vp hym selfe agayne, and sawe no manne, but the woman, he sayde vnto her: woman, where are those thyne accusars? Hath no man cōdemned the? She said: No mā lord. And Jesus said: Nether do I cōdempne the. \* Go. and synne no moze. **†**

**†** Then spake Jesus againe vnto the, sayyng: \* I am the light of y<sup>e</sup> world. He y<sup>e</sup> foloweth me, shal not walck in darcknes: but shal haue the lyght of lyfe. The Pharisees sayd vnto him: thou bearest recorde of thy selfe, thy recorde is not true. Jesus answered and sayde vnto them: thouge I beate recorde of my selfe, yet my recorde is true: for I know whence I came and whither I go. But ye can not tel whence I come, & whither

I go. Ye iudge after the fleshe, I iudge no man. And yf I iudge, my iudgement is true. For I am not alone: but I and the father that sent me. \* It is also writ ten in your lawe, that the testimouye of two men is true. I am one that beate wytnesse of my selfe, and the father that sent me, beareth wytnesse of me. Then sayde they vnto hym: where is thy father? Jesus answered: ye nether know me, nor yet my father. If ye had knowē me, ye shoulde haue knowen my father also. These wordes spake Jesus in the treasury, as he taught in the tēple, and no man layde handes on him, \* for hys tyme was not yet come. **†**

Then sayd Jesus agayne vnto the: **†** I go my way, \* and ye shal seeke me, & shall dye in your synnes. Whyther I go, thither can ye not come. Then saide the Jewes: wyl he kyl him selfe, because he sayth: whyther I go, thither can ye not come? And he sayde vnto them: ye ate from beneath, I am from aboue. Ye are of this worlde, I am not of this worlde. I save therfore vnto you, that ye shall dye in your synnes. For \* except ye beleue that I am he, ye shall dye in your synnes.

Then sayde they vnto him, who art thou? And Jesus sayd vnto them: Euē the verbe same thyng that I save vnto you. I haue many thynges to saye, and to iudge of you. Yea, & he that sente me is true. \* And I speake in y<sup>e</sup> world, those thynges whiche I haue hearde of hym. Howe be it they vnderstode not that he spake of his father. Then sayd Jesus vnto them: when ye haue lyft vp an hye the sonne of man, than shall ye knowe that I am he, and that I do no thing of my self: \* but as my father hath taught me, euen so I speake: and he that sente me, is with me. The father hath not left me alone, for I do alwayes those thynges that please him. **†** As he spake these wordes, \* many beleued on him.

**†** Then sayde Jesus to those Jewes whiche beleued on him. If ye contynue in my wordes, then are ye my very dyscyples, and shall knowe the trueth: and the trueth shall make you free. They answered him: We be Abrahams sēde, and were neuer bounde to any mā: why sayest thou then, ye shall be made \* fre. **Jesus**

Rom. 35. b  
Deut. 17. a  
and. xix. b  
Math. 18. c  
2. Cor. 13. c  
1. Tim. v. c  
Heb. x. c.

Math. 6. c

John. 7. e  
and. xii. b.

Mat. 16. b  
John. ii. b

John. 14. b

John. 13. b  
and. 14. b

John. viii. b

Rom. vi. b  
and. viii. c.

Math. 21. a  
Mark. 11. a  
Luce. 19. c

Deut. xx. b

John. v. c.

John. 1. a  
and. 9. a  
and. xii. g



**E** Iesus answered them: verely, \* verely I saye vnto you, that whosoever committeth synne, is the seruaunt of synne. And the seruaunte abyedeth not in the house for euer: But the sonne abyedeth euer. If y sonne therfore shal make you fre, then are ye fre in dede. I know that ye are Abrahams seds: but ye seeke meanes to kyll me, because my sayings haue no place in you. I speake that I haue sene wpyth my father: and ye do y which ye haue sene wpyth your father. They answered and sayde vnto hym: Abraham is our father. Iesus sayde vnto them. If ye were Abrahams chyldren, ye would do the dedes of Abraham. But now ye go aboute to kyll me, a man that haue told you the truth, which I haue heard of God: thys dyd not Abraham. Ye do the dedes of your father. Then sayde they to hym: we were not borne of fornicacion. We haue one father, whiche is God. Iesus sayde vnto them: yf God were youre father, then would ye loue me. For I proceeded forth, and come from GOD. Neyther came I of my selfe, but he sente me. Why do ye not knowe my speche? Euen because ye can not abyde the heatynge of my wordes.

**I** Ye are of youre father the Deuyll, and the lustes of your father ye wyl do. **Gene. 3. b. Iohn. 3. c.** \* He was a murtherer from the beginninge, and abode not in the trueth, because there is no trueth in him. When he speaketh a lye, the speaketh he of his owne. For he is a lyar, and the father therof. And because I tell you y truth, therfore ye beleue me not.

**I** Whiche of you can rebuke me of synne? If I saye the trueth, why do not ye beleue me? \* He that is of God, heareth Goddes wordes. **I. Ioh. iii. d.** Ye therfore heare theym not, because ye are not of God. Then answered the Jewes, and sayde vnto hym: Saye we not well that thou art a Samaritane, and \* hast the deuyll? Iesus answered: I haue not the deuyll: but I honour my father, and ye haue dishonoured me. I seeke not myne owne praple: but there is one y seeketh and iudgeth. **Iohn. 8. d.**

Verely verely I saye vnto you, yf a man kepe my sayings, he shall neuer se death. Then sayde the Jewes to hym. Nowe knowe we that thou hast the de-

uyll. Abraham is deade, and also the Prophetes: and yet thou sayest, yf a man kepe my sayings, he shall neuer taste of death. Art thou greater then our father Abraham, whych is deade? And the Prophetes are dead. Whome makest thou thy selfe.

Iesus answered: If I honour my selfe, myne honoure is nothyng worth. It is my father y honoureth me, which ye saye, is youre God, and ye haue not knowen him: but I knowe hym. And yf I shoulde saye, I knowe hym not, I should be a lyar lyke vnto you. But I know him, and kepe his saying.

Your father Abraham was glad to se my b \* dape, and he sawe it and reioysed. Then sayde the Jewes vnto hym: thou arte not yet yfste ycare olde, and haste thou sene Abraham? Iesus sayde vnto theym. Verely verely I saye vnto you: yer Abraham was, \* I am. \* Then toke they vp stones, to caste at him. But Iesus hyd him selfe, and \* went out of the temple. **Gene. 17. d. and. xxi. d. 8.**

The Notes.

a. The gospel preacheth not so remission of synnes vnto vs that we shoulde continue in synne: but that we shoulde chaunge our lyfe, and value in a newe lyfe of the spirit, neuer purposyng to synne any more.

b. All the holpe fathers that were before y cominge of Christ, from the beginninge of y world had y same faith in Christ, that we haue which be called Christen. **S. Iohn. 8. b. and. xxi. d. 8.**

The ix. Chapter. \*

Christ maketh the mā to se y was borne blinde.



**A**ND as Iesus passed by, he sawe a man which was blind from hys byrth. And his disciples asked him, saying: Master, who dyd synne: this man, or his father and mother, y he was borne blind? Iesus answered: Neyther hath thys man synned, nor yet his father and mother: but that the workes, of God shuld be shewed on him. I muste worcke the workes of hym that sente me, whyle it is dape. The a nyght cometh when no man can worcke. As longe as I am in the worlde, I \* am the lyght of the worlde. **Iohn. 9. a. and. 8. b. and. xii. g.**

As sone as he had thus spoken, he spat on the grounde and made claye of the spetle, and rubbed the claye on the eyes of the blinde, and sayde vnto hym: Go washe the in the pole of Siloe, whych is sayd by



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by interpretacyon, signifieth sent. He went his way and washed, and came agayne seynge. The neyghbours & they that had sene him before, howe that he was a begger, sayde: is not this he that sat and begged? Some sayd: this is he. Other sayd: he is lyke him.

**C** But he him selfe sayd: I am euen he. They sayd vnto him. Howe are thyne eyes opened then? He answered & sayde: The manne that is called Iesus, made claye, and anoynted myne eyes, & sayde vnto me. Go to the poole Siloe and walthe. And I went and washed, and receyued my syght. They sayd vnto him: where is he? He sayd: I can not tell.

*Math. 12. a  
Mark. 11. b  
Luke. 6. a  
John. 9. b.  
and. vii. c*

Then brought they to the pharises, him & a lytell before was blynde: for it was sabbath day when Iesus made the claye, and opened his eyes. Then agayne the pharises also asked him how he had receaued hys syght. He sayd vnto them: He put claye vpon myne eyes, and I walshed, & do se. Then sayd some of the pharises: this man is not of God, because he kepeth not the Sabbath day.

*John. vii. g  
and. x. d*

**D** Other sayde: howe can a man that is a synner, do suche myracles? And there was stryfe amonge theym. Then spake they vnto the blynde agayne: What sayst thou of him, because he hath opened thine eyes? And he sayde: \* He is a Prophete.

*John. 7. d*

But the Jewes dyd not beleue of the felowe, howe that he was blynd and receaued his syght, vntil they had called the father and mother of hym that had receaued his sight. And they asked the, sayinge: Is this your sonne, whom ye saye was bozne blynde? Howe doeth he now se then? His father and mother answered them, and said: we wote well that this is our sonne, and that he was bozne blynde: but by what meanes he now seyth, that can we not tell, or who hath opened his eyes, can we not tell.

**E** He is old ynough, aske him, let him answer for him self. Such wordes spake his father and mother, because they feared the Jewes. For the Jewes had conspired already, that yf any man dyd confesse that he was Christ, \* he should be excommunicate out of the synagoge. Therefore said his father & mother: he is olde ynough, aske him.

*John. xii. f*

Then agayne called they the man that was blynde, and said vnto him: \* Seue God the prayse: we knowe that this man is a synner. He answered & sayd: Why ther he be a synner or no, I can not tell: One thyng I am sure of, that I was blynde, & now se I se. Then sayde they to him agayne. What dyd he to thee? Howe opened he thyne eyes? He answered the, & tolde you yee whyle, and ye dyd not heare. Wherefore woulde ye heare it againe? Wyl ye also be his disciples? Then rated they him, & said: Thou arte his dysciple. We be Moses dysciples. We are sure that God spake with Moses. This felowe we knowe not from whence he is.

*John. 7. f  
Act. 12. d*

The man answered and sayde vnto them: this is a maruelous thinge that ye wote not whence he is, seying he hath opened myne eyes. For we be sure that God heareth not a synners. But yf any man be a worshipper of God and do his wyl, him heareth he. Sence the worlde began was it not heard that any man opened the eyes of one that was bozne blynd. If this man were not of God, he coulde haue done no thyng. They answered and sayde vnto him: thou art altogether bozne in synne, and dost thou teache vs? And they cast him out.

Iesus hearde that they had excommunicate him: & as sone as he had founde him, he said vnto him: dost thou beleue on the sonne of God? He answered and sayd: Who is it Lord, that I myght beleue on him? And Iesus sayde vnto hym: \* Thou hast sene him, and he it is that talketh w the. And he said: Lord I beleue, & worshipped hi. **F** Iesus said: I am come vnto iudgemente into this worlde: that they which se not, myght se, and they which se might be made blynd. And some of the pharises whiche were with him, heard these wordes, and said vnto him: are we then blynde? Iesus sayde vnto them: \* yf ye were blynde ye shoulde haue no synne. But now ye saye, we se, therefore your synne remaineth.

*Mat. 16. f  
Mar. 14. g  
John. 4. d*

*John. 15. e*

## The Notes.

a. This nyght is the tyme of ygnorance, where in the knowledge of Christ, howe he only iustifieth, is lost. The can no man worke a good worke in the syght of God, howe glorious so euer hys workes appeare.

b. That



God hea- b. That is, he heareth none that repent not, nor  
reth no are in mynde to leaue their euell lyfe.  
synner.

**The .x. Chapter.** ✠

Christ is the true shepheard, & the doer of the  
shepe. Some say, Christ hath y deuyl, & is mad  
Other saye y he speaketh not y wordes of one  
that hath the deuyl, because he telleth y truth  
The Jewes take vp stones to cast at him, call  
preachinge blasphemye, and go about to take  
hym

**V**erely verely I say vnto you:  
he that entreth not in by the  
doore into the shepfold, but  
clymeth by some other way:  
the same is a thefe & a robber. He that  
goeth in by the doore, is the shepheard of  
the shepe: to hym the portet openeth,  
✠ and the shepe heare his voyce, ✠ & he  
callethe his owne shepe by name, & lea-  
deth them out. And when he hath sente  
for the hys owne shepe, he goeth before  
them, and the shepe folow him: for they  
know his voyce. A straüger they wil not  
folowe, but will fle from him: for they  
know not y voyce of straungers. This  
similitude spake Iesus vnto them. But  
they vnderstode not what thinges they  
were whiche he spake vnto them. Then  
sayd Iesus vnto them agayne. Verely  
verely I say vnto you: ✠ I am the doore  
of the shepe. All, euen as many as came  
before me, are theues and robbers: but  
the shepe dyd not heare them. I am the  
doore: by me yf any man enter in, he shal  
be safe, and shal go in and oute & fynde  
pasture. The thefe cometh not but for  
to steale, kyll, and destroye. I am come  
that they myghte haue life, and haue it  
more abundantly. ✠

**C** ✠ I am the good shepheard. The  
good shepheard geueth his lyfe for the  
shepe. An hyred seruaunt, whiche is not  
the shepheard, nether the shepe are hys  
owne, seyth the wolfe commyng, and le-  
ueth the shepe, and flyeth, and the wolfe  
catcheth the, and scattereth y shepe. The  
hyred seruaunte flyeth, because he is an  
hyred seruaunt, & careth not for y shepe.  
I am that good shepheard, ✠ and know  
myne, and am knowen of myne. ✠ As  
my father knoweth me: euen so know I  
my father. ✠ And I geue my lyfe for the  
shepe: and other shepe I haue, which are  
not of this fold. The also must I bring,  
that they may heare my voyce, and that  
there maye be one flocke, and one shep-  
herd. ✠ Therefore doeth my father loue

me, because, I put my life from me, that  
I might take it agayne. No mā taketh  
it fro me, but I put it away of my selfe.  
I haue power to put it fro me, and haue  
power to take it agayne: This comaunde  
met haue I receaued of my father. And  
there was a dyscencyon agayne amonge  
the Jewes for these saynges, & many of  
the sayd. ✠ He hath the deuyl, & is mad:  
why heate ye him? Other sayde, & these  
are not y wordes of hi y hath y deuyl. Ca  
the deuill open the eyes of the blynder.

✠ And it was at Ierusalem the feast  
of the dedicaciō, and it was winter: and  
Iesus walcked in Salomons porche.  
Then came the Jewes rounde aboute  
him, and sayd vnto him: How long dost  
thou make vs dout? If thou be Christ,  
tell vs plainly. And Iesus answered  
the: I told you, and ye beleue not. The  
worke that I do in my fathers name,  
they beare wytnes of me. But ye beleue  
not, because ye are not of my shepe. As  
I sayde vnto you: ✠ my shepe heare my  
voyce, & I knowe them, and they folow  
me, and I geue vnto them eternal lyfe,  
and they shal neuer perishe, nether shal  
any man plucke them out of my hande.  
My father whiche gaue theym me, is  
greater then all, and no man is able to  
take them out of my fathers hand. And  
✠ I and my father are one.

✠ Then y Jewes agayne toke vp sto-  
nes, to stone him w al. Iesus answered  
them: many good worke haue I shew-  
ed you from my father: for whiche of  
them wil ye stone me? The Jewes aun-  
swered him, sayng: for thy good wor-  
kes sake we stone the not: ✠ but for thy  
blasphemie, & because that y beig a mā,  
makest thy selfe God. Iesus answered  
them. Is it not witten in your lawe.  
✠ I saye, ye are Goddes: ✠ If he called  
them Goddes vnto whom the worde of  
God was spoken (and the scripture can  
not be broken) saye ye then to hym, who  
the father hath sanctified, and sent into  
the worlde, thou blasphemest, ✠ because  
I sayd I am the sonne of God: Yf ✠ I  
do not the worke of my father, beleue  
not. But yf I do, then though ye beleue  
not me, yet beleue the worke, that ye  
maye knowe and beleue that the father  
is in me, and I in hym.

✠ Agayne they wet about to take him:

John. iii. but

Mat. 12. a  
and. xli. b.  
Mark. xlii. b  
Luke xi. b  
John 8. f  
I Joh. 7. f

3. reg. vi. a.  
Actes. xlii. b  
and. v. s

John. 2. f

John. 14. a  
and. xvii. c

John. 8. g

John. v. a

10 sal. 82. a  
Exod. 22. b

Math. 26. f  
Mar. 14. g  
Luke. 22. g  
I Joh. ix. a  
and. xv. d

Math. 21. e  
John 7. g



# The Gospell

John. i. c

John. iii. d

Goddess.

but he escaped out of their handes, and went away agayne beyonde Jordan, in to the place \* where John befoze had baptised, & there abode. And manye resorted vnto him, and sayd: John dyd no miracle: but \* all thinges þ John spake of this man, are true. And manye beleued on him there.

The Notes.

a. They are called Goddesses, because they are the Images, & do resemble God, that is vpon þ earth, they iudge betwene man and man, and ought by theiꝝ vocacion to punish the offender, & defende the innocent.

¶ The. xi. Chapter. ¶

Christ raiseth Lazarus from death. Dychee pꝛiestes and Pharises gather a counsaile against him, he getteth him out of the waye.



A certain man was sycke, named Lazarus of Bethany, the towne of Mary and her sister Martha. \* It was that Mary which anoynted Jesus w oylment, & wyped his fete wth her heere, whose brother Lazarus was sicke, and his sisters sent vnto him, saying: Lord beholde, he whom thou louest, is sycke. When Jesus heard that, he sayde: this infirmite is not vnto death, but for the laude of God, \* that the sonne of God might be prayesed by the reason of it. Jesus loued Martha and her sister, and Lazarus. Then after he had heard that he was sycke, yet abode he two dayes styll in the same place where he was.

¶ Then after that, said he to his disciples: let vs go into Jewry againe. His disciples said vnto hi: Master, þ Jewes lately \* sought meanes to stone the, and wilt thou go thither agayne? Jesus answered, are there not twelue houres in the daye? If a man walcke in þ day, he stumbleneth not, because he seyth the light of this world. But if a man walck in the nighte, he stumbleneth, because there is no lpghte in him. This sayde he, and after that, he sayd vnto the: our frende Lazarus \* slepeth, but I go to wake him out of slepe. Then sayde hys disciples: Lord þ he slepe, he shall do well ynough. How be it Jesus spake of his death: but they thought that he hadde spoken of the naturall slepe. Then sayd Jesus vnto them playnely, Lazarus is dead, & I am glad for your sakes, that I was not ther, because ye may beleue. Neuerthelesse let vs go vnto him. The

sayd \* Thomas whiche is called Dydymus, vnto the disciples: let vs also go, that we may dye with hym. Then wente Jesus, and founde that he had lyen in his graue foure dayes already. Bethanye was nye vnto Ierusalem, aboute x. s. c. longes of, & manye of the Jewes were come to Martha and Marye, to comfort them ouer theiꝝ brother. Martha assone as she heard that Jesus was comyng, went and met him: but Marye sat styll in the house.

¶ Then sayde Martha vnto Jesus:

\* Lord if thou haddest bene here, my brother had not bene deade: but neuerthelesse, I know that what soener thou askest of God, God wyl geue it the. Jesus sayde vnto her: Thy brother shall rise againe. Martha said vnto him: I know þ he shall rise againe in the resurrection at the last day. Jesus said vnto her: \* I am the resurrection & the \* lyfe: \* He that beleueth on me, & though he were dead, yet shall he lyue. And who so euer liueth and beleueth on me, shall neuer dye: Beleuest thou this? She sayd vnto him: yea Lord, I beleue þ thou art Christ the sonne of God, which shouldest come into the worlde. ¶ And assone as she had so sayde, she went her waye and called Mary her sister secretly, saying: The matter is come and calleth for the. And she assone as she hearde that, arose quickly, & came vnto him. Jesus was not yet come into þ towne: but was in the place where Martha met him. The Jewes then which were with her in the house, and comforted her, whē they saw Mary, that she rose bp hastily, & wente out, folowed her, saying: She goeth vnto the graue, to wepe there.

¶ Then when Mary was come where Jesus was, & sawe hym, she fell downe at his fete, saying vnto hym: \* Lord þ thou haddest bene here, my brother had not bene dead. When Jesus sawe her wepe, and the Jewes also wepe, whych came wth her, he groined in the sprite, and was troubled in him selfe, & sayde: ¶ Where haue ye layed him? They sayde vnto him: Lord come & se. And \* Jesus wepte. ¶ Then sayd the Jewes: Beholde howe he loued him. And some of theiꝝ sayd: coulde not he \* whiche opened the eyes of the blind, haue made also, þ this

John. xi. c

John. ii. d

John. 14. a

John. iii. b  
Roma. v. a  
Abacu. ii. a  
Hebr. x. b

D

John. ii. e

Luke. 19. f

John. ix. a

man

Luk. vii. d

John. 9. a

John. 7. d  
8. 9. 1. f

Math. ix. e  
Luke. 8. g  
Mark. v. d



man shoulde not haue dyed: Jesus agayne goned in himselfe, & came to the graue. It was a caue & a stone layde on it. And Jesus sayde: take ye away the stone. Martha the syster of him that was dead, sayd vnto him: Lord by this time he stincketh. For he hath bene dead foure dayes: Jesus sayde vnto her: Sayd I not vnto the, that if thou dydest beleue, thou shouldest se the glozpe of God. Then they toke away the stone from the place where the dead was layed. And Jesus lyfte by his eyes and sayde: Father I thanke thee, because that thou hast hearde me. I wote that thou hearest me alwayes: but because of the people I stande by, I sayd it, that they may beleue, that I hast sent me.

And when he thus had spoken, he cryed with a loude voyce. Lazarus come forth. And he I was dead, came forth, bounde hand and fore with graue bondes, and hys face was bounde wyth a napkin. Jesus said vnto the: louse him, and let him go. Then many of I Jewes which came to Mary, and had sene the thynges whiche Jesus did, & beleued on him. But some of them went their wayes to the Pharises, and tolde them what Jesus had done.

Then gathered the hie priestes and I Pharises a counsel, & said: what do we? This man doeth many miracles. If we let him scape thus, all men wyll beleue on him, and the Romaines shall come and take away our countrey & the people. And one of the named Caphas which was I hie priest that same yere, sayd vnto them: Ye perceaue nothyng at all, nor yet consyder that it is expedient for vs, that one man dye for the people, and not that all I people perishe. This spake he not of himselfe, but being hie priest that same yere, he prophesied I Jesus should dye for the people, and not for I people only, but I he shuld gather together in one the chyldren of God which were scattered abrod. And that day forth they held a counsel together, for to put him to death.

Jesus therfore walcked no more openly among the Jewes: but went hys way thence vnto a countreye to a wil- dernes, into a citty called Ephratim, and there haunted w his discyples. And the

Jewes Easter was nye at hande, & many went out of the countrey vnto Ierusalem before I Easter, to purpse the selues. Then soughte they for Jesus, and spake betwene the selues as they stode in the temple: What thynke ye, seying he cometh not to the feast. The hie priestes and pharises had geuen a commaundement, that yf any man knewe where he were, he shoulde shewe it, that they myght take him.

#### The Notes.

a. Christ called him selfe the resurrection & lyfe: because he is the authour of the resurrection and lyfe. Ie sayth. Those that beleue in me, wyll I saye. by at the laste day into lyfe euerlasting, and those that are dead, shall liue by me, because they beleued in me.

Resurrec-  
tion and  
lyfe.

#### The. xii. Chapter. \*

Mary anointed Christes fete. Judas murmured. Christ excuseth her, & rideth into Ierusalem.

Then Jesus sixe dayes before Easter, came to Bethanys where Lazarus was, whiche was dead, & whom Jesus ray- sed from death. There they made him a supper, and Martha serued: but Lazarus was one of the that sat at the table with him. Then toke Mary a pounde of oyntment called Nardus, perfect and precyous, & anoynted Jesus feete, and wypt his fete w her heere, and I house was filled of the sauer of the ointment.

The said one of his discyples named Judas Iscarioth Simons sonne, which afterwarde betrayed him: why was not this oyntment sold for thre hundred pence, and geuen to the poore? Thys sayde he, not that he cared for the poore: but because he was a thefe, and kepte the bagge, and bare that whiche was geuen. Then said Jesus: Let her alone, agaynste the daye of my burynge she kepte it. The poore alwayes shal ye haue with you, but me shall ye not alwayes haue.

Much people of the Jewes had know- ledge that he was there. And they came, not for Jesus sake onely, but that they myght se Lazarus also whom he ray- sed from death. The hie priestes ther- fore helde a counsell that they myghte put Lazarus to death also, because that for his sake many of the Jewes went away, and beleued on Jesus.

On the morow, muche people that were come to the feast, when they heard

that

John. xi. b

John. v. c

Luke. 7. f

Mat. 26. a  
Mar. 14. a  
Luce. 22. a  
I. Actes. 4. c

John. 18. b

Mat. 26. a  
Mar. 14. a  
Luce. 22. a

John. 7. b

John. 8. c

Mat. 26. a  
Mar. 14. a  
Luce. 7. a

Luce. 7. f

Mat. 26. a  
Mar. 14. a

Job. xiii. b

John. xi. b

Math. 21. a  
Mar. 11. a



# The Gospell

that Iesus should come to Ierusalem, toke braunches of palme trees, & went and met him, & cried: \* Hosanna, blessed is he that in the name of the Lord, cometh kyng of Israel. And Iesus got a ponge asse, & sat thereon, accordyng to þ which was wyrtten: \* feare not doughter of Sion, beholde, thy kyng cometh spyttyng on an asses coole. These thynges vnderstode not his discyples at the fyrste: but when Iesus was glorified, then remembred they þ suche thynges were wyrtten of him, and that suche thynges they had done vnto him. The people þ was with him when he called Lazarus out of his graue, & raised him fro deth, bare recorde. Therefore met him þ people, because they heard that he had done suche a myracle. The pharises therefore sayd among them selues, perceaue ye how we preuaile nothing: Beholde, the world goeth away after him.

\* There were certayne Grekes among them, that came to pray at the feast: the same came to philippe whiche was of Bethsaida, a citie in Galile, and desired him, sayinge: Syr we woulde sayne see Iesus. philippe came and tolde Andrew, And agayne Andrew and philippe tolde Iesus. And Iesus answered them, sayinge: þ houre is come, that the sonne of man must be glorified.

\* \* Verely, verely I say vnto you, except the wheate corne fall into þ ground and dye, it bydeth alone. If it dye, it byryngeth forth muche frute. \* He that loueth his lyfe shall destroye it: and he that hateth his lyfe in this worlde, shall kepe it vnto lyfe eternall. If any man minister vnto me, let him folow me, and whete I am, there shal also my minister be. And if any mā minister vnto me, him wyll my father honoure. \*

\* Nowe is my soule troubled, and what shall I saye. Father deliuer me from this houre: but therefore came I vnto this houre. Father glorifie thy name. Then came there a voyce from heaue: I haue glorified it, and wil glorifie it agayne. Then sayde the people that stode by & heard: it thōdret. Other said an angel spake to him. Iesus answered & sayd: this voyce came, not because of me, \* but for your sakes.

\* Nowe is the iudgement of thys

world: \* now shal þ prince of this world be cast out. And I, yf I were lyft vp fro the earth, wyll drawe all men vnto me. This said Iesus, signifying what deth he shoulde dye. The people answered him: We haue hearde oute of the lawe \* that Christ bydeth cuer, and how sayest thou then that the sonne of man must be lyfte vp: who is that sonne of man? Then Iesus sayde vnto them: yet a lytell while is þ lyght with you. \* walke while ye haue lyght, lest the darknesse come on you. he þ walketh in þ darcke, wotteth not whither he goeth. While ye haue light beleue on þ \* light, þ ye may be the children of the lyght.

These thynges spake Iesus, & departed, and hid him selfe from them. And thoughte he had done so many miracles before the, yet beleued not they on him, that the saying of Elaias the prophete myght be fulfilled, þ he spake. \* Lorde, who shall beleue oute sayinge. And to whom is the arme of the Lord opened. Therefore could they not beleue, because that Elaias saith agayne: \* he hath blinded their eyes, and hardened their heartes, that they shoulde not se with their eyes, & vnderstande with their hertes & shoulde be couerted, & I shuld heale the. Such thinges said Elaias, when he saw his glory, & spake of him. neuertheles among the chiefe rulers many beleued on him. But because of þ pharises, they would not be a knowen of it. \* lest they shoulde be excommunicate. \* For they loued the prayse that is geuen of men, more then the prayse that cometh of God.

And Iesus cried & sayde: he that beleueth on me, beleueth not on me, but on him that sent me. And he that seith me, seith hym that sent me. \* I am come \* a lyghte into the worlde, that whosoever beleueth on me, shoulde not bide in darknes. And if any man heare my wordes, & beleue not, I iudge him not. \* For I came not to iudge þ worlde: but to saue the worlde. he þ refuseth me, & receaueth not my wordes, hath one that iudgeth him. The wordes that I haue spoken, they shall iudge him in the last day. For I haue not spoken of my selfe: but the father which sent me, he gaue me a commaundement what I shuld say, & what I shoulde

John. xv. b  
and. xvi. b

Isa. ix. a  
Isa. ix. b  
Dan. vi. b  
Mich. vi. a

Eph. v. c  
1. Cor. v. a

John. 8. b

Isa. 53. a  
Roma. x. c

Isa. vi. c  
Mat. 13. b  
Mar. 4. b  
Luke. 8. b  
Actes. 18. f

John. 9. a

John. v. g

John. 1. a, 3. c  
8. b, 9. a

John. 3. b

Isa. 118. b  
Luke. xix. f

Esa. 62. d  
Isa. 42. b  
John. xii. e

3. reg. 8. e  
2 paral. 6 f  
Actes. 8. c

John. 13. d  
and. xvii. a

Esa. 53. e  
1. Cor. xv. d

Mat. 10. e  
Mar. 8. d, e  
Luke. 9. c  
and. xvii. d

John. 13. a  
and. xvii. d

Mat. 26. d  
Mar. 14. d  
Luke. 22. e

John. xi. e



shoulde speake. And I knowe that thys commaundement is lyfe euerlastinge. Whatsoeuer I speake therfore, euen as the father bade me, so I speake. **I**

**¶ The. xiii. Chapter.**

Christ washeth the disciples fete, telleth them of Judas the traytoure, and commaundeth them earnestly to loue one another.



**B**efore the feaste of easter when Iesus knewe that his houre was come, that he shoulde departe out of thys worlde vnto the father. When he loued hys which were in the worlde, vnto the ende he loued them. And when supper was ended, after that the deuyl had put in the herte of Judas Iscarioth Simons son, to betray hym: Iesus knowig that the father had geuen all thynges into hys handes, and that he was come fro God, and wente to God: he rose from supper, and layed a syde hys bypper garmentes, and toke a towell, and gyrde hym selfe. After that, he poured water into a balyng, and beganne to wash his disciples fete, and to wipe them with the towel, wherewith he was gyrde.

Then came he to Simon peter. And Peter sayde to hym: Lorde shalt thou walsh my fete? Iesus answered and said vnto hym: what I doo, thou wotest not nowe, but thou shalt knowe hereafter. Peter sayde vnto him: thou shalt not wash my fete whyle the world standeth. Iesus answered hym: I wash the not, thou shalt haue no part with me. Simon

**P**eter sayde vnto hym: Lorde, not my fete onelye: but also my handes and my head. Iesus sayde to hym: he that is washed, nedeth not saue to wash his fete and is cleene euery whit. And ye are cleene: but not all. For he knew hys bettayer. Therfore sayde he: ye are not all cleene.

After he had washed theyr fete, and receaued his clothes, and was set down agayne, he sayd vnto them: wot ye what I haue done to you? Ye call me master and Lorde, and ye say well, for so am I. If I then youre Lorde and master haue washed your fete, ye also oughte to wash one anothers fete. For I haue geuen you an ensample, that ye should do as I haue done to you. Verely verely I saye vnto you, the seruaunt is not grea-

ter then hys master, neyther the messenger greater then he that sent hym.

If ye vnderstand these thynges, happy are ye yf ye do the. I speake not of you all, I know whome I haue chosen. But that the scripture be fulfilled: he that eateth breade with me, hath by lyfte vp hys hele agaynst me. Nowe tell I you before it come: that when it is come to passe, ye myght beleue that I am he. Verely verely I saye vnto you. He that receaueth whome so euer I sende, receaueth me. And he that receaueth me, receaueth him that sent me.

When Iesus had thus sayd, he was troubled in the spirite, and testified saying: verely verely I say vnto you, that one of you shall betray me. And then the dysciples looked one on another douting of whome he spake. There was one of hys disciples, whiche leaned on Iesus bosome, whome Iesus loued. To him beckened Simon Peter that he shoulde aske who it was of whome he spake. He then as he leaned on Iesus breste, sayde vnto hym: Lorde who is it? Iesus answered, he it is to whom I geue a soppe, when I haue dypt it. And he wet a soppe, and gaue it to Judas Iscarioth Simons sonne. And after the soppe. Satan entred into hym. Then sayde Iesus vnto hym: that thou doest, do quicklye. That wilt no man at the table, for what intente he spake vnto hym. Some of them thoughte, because Judas had the bagge, that Iesus had sayd vnto hym, bye those thinges that we haue nede of a gaynste the feaste: or that he shoulde geue some thyng to the poore. Allone then as he had receaued the soppe, he wente immediately out. And it was nighte, when he was gone out. Iesus sayd: nowe is the sonne of man glorified. And God is glorified by hym: If God be glorified by hym, God shall also glorifye hym in him selfe: and shall straighthe waye glorifye hym.

Deare chyldren, yet a lytell whyle am I with you. Ye shall seeke me, and as I sayde vnto the Jewes, whyther I go, thither can ye not come. Also to you say I now. A new comaundement geue I vnto you, ye loue together, as I haue loued you, that euen so ye loue one another. By this shall al men know that ye

are

Luke. x. d.

Psal. xli. b

John. 14. b  
and. xvi. a.

Math. x. b  
Luce. x. c.  
Mark. 9. c.

Mat. 26. b.  
Mar. 14. c.  
Luce. 22. b

John. xix. c.  
xx. a. xxi. f.

John. xii. a

John. xii. b  
and. xvi. a.

John. vii. a

John. xv. a

1. Joh. ii. c

mat. xvi. b  
mark. 14. b

math. xi. b  
and. 28. d.  
Luce. x. c.  
John. iii. d

John. vi. g

Eph. v. 7.  
1. Pet. 2. d

Math. x. c.  
Luce. vi. c.  
John. xv. c



# The Gospell

are my disciples, yf ye shall haue lone one to another. Simon Peter sayde vnto hym: Lorde whither goest thou? Jesus answered hym: whither I goo thou canst not folow me now, but thou shalt folow me afterwarde.

Peter sayde vnto hym: Lorde, why can not I folow the now? I wyll geue my lyfe for thy sake. Jesus answered him: wilt thou geue thy life for my sake? Verely, verely I say vnto the, the cocke shall not crowe, tyll thou haue denyed me thyse.

## The Notes.

**Began to wash, &c.** a. He washed the feet, to declare that he came to minister vnto othyr, and not to be ministered vnto. And further to teach by thys washyng, that hys ministracion was, to purge and washe away the fylthe of synne, which is done by the shedding of his bloude for the bloud of Christ spyrakled in to oure heartes by the worde of hys gospell, and receyued by fayth: clenseth vs from synne.

**Hath lift up his hyle** b. To lyfte vp the hyle, is to oppresse by violence. For to whome ye thrust or trippye with the hyle: hym do ye vtterly ouerthrowe.

**Sathan.** c. Sathan was entered hym before, as thys euangelyst affirmeth in the beginning of this Chapter, but now began he more to enforce his strength, and more openly to shew him self. In like maner, the Apostles had the holy Ghost, before Chrystes resurrection, when they beleued in hym, when they confessed hym to bee the sonne of God. But they euidently receyued hym, when Christ was ascended. Actum. ii. a.

## The xliii. Chapter.

He comforteth his disciples with consolacion against trouble, and promyseth them the holy gost, the spirite of comfort.



And he sayde vnto hys disciples: lette not your heartes be troubled. Beleue in God, and beleue in me. In my fathers house are many mansions. If it wer not so, I would haue told you. I goo to prepare a place for you. And if I go to prepare a place for you, I wil come againe, and receaue you euen vnto my self, that where I am, there maye ye be also. And whither I go ye know, and the waye ye knowe.

Thomas sayde vnto hym: Lord we know not whither thou goest. Also how is it possible for vs to know the waye? Jesus sayde vnto hym: I am the waye, the truth and the lyfe. And no manne cometh vnto the father, but by me. If ye had knowen me, ye had knowen my father also. And now ye knowe him, and haue sene him.

Philipp sayde vnto hym: Lorde shew vs the father, and it sufficeth vs. Jesus sayde vnto hym, haue I bene so longe tyme with you: and yett halt ye not knowen me? Philip, he that hath sene me, hath sene the father. And howe sayest thou then? We beue vs the father? Beleuest thou not that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me, is he that doth the workes. Beleue me, that I am in the father, and the father in me. At the least beleue me for the very workes sake.

Verely, verely I say vnto you, he that beleueth on me, the workes that I do, the same shall he do, and greater workes then these shall he do, because I go vnto my father. And whatsoever ye aske in my name, that wyll I do, that the father myghte be glorified by the sonne. If ye shall aske any thyng in my name, I wyll do it. Yf ye loue me kepe my commaundementes, and I wyll pray the father, and he shall geue you another comforter, that he maye byde with you euere: whiche is the spirite of truthe whome the worlde can not receaue, because the worlde seeth him not, neyther knoweth hym. But ye know him. For he dwelleth with you, and shall be in you. I wil not leue you comfortles: but wil come to you.

Yet a lytle whyle and the worlde seeth me no more: but ye shall se me. For I lyue and ye shall lyue. That daye shall ye knowe that I am in my father, and you in me, and I in you.

He that hath my commaundementes and kepeth them, the same is he that loueth me. And he that loueth me shall be loued of my father: I wil loue him, and shewe myne owne selfe to hym. Judas said vnto him (not Judas Iscariot) Lord what is the cause that thou wilt shew thy self vnto vs, and not vnto the worlde? Jesus answered and sayde vnto hym: yf a man loue me and wyll kepe my sayynges, my father also wyll loue him, and we wyll come vnto hym, and wyll dwell with him. He that loueth me not, kepeth not my sayynges. And the wordes which ye heare, are not myne, but the fathers which sent me.

Thys haue I spoken vnto you before I purge yett present with you. But that comforter

John. xi. f.  
Actum. 12. a

Mat. 26. c.  
marke. 14. e  
Luce. 22. d.

Joha. 18. r.

John. x. r.

John. xii. d.

Mat. 17. a.  
and. xv. e.  
Mar. xi. d.  
Luce. xi. b.  
John. xv. b.  
and. xv. f.  
Jacob. i. a.  
John. 3. d.  
and. b. c.

Mat. 28. e

John. xv. b. e.  
d. xii. a. b.

John. xv. a.  
John. v. a.  
John. i. a.

John. xv. d.

John. xii. d.  
and. xv. d.

John. i. a.  
and. xi. e.  
John. xi. b.  
John. vi. c.



John. xv. b.  
and. xvi. b.  
Actes. ii. a.

forster which is the holy goost (\*whome my father wyl sende in my name) he shal teache you all thynges, and byynge all thynges to your remembraunce what soeuer I haue told you.

Peace I leue with you, my peace I geue vnto you. Not as the worlde geueth, geue I vnto you. Let not your hertes be greued, nether feare ye. Ye haue heard how I sayde vnto you: I go and come agayne vnto you. If ye loued me, ye woulde berelye reioyce, because I sayde, I goo vnto the father. For the father is greater then I. \* And now haue I shewed you, before it come, that when it is come to passe, ye myghte beleue. Here after wyl I not talke many wordes vnto you. For the ruler of this world cometh, and \* hathe noughte in me. But that the worlde maye knowe that I loue the father: therefore as the father gaue me commaundement, euen so do I. \* Ryle let vs go hence.

The notes.

That the father is glorified by the sonne, when we acknowledge and geue thanks that he gaue vs his sonne for vs to saue vs.  
He is called the spirite of truth, not onely because he is true, but because he maketh the man in to whome he entreteth, true. Where as al that they do without the spirite: is none other thyng but lyes.

The. xv. Chapter. \*

The true vyne, the husbandman and the branches. A doctrine of loue, and a sweete comforte agaynst persecucion.



I am \* the true vyne, and my father is an husbandman. Every branche that beareth not frute in me, he wyl take awaye. And every branche that beareth frute, wyl he pouрге, that it maye byynge more frute. Nowe are ye \* cleane thowowe the wordes which I haue spoken vnto you. Wyde in me and lette me hyde in you. As the branche cannot beate frute of it selfe, excepte it hyde in the vyne: no more canne ye excepte ye abyde in me. I am the vyne, & ye are the branches. He that abyde in me, and I in hym, the same bringeth forth much frute. For without me can ye do nothyng. If a man hyde not in me, he is cast forth as a branche, and is withered: and men gather it, and cast it into the fyre, and it

burneth. \* If ye abyde in me, and my wordes also hyde in you: aske what ye wyl, and it shalbe done to you. \* Herein is my father glorified, that ye beate much frute, and be made my disciples.

As the father hath loued me, euen so haue I loued you. Continue in my loue. If ye shal kepe a my commaundementes ye shal hyde in my loue, euen as I haue kept my fathers commaundementes, & hyde in his loue. These thynges haue I spoken vnto you, that my ioye myghte remayne in you, and that your ioye might be full.

\* \* This is my commaundement: that ye loue together as I haue loued you. Greater loue then this hathe no manne, then that a man bestow hys lyfe for his frendes. Ye are my frendes, if ye doo whatsoeuer I commaund you. Hence forth call I you not seruauntes: for the seruaunte knoweth not what his lord doeth. But you haue I called frendes: for al thynges that I haue hearde of my father I haue opened vnto you.

Ye haue not chosen me, but I haue chosen you, and ordeined, that ye go and byynge forth frute, and that your frute remayne, that whatsoeuer ye shal aske of the father in my name, he shoulde geue it you.

\* This commaund I you, that ye loue together. If the world hate you, ye know that he hated me before he hated you. If ye were of the world, the world would loue his owne. Now be it because ye are not of the world, but I haue chosen you oute of the worlde, therefore \* hateth you the worlde. Remember the sayinge that I sayde vnto you: the seruaunt is not greater then his lord. \* If they haue persecuted me, so wyl they persecute you. If they haue kept my saynges, so wyl they kepe yours.

\* But all these thynges wyl they do vnto you for my names sake, because they haue not knowen him that sent me. If I had not come and spoken vnto them, they shoulde not haue had synne: but now haue they nothyng to cloke they synne with all. He that hateth me, hateth my father. If I had not done workes amonge them which none other man dyd, they had not had syn. But now haue they sene, and yet haue hated both

Math. xxi.  
i. Joh. vi. b.  
Mat. xxi. b.  
John. xvi. f.  
Jacob. i. a.

C  
Joh. xxi. b.  
i. Joh. iii. b.

John. xxi.

Math. xxi. f.  
Luke. xxi. c.  
Mark. x. c.

John. xvi. a.



# The Gospell

me and my father: euen that the sayinge myghte bee fulfilled that is wyrtten in theyr lawe: \* they hated me withoute a cause. But when the comforter is come, \* whome I wyll sende vnto you from my father, whiche is the spirite of truthe, which procedeeth of the father, he shall testifie of me. And ye shall beare witness also, because ye haue bene with me from the begynnyng. **I**

The notes.

Isal. 35. c.  
and. 69. a.

John. 14. b.  
and. xvi. b.  
Actes. ii. a.

To abyde  
in Gods  
loue.  
Witness.

a. He that wyll abyde in Gods loue, must kepe Gods commaundementes.  
b. In the v. chapter of this Gospell, Christ sayth that he receyvethe no witness of man. But here he sayth that his disciples shall beare him witness. Understand therefore, that for him selfe he needeth not witness. But for vs it was necessary, that his disciples should beare witness of his truth, that they might beleeue.

The. xvi. Chapter.

Consolacio agaynst trouble. Prayers are heard thorow Christe.



These thynges haue I sayde vnto you, because ye shoulde not be offended. \* They shall excommunicate you: yea, the time shall come that \* who soeuer kylleth you, will thynke that he doeth God service: \* And suche thynges wyll they doo vnto you, because they haue not knowen the father neyther yet me. But these thinges haue I told you, that when that houre is come, ye might remeber then, that I told you so. These thynges sayd I not vnto you at the begynnyng because I was present with you. **I**

Math. x. b.  
Mark. x. b.  
Luke. xxi. c.

Actes. ix. a.

John. xv. b.

**B** \* But now I goe my waye to hym that sent me, and none of you asketh me: whither goest thou? But because I haue sayde suche thynges vnto you, your heartes are full of sorowe. Acuertheless I tell you the truthe, it is expedient for you that I go awaye. For yf I goo not away, that comforter wyll not come vnto you. But yf I departe, \* I wyll sende hym vnto you. And when he is come, he wyll rebuke the world of synne, and of rightewesnes, and of Iudgement. \* Of synne, because they beleeue not on me: of rightewesnes, because I goo to my father, and ye shall see me no more: \* of iudgement, because the chiefe ruler of this world, is iudged all ready.

I haue yet many thynges to say vnto

to you: but ye cannot beare them awayne now. Howe be it when he is come (I meane the spirite of truthe) he wyll lead you into all truthe. He shall not speake of hym selfe: but whatsoeuer he shall heare, that shall he speake, and he wyll shewe you thynges to come. He shall gloryfye me, for he shall receaue of mine and shall shewe vnto you. \* All thynges that the father hath are myne. Therefore sayde I vnto you, that he shall take of myne and shew vnto you. **I**

Math. x. b.  
and. 28. b.  
Luke. x. b.  
John. iii. c.

\* After a whyle ye shall not see me, & agayne after a whyle ye shall see me: for I go to the father. Then sayde some of his disciples betwene themselves: what is this that he sayeth vnto vs, after a whyle ye shall not see me, and agayne after a whyle ye shall see me: and that I go to the father. They sayd therefore: what is this that he sayeth after a whyle? we cannot tell what he sayth. Iesus perceaued that they would aske him, and said vnto them: This is it that ye enquire of betwene your selves, that I sayde after a while ye shall not see me, and agayne after a while ye shall see me. Verely verely I say vnto you: ye shall wepe and lament, and the world shall reioyce. Ye shall sorowe: but your sorowe shall be turned to ioy.

John. vii. b.

John. vii. c.

John. vii. c.

A woman when she trauaileth hath sorowe, because her houre is come: but as soon as she is deliuered of the chylde, she remembreth no more the angur she, for ioy that a man is borne into this world. And ye now are in sorowe: but I wyll see you agayne, and your heartes shall reioyce, and your ioy shall no man take from you. \* And in that day shall ye aske me no questiō. \* Verely, verely I say vnto you, whatsoeuer ye shall aske the father in my name, he wyll geue it you. Hitherto haue ye asked nothinge in my name. \* Aske and ye shall receaue it: that your ioy may be full.

Math. 7. a  
and. xxi. c.  
Mar. xi. c.  
Luke. xi. b.  
John. xiii. b.  
and. xv. a

Jacob. i. a.

These thynges haue I spoken vnto you in prouerbes. The tyme wyll come when I shall no more speake to you in \* prouerbes: but I shall shew you plainly from my father. At that daye shall ye aske in myne name. And I saye not vnto you that I wyll speake vnto my father for you. For the father him selfe loveth you, because ye haue loved me, and

Math. xii. a  
marks. 4. a

John. 14. b.  
and. xv. b.  
Actes. ii. a.

John. xxi. c.



and haue beleued that I came out fro  
God. \* I went out from the father, and  
came into the worlde: and I leaue the  
worlde againe, and go to the father.

His disciples said vnto him: lo now  
speakest thou playnly, and thou blest no  
prouerbe. \* Nowe knowe we that thou  
vnderstandest all thynges, and needest  
not that any man shoulde aske the anye  
question. Therfore beleue we that thou  
camest from God. Iesus answered the:  
Nowe ye do beleue. \* Beholde the houre  
draweth nye, and is all ready come that  
ye shalbe scatered euery man his waies,  
and shal leaue me alone. And yet am I  
not alone. For the father is with me.

These wordes haue I spoken vnto  
you, that in me ye myghte haue \* peace.  
For in the worlde shal ye haue tribula-  
cion: but be of good cheate. I haue ouer-  
come the worlde. **H**

The Notes.

a. The world is rebuked of synne, because they be-  
leue not. So is vnbefele the synne that condem-  
neth the world (by the world vnderstand the wic-  
ked, reprobued, and vnfaithful, and not al the crea-  
tures that be in the world) and sayth is the rygh-  
tousnes of beleuers. And because the worlde and  
naturall reason wy. I nor know thys thyng, but  
wyll be iustified and saued by theyr owne wor-  
kes the holy gost shal rebuke the world, & shewe  
that they shalbe iustly condemned.

The xviii. Chapter. **+**

Themod barthe and loungeprayer of Chryste  
vnto his father, for al such as receaue the truth.

These wordes spake Je-  
sus and lyft vp his eyes  
to heauen, and said: \* fa-  
ther the houre is come:  
glozpye thy sonne, that  
thy sonne maye glozpye  
the: as thou hast \* geue hym power ouer  
all flesh, that he shoulde geue eternal life  
to as manye as thou haste geuen hym.  
\* Thys is lyfe eternall that they might  
knowe the, that onelye verye God, and  
whome thou hast sent Iesus Christ.

I haue glozpyed the on the earth. I  
haue \* finished y worke which thou ga-  
uest me to do. And nowe glozpy me thou  
father with thyne owne self, with the glo-  
rye which I had with the, per the worlde  
was a I haue declared thy name vnto  
the men which thou gauest me out of the  
worlde. Thyne they were, and thou ga-  
uest them me, and they haue kept thy say-  
nges. Nowe they knowe that all thyn-  
ges whatsoever thou hast geuen me, are  
of the. \* For I haue geuen vnto them  
the wordes whiche thou gauest me, and  
they haue receaued them, and knowe  
surelye that I came oute from the: and  
do beleue that thou dydest send me.

I praye for them, and praye not for  
y world: but for them which thou hast  
geuen me, for they are thine. And al mine  
are thine, and thine are mine, and I am  
glozpyed in them. And nowe am I no  
more in the worlde, but they are in the  
world, and I come to the. **+** **+** Wholy  
father kepe in thyne owne name, them  
whiche thou haste geuen me, that they  
maye be one, as we are. Whyll I was  
with them in the worlde, I kepte them  
in thy name. \* Thole that thou gauest  
me, haue I kepte, and none of them is  
lost, but that lost childe, \* that the scrip-  
ture might be fulfilled.

Nowe come I to the, and these wor-  
des speake I in the worlde, that they  
myght haue my toy full in them. I haue  
geuen them thy wordes, and the worlde  
hath hated them, because they are not of  
the worlde, euen as I am not of y worlde.  
I desyre not that thou shouldest take  
them out of the worlde: but \* that thou  
kepe them from euyl. They are not of  
the worlde, as I am not of the worlde.  
Sanctifie them with thy truth. Thy say-  
inge is truthe. As thou dydest send me  
into the worlde, euen so haue I sent the  
into the worlde, and for the it takes sanc-  
tity I my selfe, & they also might be sanc-  
tified thorowe the truthe.

I pray not for them alone: but for  
them also which shal beleue on me tho-  
rowe theyr prechynge, that they al may  
be one, as thou father arte in me, and I  
in the, & they may be also one in vs, that  
the worlde maye beleue that thou haste  
sent me. And that glozpy that thou gauest  
me, I haue geuen them, that they maye  
be \* one, as we are one. I in them and  
thou in me, that they may be made per-  
fect in one, and that the worlde may know  
that thou hast sent me, and haste loued  
them, as thou hast loued me.

Father, I wyll that they which thou  
haste geuen me, \* be with me where I  
am, that they may se my glozpye whiche  
thou hast geuen me. For thou loudest me  
before the makynge of the worlde.

Origh



# The Gospell

Matt. xli. d.  
Luke. x. d.  
John. xv. c.  
and. xvi. a.

\*O ryghtuous father, the very worlde hath not knowe the: but I haue knowe thee, and these haue knowen that thou hast sent me. And I haue declared vnto them thy name, and wyll declare it, that the loue wherewith thou hast loued me, be in them, and that I be in them. **I**

Thenotes.

I haue de-  
clared thy  
name. &c.  
the world

a. That is thy tenowne and glorie, that thou art merciful, forgeuest synnes for my sake, and arte good and ryghteous.  
b. The world in this place is take for the wicked, froward, and vnbelaers.

**C**he. xliiii. Chapter. **+**

Christ is betrayed. The wordes of hys mouth smyte the officers to the ground. Peter smyteth of Malchus eare. Iesus is brought before Anna, Cayphas, and Pilate.

Matt. 26. d.  
Mark. 14. d.  
Luke. 22. d.



When Iesus had spoken these wordes, \*he wente forth with hys disciples ouer the broke Cedron, where was a garden in, to the whiche he entred with his disciples. Judas also whiche betrayed him, knew the place: for Iesus ofte tymes resorted thither with hys dyscyples. Judas then after he had receaued abonde of men, and ministers of the hye Priestes, and Pharises, came thither with lanterns and fyer brandes and wepens. Then Iesus knowing all thinges that shoulde come on hym, went forth and sayd vnto them: whome seke ye? They answered hym: Iesus of Nazareth. Iesus sayde vnto them: I am he. \*Judas also whiche betrayed hym, stode with them. But assone as he had sayde vnto them, I am he, they wente backwardes and fell to the grounde. And he asked them agayne: whome seke ye? They sayd: Iesus of Nazareth. Iesus answered: I sayde vnto you, I am he. If ye seke me, let these go theyr way. That the sayinge myghte bee fulfilled whiche he spake: \*of them whiche thou gauest me haue I not lost one.

Matt. 26. e.  
Mark. 14. e.  
Luc. xxii. c.

John. 17. b

Simon Peter had a sword and drew it, and smote the hye priestes seruaunt, and cut of his right eare. The seruantes name was Malchus. Then sayde Iesus vnto Peter: \*put bp thy swerde into the sheath: thal I not drinke of the cup whiche my father hath geuen me. Then the companye and the Captayne, and y ministers of y Jewes toke Iesus

and bounde hym, and led hym away to Anna fyrst: for he was fatherlawe vnto Cayphas whiche was the hye Priest y same pere. Cayphas was he that gaue counsell to the Jewes. \*that it was expediente that one manne shoulde dye for the people.

John. xi. c.

\*And Symon Peter folowed Iesus and another dysciple: that dysciple was knowe of y hye priest, and went in with Iesus into the palye of the hye priest. But Peter stode at the doze withoute. Then went out y other dysciple whiche was knowen vnto the hye priest, and spake to the damsel that kepte the doze, and broughte in Peter. Then sayde the damiell that kepte the doze, vnto Peter: Arte not thou one of these mannes dysciples? He sayde: I am not. The seruantes and the ministers stode ther, and had made a fyre of coles: for it was colde: & they warmed them selues. Peter also stode among them and warmed him self.

Matt. 26. f.  
Mark. 14. f.  
Luke. xxii. f.

\*The hye priest asked Iesus of his disciples and of his doctrine. Iesus answered him: I spake openly in y world. I neuer taught in the Synagoge and in the temple whither all the Jewes resorted, and in secrete haue I sayd nothing: why askest thou me? Like them which hearde me, what I sayde vnto them. Beholde they can tell what I sayd. When he had thus spoken, one of the ministers which stode by, smote Iesus on the face sayinge: \*answerest thou the hye priest for Iesus answered him. If I haue euell spoken, beare witnes of the euill: yf I haue wel spoken, why smyttest thou me? And Annas sente him bounde vnto Cayphas the hye priest.

Mark. 14. g.  
Luke. 22. g.

John. xliiii. b

Simon Peter stode and warmed him selfe. And they sayde vnto hym: arte not thou also one of his dysciples? He denied it, and sayd: I am not. One of the seruantes of the hye priestes (his cosen whose eare Peter smote of) sayde vnto hym: dyd not I see the in the garden with him? Peter denied it againe: and immediatly the cocke crew. \*Then led they Iesus frome Cayphas into the hall of iudgemente. It was in the moornyng, and they them selues wente not into the iudgemēt hal lest they shoulde be defyled, but that they myghte eate the paschall lambe. Pilate then wente out vnto the

Matt. xxvi. a.  
Mark. xv. a.  
Luke. 23. a.

and

Matt. xxvi. f.  
Gene. ix. b.



and sayde: what accusacion bringe ye a-  
gaynste this man? They answered and  
sayd vnto him. If he were not an euill  
doar, we would not haue deliuered him  
vnto the. Then sayde Pilate vnto the,  
take ye him and iudge him after youre  
owne lawe. Then the Jewes sayd vnto  
hym. It is not lawfull for vs to put a-  
nye man to death. <sup>a</sup> That the wordes of  
Jesus mighte be fulfilled \* whiche he  
spake, signifying what death he should  
dye.

Mat. 20. 8.

Mat. 27. b  
Mar. xv. 8  
Luce. 23. b

\* Then Pilate entered into the iud-  
gement hal agayne, and called Jesus, &  
sayd vnto him: art thou the kynge of the  
Jewes? Jesus answered: saiest thou þ  
of thy selfe, or did other tell it the of me?  
Pilate answered: Am I a Jew? Thine  
owne nacion and hye pcestes haue deli-  
uered the vnto me. What haste thou  
done? Jesus answered: <sup>b</sup> my kyngdome  
is not of thys worlde. If my kyngdome  
wer of this worlde, then would my mini-  
sters surely fyght, that I should not be  
delyuered to the Jewes, but now is my  
kyngdome not from hence. Pilat said  
vnto him: Arte thou a kynge then? Je-  
sus answered: thou sayest that I am a  
kynge. For thys cause was I borne, and  
for thys cause came I into the worlde,  
that I shoulde beare wytnesse vnto the  
truthe. And al that are of þ truthe heare  
my voyce. Pilate sayd vnto hym: what  
thyng is truth? And when he had sayd  
that, he went out agayne vnto the Jew-  
es, and said vnto them: \* I fynde in him  
no cause at al. \* Ye haue a custome, that  
I should delyuer you one louse at Ea-  
ster. Wylle ye that I louse vnto you the  
kyng of the Jewes? Then cryed they al  
agayne sayinge: Not hym, but Barra-  
bas: that Barrabas was a robber.

John. vi. b

Math. 27. c  
Mark. xv. a  
Luce. xxiii. b  
Mat. 27. b  
Mark. xv. a  
Luce. xxiii. a

## The notes.

That the a. He had sayd that he should be crucified of the  
wordes of gentils, and therefore must Pilate geue sentence  
Jesus &c. on him, and not the Jewes, for the perfourmance  
of hye kyng- of hys worde.

b. That is, my kyngdome is not a worldlye kyng-  
dome, that consisteth in strength, in armes, in me,  
in the swerde, and in the subduinge of the bodily  
thynges, but my kyngdome is spirituall which is  
in the heartes of the faithful, who are not ruled by  
the swerde, but by the Gospell.

## The. xix. Chapter.

Christ is crucified. He comendeth hys mother  
vnto John, & eaderh his bloud, and is buried.



Then Pilate toke Jesus &  
and scourged hym. \* And  
the soudpers wounde a  
croune of thornes and  
put it on his heade. And  
they did on him a purple  
garmen, and sayde: hayll kynge of the  
Jewes: & thye smot him on þ face. Pilat  
went forth agayne & sayd vnto them: be-  
hold I bringe him forth to you, that ye  
may know, that I finde no faute in him.  
The cam Jesus forth wearing a croune  
of thorne and a robe of purple. And Pi-  
late sayde vnto them: beholde the man.  
\* When the hye pcestes and ministers  
saw him, they cried sayinge: crucifye  
him, crucifye him. Pilat sayd vnto the.  
Take ye hym and crucifye hym: for I  
fynde no cause in him. The Jewes an-  
swered him. We haue a law, & by out la-  
we he oughte to die: \* because he made  
him self the sonne of God. When Pilate  
heard þ saying he was the more afrayd,  
& went agayne into the iudgement hall,  
& said vnto Jesus: whẽce art thou? But  
Jesus gaue him none aunswere. Then  
sayd Pilate vnto him. Speakest thou  
not vnto me. Knowest thou not that I  
haue power to crucifye thee, and haue  
power to lowse the? Jesus answered:  
Thou couldest haue no power at all a-  
gaynst me, except it were \* geuen the fro  
aboue. Therefore he that delyuered me  
vnto the, is more in sinne. \* And from  
thence forth soughte Pilate meanes to  
lowse him: but the Jewes cryed sayinge:  
yf thou let hym go thou arte not Cesars  
frende. For \* whosoener maketh him self  
a king, is agaynst Cesar.

Mat. xxvi. c  
Mar. xv. b  
Luce. 23. bMat. 27. a  
Mar. xv. c  
Luce. 23. bLuce. 24. c  
John. v. b.Mar. vi. a  
John. iii. b  
Roma 13. aMat. 27. d  
Mar. xv. c  
Luce. xxiii. cC  
Act. xvi. b.

When Pilate hearde þ sayinge, he  
brought Jesus forth, and sat doune to  
geue sentence, in a place called the paue-  
ment: but in the Hebrue tonge, Gabba-  
tha. It was the Sabothe euen whiche  
falleth in the easter feast, & about þ sixt  
houre. And he sayd vnto the Jewes: be-  
hold your kynge. They cryed, away with  
him, away with hym, crucifye him. Pilat  
sayde vnto them. Shal I crucifie your  
kyng? The hye pcestes answered: we  
haue no kyng but Cesar: \* Then deliue-  
uered he him vnto the, to be crucified.

Math. 27. d  
Mar. xv. c  
Luce. xxiii. c

And they toke Jesus, & led him away  
And he bare his crosse, & went forth in-  
to a place called the place of dead mens  
sculles

D  
Luce. 24. d



# The Gospell

sculles, which is named in Hebrue, Golgotha. Where they crucified him, and two other with hym, on eyther syde one, and Iesus in þe middes. And \* Pilate wrote his title, and put it on the crosse.

Mat. 27. d  
Mar. xv. c  
Luke. 23. c.

The wryting was: Iesus of Nazareth, kinge of the Jewes. Thys tytle reade many of the Jewes. For the place wher Iesus was crucified, was nye to þe cite. And it was wrytten in Hebrue, Greke & Latin. The sayd þe hys preestes of þe Jewes to Pilate: wryt not king of the Jewes, but þe he said I am king of þe Jewes. Pilate answered: what I haue wrytten, that haue I wrytten.

¶

Then the souldiers, \* when they had crucified Iesus, toke his garmentes & made foure partes, to euerye souldier a part, and also his coote. The coote was without seime, wroughte vpon thozowe oute. And they sayd one to another. Let vs not denyd it, but cast lottes who shal haue it. That the scripture mighte be fulfilled whiche sayeth. \* They parted my raymente amonge them, and on my coote dyd cast lottes. And the souldiers did such thinges in dede.

Mat. 27. d  
Mar. xv. c.  
Luk. xlii. c.

Psal. xli. c.

Then stode by the crosse of Iesus his mother, and his mothers syster, Marpe the wife of Cleophas, and Mary Magdalene. When Iesus sawe his mother, and the disciple standyng \* whom he loued, he sayde vnto his mother: woman beholde thy sonne. Then sayde he to the disciple: behold thy mother. And from þe houre the disciple toke her for his owne.

Joh. xlii. a.

After that when Iesus perceaued that all thynges were perfozmed: that the \* scripture mighte bee fulfilled: he sayd: I thyrst. There stode a vessel full of venegar by. \* And they fylled a spong with veneger, and wound it about with plope, and put it to his mouth. Asone as Iesus had receaued of the veneger, he sayde: \* It is finished, and bowed hys heade, and gaue vp the goost. The Jewes then because it was the Saboth eue, that \* the bodyes should not remaine vpon the crosse on the saboth dape (for þe saboth dape was an hie dape) besoughte Pilate that thei legges might be broken and that they might be take doune. Then came the souldiers and brake the legges of þe first, and of the other whiche was crucified with Iesus. But when they came to Iesus, and sawe that he

Psal. 68. i

Mat. 27. f.  
Mar. xv. d

Joh. xlii. a

Deu. xxi. d.

was deade alreadye they brake not his legges: but one of the souldiers with a speare, thyrste him into the syde, \* and forthwith came there out bloude and water.

sach. xlii. a

And he that sawe it, bare recorde, and his record is true. And he knoweth that he sayth true, that ye might beleue also. These thynges wer done that the scripture shoulde be fulfilled. \* Ye shall not breake a bone of hym. And agayne another scripture sayeth: \* they shall loke on hym, whome they pearled. \* After that, Ioseph of Aramathia (whiche was a discypple of Iesus: but secretly for feare of the Jewes) besoughte Pilate that he mighte take doune the bodye of Iesus. And Pilate gaue him licence. And there came also Nicodemus which at þe beginninge cam to Iesus by night, & brought of myrr & alowes mingled together aboute an hundred pounce waight. The toke they the bodye of Iesu, and wound it in linnen clothes with the odoures, as the maner of the Jewes is to bury. And in the place wher Iesus was crucified, was a garden, & in the garden a new sepulcre, wherin was neuer manne layde. There layde they Iesus because of the Jewes Saboth euen, for the sepulcre was nye at hande.

Exod. xlii. b  
Rume. ix. b

sach. xlii. c.

Mat. 27. g.  
Mar. xv. d.  
Luk. 23. g.

## ¶ The xx. Chapter. ¶

Thereturrescepon of Chyrt, whych appeareth to Mary Magdalene and to al his disciples, to their great comforte.

**T**he morow \* after the Saboth day, came Marpe magdalene early, when it was yet darcke, vnto the sepulcre, and sawe the stone taken awaye frome the tounge. Then she ranne, and came to Symon Peter and to þe other disciple whom Iesus loued, & sayd vnto them. They haue take awaye the Lord out of the tounge, and we cannot tell where they haue laid him. Peter went forth, and that other disciple and came vnto the sepulcre. They ran both together, and that other disciple did out runne Peter & came fyrste to the sepulcre. And he stouped doune and sawe þe linnen clothes lying, yet went he not in. \* Then came Simo Peter folowing him, & went into þe sepulcre, & sawe þe linnen clothes lie, & the napkin þe was aboute his head, not lying with þe linnen cloth, but wrapped to gether in a place by

Mat. 28. a  
Luk. 24. a  
Mar. xvi. a

Joh. xlii. c  
and. xix. f.  
and. xxi. f.

B  
Luk. 24. a



by it selfe. Then went in also that other  
disciple whiche came fyrste to the se-  
pulchre, and he sawe and beleued. For  
as yet they knewe not the \* scriptures  
that he shoulde rylse againe from death.  
And the disciples wente awaye agayne  
vnto their owne home. ¶

Gal. 16, b  
Actes, 11, b  
Mat. 1, 24, f

**C** \* Mary stode without at the sepul-  
chre wepyng. And as she wepte, she bo-  
wed her selfe into the sepulchre & sawe  
two angels in whyte syttyng, the one  
at y<sup>e</sup> heade & the other at the fete, where  
they had layde the bodye of Iesus. And  
they sayde vnto her: womā why wepest  
thou? She said vnto the: for they haue  
taken awaye my Lord, and I wote not  
where they haue layde him. When she  
had thus said, she turned her selfe backe  
and sawe Iesus standyng, and knewe  
not that it was Iesus. Iesus said vn-  
to her: womā why wepest thou? Whome  
sekest thou? She supposyng y<sup>e</sup> he had  
bene y<sup>e</sup> gardenet, said vnto him. Syr yf  
thou haue bozne him hēce tel me where  
thou hast laide him, y<sup>e</sup> I maye fet hym.

Luke. 24, a

**D** Iesus said vnto her: Marye. She tur-  
ned her selfe, & said vnto him: Raboni,  
whiche is to saye master. Iesus sayde  
vnto her, a touche me not, for I am not  
yet ascēded to my father. But go to \* my  
brythren and say vnto them, \* I ascēde  
vnto my father & your father: to my  
God and your God. \* Mary Magda-  
lene came and tolde the disciples that  
she had sene the Lord, and that he had  
spoken suche thynges vnto her. ¶

Gal. 22, a  
Hebr. 11, e  
1 Joh. 2, 1, f

Luke. 24, a

**E** \* The same daye at night, which  
was the morow after the Saboth day,  
when the doores were shut, where y<sup>e</sup> dis-  
ciples were assembled together for feare  
of the Jewes, came Iesus and stode in  
the myddes, & said to the: peace be with  
you. And when he had so sayd, he shewed  
vnto them his handes, and his syde.

Luke. 24, c

**F** \* Then werethe disciples glade when  
they saw the Lord. Then said Iesus to  
them agayne: peace be with you. As my  
father \* sente me, euen so sende I you.  
And when he had sayde that, he brythed  
on them and sayde vnto them: Beccaue  
the holy goost. Whosoever<sup>s</sup> synnes ye  
remitt they are remitted vnto them. And  
whosoever<sup>s</sup> synnes ye retayne, they are  
retayned. ¶

Joh. 16, b

Cap. 1st, a  
Math. 28, a  
Luce. 24, c  
Joh. 17, c

Joh. 21, b

\* But Thomas one of the twelue,

called Didimus, was not with the whē  
Iesus came. The other disciples sayde  
vnto him: we haue sene the Lord. And  
he said vnto them: excepte I se in hys  
hādes the pzent of the nayles, & put my  
fynger in y<sup>e</sup> holes of y<sup>e</sup> nayles, & thruste  
my hāde into his syde, I wil not beleue.  
And after. viii. dayes agayne, his disci-  
ples were with in, and Thomas wyth  
them. Then came Iesus when the doores  
were shut, and stode in the myddes and  
said: peace be with you.

After that said he to Thomas: bryng  
thy fynger hether, and se my hādes, and  
bryng thy hande and thrust it into my  
side, and be not faithlesse, but beleuinge.  
Thomas answered and sayd vnto him:  
my Lord, and my God. Iesus said vn-  
to hym: Thomas, because thou haste  
sene me, therfore thou beleuest: happye  
are they y<sup>e</sup> haue not sene, & yet beleue. ¶

\* And many other sygnes did Iesus  
in the pzenes of his disciples, whiche  
are not wrytten in this booke. These are  
wrytten that ye might beleue, that Je-  
sus is Christ the sonne of God, and that  
in beleuyng ye might haue lyfe thow  
his name. ¶

Joh. 21, b

The Notes.

a. That is because thou beleuest not that I am  
rysen very God, but am carnall as I was before  
I suffered death, therefore touche me not.  
b. Luke. 24. 39. I shew the. 24. 39. c

Touche  
me not. &c  
How me  
bid & Iose

The. xxi. Chapter. ¶

He appeareth to his disciples agayne by the  
sea of Tiberias, and commaundeth Peter ear-  
nely to fede his shepe.



fter that Iesus shewed hym  
selfe agayne, at the sea of Ti-  
berias. And on thys wyle shew-  
ed he him selfe. There were  
together Simon Peter and Thomas,  
whiche is called Didimus: and \* Natha-  
nael of Cana a citie of Galile, & y<sup>e</sup> sonnes  
of Zebedei, and two other of the disci-  
ples. Simon Peter said vnto the: I go  
a fyshyng. They said vnto him: we als  
so wil go with the. They went their way  
and entered into a ship straight way, and  
that night caughte they nothyng. But  
when the mornyng was now come, Je-  
sus stode on the shore: neuerthelesse the  
discyple knewe not that it was Iesus.  
Iesus sayde vnto them: syng, haue ye a-  
ny meate? They answered him, no. And  
he sayde vnto them: caste \* oute the net  
on y<sup>e</sup> right side of y<sup>e</sup> ship, & ye shal fynde.

Joh. 21, f

Luke. 2, a



# The Actes

They caste oute, and anon they were not able to drawe it for the multitude of fische.

**C** Then sayde the disciple \* whome <sup>John. 13. c.</sup> <sup>and. xix. c.</sup> Jesus loued vnto Peter: It is þ Lord. When Simon Peter hearde, that it was the Lorde, he gyrded his mantel to hym (for he was naked) and sprang into the sea. The other disciples came by ship for they were not farre from lande, but as it were two hundred cubytes, & they drew the net with fische. As soon as they were come to lande, they saw boote coles and fische layde therō, and breade. <sup>Luke. 24. f</sup> Jesus sayde vnto them: \* brynge of the fische whych ye haue now caught.

**D** Simon Peter stepped forth and drew the net to londe full of greate fische, an hundred and liii. And for all there were so many, yet was not the net broken. Jesus sayde vnto them: come and dyne. And none of the disciples durste aske him: what arte thou? for they knewe that it was the Lorde. Jesus then came and toke breade, and gaue them, and fische lykewyle. And this is now the thyrde tyme that Jesus appeared to his disciples, after that he was risen agayne from death.

**E** When they had dynd, Jesus sayde to Simon Peter: Simon Ioanna, louest thou me more then these? He sayde vnto him: yea Lord thou knowest, that I loue the. He sayde vnto hym: fede my lambe. He sayde vnto hym agayne the seconde tyme: Simon Ioanna, louest thou me? He sayde vnto him: yea Lord thou knowest that I loue the. He sayde vnto hym: fede my shepe. He sayde vnto hym the thyrde tyme: Simon Ioanna, louest thou me? And Peter sorowed because he sayde to hym the thyrde tyme, louest thou me, and sayde

<sup>Joh. xvi. g</sup> vnto hym: Lorde, thou knowest \* all thyng, thou knowest that I loue the. Jesus sayde vnto hym: fede my shepe.

**F** Verely verely I saye vnto the, whē thou wast yonge, thou gerdest thy selfe, and walkedst whither thou wouldest: but when thou arte olde, thou shalt stretche fourthe thy handes, and another shall gyrdethe, and leade the whither thou wouldest not: That spake he signifyinge by what death he should glorifye God.

And when he had sayd thus, he sayd to hym \* folowe me. Peter turned about and sawe that disciple \* whome Jesus loued folowynge: whiche also leane on his breste at supper and sayde: Lorde whych is he that shall betraye the.

When Peter sawe him, he sayde to Jesus: Lorde what shall he here do? Jesus sayde vnto hym: If I wyll haue hym to tarye tyll I come, what is that to the? folowe thou me. Then went this sayinge abrode amonge the brethren, that that disciple should not dye. Yet Jesus sayd not to hym, he shall not dye: but yf I wyll that he tarye tyll I come, what is that to the? The same disciple is he, whiche testifieth of these thynges, and wrote these thynges. And we knowe, that his testimony is true. \* There are also manye other thynges whiche Jesus dyd: the whiche yf they shoulde be wyrtten euery one I suppose the worlde coulde not contayne the booke that shoulde be wyrtten.

## The Notes.

a. Beloueth Christ, that feedeth his Lambes and shepe.

b. This is a figuratiue speache, which doeth signifye that there were manye thynges more to be written that are not written. But yet there is as muche written as is necessarie and sufficient for oure saluation.

Here endeth the Gospell of Sayncte John.

# The Actes of the

Apostles, wyrtten by Sayncte Luke the Euangelyst, which was present at the doynges of them.

## The fyrste Chapter.

The ascencion of Christ. Mathias is chosen in the steede of Judas.



In the former treatise (Deare frende Theophilus) I haue wyrtten of all that Jesus beganne to do and teache, vntyll the daye in which he

John. 13. 42.  
xix. c. 1. 1. 1.

John. 22. 1.



he was taken vp, after that he, thozowe the holpe gooste, had geuen commaundementes vnto the Apostles, whiche he had cholen: to whome also he \* shewed hym selfe alyue, after hys passion by many tokens, apperynge vnto them forty dayes, and speakynge of y<sup>e</sup> kyngdome of God, and gathered them together, \* and commaunded them, that they should not departe from Jerusalem: but to waite for the promys of the father, \* wherof ye haue heard of me. \* For John baptised with water: but ye shall be baptised with the holy gost, and that with in this feawe dayes. When they were come together, they asked of hym sayinge: Lorde wilt thou at thys tyme, restore againe the kyngedome of Israel. And he sayd vnto them: \* It is not for you to knowe the tymes, or the seasons whiche the father hath put in his owne power: but \* ye shall receaue power of the holy goost, which shal come on you. And \* ye shall be wytnesses vnto me in Jerusalem, and in all Jewrye and in Samarye, and euen vnto the worldes ende.

And when he had spoken these thynges, whyle they behelde, \* he was taken vp, and a cloude receaued him vp oute of their syght. And whyle they looked stedfastly vp to heauen as he went, beholde two men stode by them in white apparell, whiche also sayde: ye men of Galyle, why stande ye galyngge vp into heauen. This same Iesus whiche is taken vp from you into heauen, \* shal so come, euen as ye haue sene hym go into heauen. \* Then returned they vnto Jerusalem from mount Oliuete, which is nye to Jerusalem, contempnyngge a Saboth dayes iorney. And when they were come in, they wente vp into a parter, where abode bothe \* Peter and James, John and Andzew, Phylp and Thomas, Bartlemew and Mathew, James the sonne of Alpheus, and Simon Zelotes, and Judas James sonne. These all continued wyth one accorde in prayer and supplicacion with the women and Mary the mother of Iesu, and with his brethzen.

And in those dayes Peter stode vp in the myddes of the dysciples and said: (the noumbze of names that were to-

gether, were aboute an hundred and twenty) Ye men and brethze this scripture muste haue nedes bene fulfilled whych the holy gost thozow the mouth of Dauid spake before of Judas, which \* was gyde to them that toke Iesus. \* For he was noubered with vs and had obtained fellowship in this mynistracion. And the same hath nowe possessed a plat of groude with the rewarde of iniquite, and when he was \* hanged, brast a sonder in the myddes, and all hys bowels gushyd oute. And it is knowen vnto al the inhabyters of Jerusalem: in so much that, y<sup>e</sup> felde is called in theyr mother toge, Acheldama, that is to say, the bloude felde.

It is wyrtten in the boke of Psalmes: \* hys habytacion be voyde, and no man be dwellynge therein: \* and hys Byshoprycke let another take. Wherefore of these men whych haue companied with vs, all the tyme that the Lorde Iesus wente in and out amonge vs, begynnynge at the baptyme of John vnto that same daye that he was taken vp from vs, must one be ordeyned to beare witnes with vs of his resurreccion.

\* And they apoynted two, \* Joseph called Barsabas (whose syr name was Justus) and Mathias. And they prayed sayinge: thou Lord which \* knowest the heartes of all men, shewe whether of these two thou haste cholen that the one maye take the roume of this mynistracion and Apostleshyp, from which Judas by trangressio fel, that he might go to hys owne place. And they gaue forthe theyr lottes, and the lot fell on Mathias, and he was counted with the eleuen Apostles.

#### The Notes.

a. The Saboth dayes iorney was aboute a myle as is mencioned in Mathew. xxiii. b

Saboth iorney.

#### The. ii. Chapter. ✠

The comynge of the holpe Shoute. The sermon of Peter before the congregacion at Hierusalem, and the encrease of the faythfull.



When the \* fyftieth daye was come, they were all wyth one accorde to gether in one place. And sodenlye there came a sounde from heauen, as it had

III. ii.

heng

mat. xxvi. e  
Mar. 14. e  
Luce. xxii. e  
Mat. 2. a  
Mar. 1. c  
Luce. 3. e

Mat. 27. a  
2. Mc. 27. b

Psal. lxx. f  
Psal. cix. a

Actum. vi. a  
Actum. 4. b

Mar. 28. b  
Psal. v. c

Deut. xvi. b  
Leuit. 23. e



# The Actes

bene the commynge of a myghty winde,  
and it fylled al þ house where they sate.  
And there appered vnto them clouen  
tonges, lyke as they had bene fyr, and  
it sate vpon eache of them: \* and  
they were all fylled wth the holy gost,  
and beganne to speake with othe ton-  
ges, euen as the spirit gaue them vtter-  
raunce.

**B** And there were dwellinge at Jeru-  
salē, Jewes, deuoute men whiche were  
of all nacions vnder heauen. When this  
was noyed about, the multitude came  
together & were astonyed, because that  
euery mā hearde them speake his owne  
tounge. They wondred all and marueyl-  
led, sayinge amonge them selues: be-  
holde, are not all these whiche speake, of  
Galyle? And how heare we euery man  
his owne tounge wherin we were bore?  
Parthians, Medes and Elamites, and  
the inhabiteurs of Mesopotamia, of Ju-  
ry, and of Capadocia, of Bonthus and  
Alia, Phrygia, Pamphilia, and of E-  
gypte, and of þ parties of Libia which  
is besyde Syrene, and straungers of  
Rome, Jewes and \* conuertes, Grekes  
and Arabians: we haue herde the speake  
wth oure owne tonges the great wor-  
kes of God. \* They were all amased,  
and wondred sayinge one to another  
what meaneth this? Other mocked the  
sayinge: they are full of newe wyne.

**C** \* But Peter stepped forth wth  
the cleuen, and lyfte vp hys voyce, and  
sayde vnto them: Ye men of Jewry, and  
all ye that inhabite Jerusalem: be this  
known vnto you, and with your eares  
heare my wordes. These are not dron-  
ken, as ye suppose: for it is yet but the  
thirde houre of the daye. But this is þ  
which was spoken by the prophet Jo-  
hel: It shalbe in the laste dayes sayeth  
God: of my spirite I wyll powze oute  
vpon all fleshe. \* And your sonnes and  
your \* daughters shal prophesy, & your  
younge men shal se visions, & your  
olde men shal dreame dreames. And on my  
seruauntes, and on my hande maydens,  
I wyll powze oute of my spirite in those  
dayes, and they shal prophesy. And I  
wyll shewe wonders in heauen about,  
and tokens in the earth beneth, bloude  
and fyre, & the vapoure of smoke. \* The  
sunne shalbe turned into darcknes, and

the mone into bloude before that greate  
and notable daye of the Lorde come.

\* And it shalbe, that whosoever shall  
call on the name of the Lorde, shalbe  
saued. Roma. 10. 13

\* Ye men of Israel heare these wor-  
des. Jesus of Nazareth, a man aproued  
of God among you with myracles, won-  
ders and sygnes whiche God dyd by  
hym in the myddes of you, as ye your-  
selues knowe: hym haue ye taken by the  
handes of vnyghteous persones, af-  
ter he was deliuered by the determinat  
counsel and foreknowledge of God, and  
haue crucified and slayne: whome God  
hath rayled vp and lowsed the sorowes  
of death, because it was vnpossible that  
he shoulde be holden of it. For Dauid  
speaketh of him. \* Afore hande I sawe  
God alwaies before me: for he is on my  
ryght hande, that I shoulde not be mo-  
ued. Therfore dyd my hert reioyce, and  
my tōge was glade. Moreouer alio my  
fleshe shal rest in hope, because thou wilt  
not leue my soule in hel, nether wilt suf-  
fer thyne holpe, to se corrupcion. Thou  
hast shewed me the wayes of lyfe, and  
shalte make me full of tope with thy  
countenaunce. Psalm. 16. 8

Men and brethren, let me frely speake  
vnto you of the patriarke Dauid: \* for  
he is both deade and buryed, and his se-  
pulchre remayneth with vs vnto this  
day. Therfore seyng he was a prophet,  
and knew that God had sworne with an  
othe to him, that the \* frute of his loy-  
nes shoulde syt on his scat (in that Christ  
shoulde rylse agayne in the fleshe) he sawe  
before: and spake of the resurreccion of  
Christ, that his soule shoulde not be left  
in hel: nether his flesh shoulde se corrup-  
cion. This Jesus hath God rayled vp,  
\* wherof we all are witnesses. Psalm. 132. 8

Sence nowe that he by the ryghte  
hande of God \* exalted is, and hathe  
receaued of the father the promyse of  
the holy geost, he hath shrede forth that  
whiche ye nowe se and heare. For  
Dauid is not ascended in to heauen: but  
hesayde. \* The Lorde sayde to my  
Lorde syt on my ryghte hande, vntyl I  
make thy foes thy fote stole. So ther-  
fore let all the house of Israel know for  
a suertye, that GOD hathe made that  
same Jesus whome ye haue crucified,  
Lord Psalm. 110. 1

Actum, 4. 1  
and, 11. 6.

Mat 24. 6  
Conuertes  
that is, he  
chō or gen-  
tiles con-  
uerted to  
þ Jewes  
sayre.

Joel, 2. 1

Luke, 2. 1  
Actu, 11. 6  
þ Actu, 1. 6  
and, 11. 6.

Joel, 2. 1

Actu, 1. 6  
John, 11. 6

Psalm, 110. 1

Psalm 110. 1  
Psalm, 110. 1



Lord and Christ.

Math. 28, c

Luke, 3, b  
Actes, 9, a  
and, 16, d

John, 1, c

C

\* When they hearde this, they were pricked in their hertes, and sayde vnto Peter and vnto the other Apostles: Ye men and brethren, \* what shal we do? Peter said vnto them: repent and be baptised euery one of you in the name of Iesus Christ, for the remission of synnes, and ye shal receaue the gyfte of the holy gost. \* For the promyse was made vnto you & to your childe, & to all that are a farre, euen as many as y<sup>e</sup> Lord our God shal call. And with many other wordes bare he witnes and exhorted them sayinge: Saue y<sup>ou</sup>re selues from this vntowarde generation. Then they y<sup>e</sup> gladly receaued his preachynge, were baptised: and the same daye, there were added vnto them aboute thze thousande soules.

Actes, 4, d

Actes, 16, b

And they continued in the Apostles doctryne and felowshyp, & in breakynge of breade, and in praye. And feare came ouer euery soule. And many wondres & signes were shewed by y<sup>e</sup> Apostles. And all that beleued kept them selues together, \* and had all thynges commē, and solde their possessions and goodes, and departed them to al men, as euery man had nede. And they continued daily with one accorde in the tēple, & brake breade in euery houle, and dyd eate their meate together, with gladnes and synglenes of heart prayynge God, & had fauoure with al the people. And the Lord added to the congregacion daylye suche as shoulde be saued.

### The .iii. Chapter. ✠

The halte is restored to his fete. Peter preacheth Christ vnto the people.

**P**eter and John went by together into the temple at the nyghte houre of prayer. And there was a certayne mā halt from his mothers wombe, whome they brought & layde at the gate of the temple called beutypful, to aske almes of the that entred into the tēple. Which same when he saw Peter and John, that they woulde into the tēple, desired to receaue an almes. And Peter fastened hys eyes on hym with John, and sayde: loke on vs. And he gaue hede vnto them, trustyng to receaue some thyng of them.

tyng to receaue some thyng of them.

Then sayde Peter: Syluer and golde I haue I none, suche as I haue, geue I the. \* In the name of Iesus Christe of Nazareth, ryse vp and walke. And he toke him by the ryghte hande, and lyfte hym vp. And immediatlye his fete and anele bones receaued strengthe. And he sprange, stode and also walked, and entred with them into the tēple, walkinge, and leapyng and laudynge God.

Actes, 4, d

And all the people sawe him walke and laude God. And they knewe hym, that it was he whiche late and begged at the beutypful gate of the temple. And they wondred and were sore astonyed at that whiche had happened vnto hym. And as the halte whiche was healed, helde Peter and John, all the people ranne amased vnto them in Salomons porch.

3. reg. vi. d  
John xx. c  
Actes, 3, b

When Peter sawe that, he answered vnto the people. Ye men of Israel, why maruaile ye at this, or why loke ye so stedfastly on vs, as though by oure owne power or holynes, we had made this mā goe? The god of Abraham, Isaac and Jacob, the God of our fathers hath glorified his sonne Iesus, whom ye denyed, and denyed in the presence of Pilate, when he had iudged hym to be lowlyed. \* But ye denyed the holy & iust, and despyred a murtherer to be geuen you and kylled the Lord of lyfe, whom God hath raysted from death, of y<sup>e</sup> which we are witnesses. And his name thorow the faith of his name, hath made thys man sounde, whom ye se and know. And the fayth which is by him, hath geue to him this healt in y<sup>e</sup> presence of you all.

Mat. 27, d  
Mar. 15, a  
Luce. 23, c  
Mat. 27, c  
John. 18, d

And now brethren I wote wel y<sup>e</sup> \* though we ignorauce ye dyd it, as dyd also your heddes. But those thynges which God before had shewed, by the mouth of al his prophetes, howe y<sup>e</sup> Christ shoulde suffre, he hath thus wyse fulfilled.

1. Cor. 11, a

\* Repente ye therfore and turne, that your synnes maye be done away, & whē the tyme of refreching commeth, which we shall haue of the presence of y<sup>e</sup> Lord, and when God shall sende hym, whyche before was preached vnto you, that is to wyt Iesus Christ, whiche muste receaue heauen vntyll the tyme that all thynges, whyche God had spoken by

Eccl. 17, d

Amiii the



# The Actes

the mouth of all his holpe Prophetes  
fence þ world begā, be restored againe.

Deu. 18. c  
Act. vii. c

For Moles said vnto the fathers: \* a  
prophet shal the Lorde your God rayse  
vp vnto you, euen of youre brythre, like  
vnto me: him shall ye heare in all thynges  
whatsoeuer he shall saye vnto you.  
For the tyme wyl come, that euery soule  
whych shall not heare that same Pro-  
phet, shalbe destroyed from amonge the  
people. Also al the prophetes from Sa-  
muel and thence forth, as many as haue  
spoken, haue in lykwysse tolde of these  
dayes.

Ye are the chyldren of the prophetes,  
and of the couenaunt, whiche God hath  
made vnto our fathers, saying to Abra-  
ham: \* Euen in thy seede shal al the kin-  
redes of the erth be blessed. \* fyrste vn-  
to you hath God rayled vp hys sonne  
Jesus, & him he hath sent to blysse you,  
that euery one of you shoulde turne from  
youre wyckednes. ¶

Gen. xli. a  
and xlii. c  
I Mat. x. a

The Notes.

The lord  
of lyfe.

a. That is euen he that fyrste dyd ryse fro deathe  
vnto lyfe, and by whome all we must ryse and  
lyue. &c.

## The. iiii. Chapter

The Apostles are taken and brought before the  
council. They are forbydden to preache, but they  
turne them vnto prayer, and are more obedyente  
vnto God then vnto men.



As they spake vnto the  
people, the priestes & the  
rular of the temple, and  
the Saduces came vp  
on them takynge it gre-  
uously that they taught  
the people and preached \* in Jesus þ res-  
urreccion from deathe. And they layde  
handes on them, & put thē in holde vn-  
till the nexte day: for it was now euen-  
tide. Howe be it many of them whiche  
hearde the wordes, belued, & the noubre  
of the men was aboute fyue thousande.

In Jesus  
þ he was  
rysen & al  
shuld ryse  
by hym.

And it chaunced on the morowe that  
their rulars and elders & Scribes, as  
Annas þ chief priest & Caiphas & John  
& Alexander, & as many as were of the  
kyndred of þ hie priestes gathered toge-  
ther at Jerusalem, & set the other before  
them, and asked: by \* what power oz in  
what name haue ye done this, syrs?

Exod. ii. c  
Mat. xxi. c  
Act. vii. d

B

\* Then Peter ful of the holy gost said  
vnto thē: ye rulars of þ people, & elders  
of Israel, yf we this day are examyned  
of the good dede done to the sycke man,

by what meanes he is made whoale: be  
it knowē vnto you al, and to the people  
of Israel, that in the name \* of Jesus  
Christ of Nazareth, whome ye crucify-  
ed, & whome God rayled agayne from  
death: euen by him doth this man stāde  
here present before you whoale. \* This  
is the stone caste a syde of you bylders,  
which is set in þ chief place of þ corner.  
Nether is there saluacion in any other.  
¶ For \* yet also is there any other name  
geuē to mē wherin we must be saued. ¶

Math. 16. c  
Phil. 2. b

Math. xxi. d  
Mar. xii. a  
Luce. xx. c

Math. 1. c  
Phil. 2. b

When they saw the boldnes of Peter  
and John, & vnderstode that they were  
vnlerned men and lay people, they mar-  
ueyled, & they knew thē, that they were  
with Jesus: and beholdynge also the mā  
which was healed stādynge with them,  
they coulde not say against it. But they  
cōmaunded them to go a syde out of the  
counsel, and counceled amōg thē selues  
sayinge: \* what shall we do to these mē?  
For a manifest signe is done by them, &  
is openly knowen to al them that dwell  
in Jerusalem, & we cannot denye it. But  
that it be noysed no farther amonge the  
people, let vs threaten, and charge them  
that they speake hence forth to no man  
in this name.

Iohn. xi. a

And they called them, and \* cōmaun-  
ded them that in no wyse they shoulde  
speake oz teache in þ name of Jesus. But  
Peter & John answered vnto them and  
sayde: whether it be right in the syghte  
of God, to obeie you moare then God,  
iudge ye. For we canot but speake that  
which we haue sene & hearde. So threas-  
tened they them and let them go, & soude  
nothynge how to punishe them, because  
of the people. For al mē lauded God for  
the myracle \* whiche was done: for the  
man was aboue fourtye yeare olde, on  
whome thys myracle of healyng was  
shewed.

Actes. v. e

Actes. iii. a

Asone as they were let go, they came  
to their felowes, and shewed al þ the hie  
Priestes and elders had sayde to them.  
And when they hearde that, they lystē  
vp their voices to god with one accorde,  
and sayde: Lorde, thou arte God which  
haste made heauen and earthe, the sea,  
and all that in them is, whiche by the  
mouth of thy seruaunte Dauid haste  
said: \* Why dyd þ hethē rage, & the peo-  
ple immagē vaine thiges. The kinges  
of

Psal. 115. a

of



of the earth stode by & the rulers came together, against the Lord and against his Christe.

**F** For of a trueth, agaynste thy holy chylde Iesus whome thou hast anoynted, bothe Herode and also Poncius Pilate, with the Sentyls and the people of Israel, gathered them selues together, for to do what soeuer thy hande and thy counsell determyned before to be done. And now Lord, behold their threateninges, & graunt vnto thy seruantes w<sup>al</sup> confidence to speake thy word. So that thou stretch forth thyne hāde, that healynges and sygnes and wōders be done by the name of thy holy chylde Iesus. And assone as they had pray-  
*Actes. 16. c*  
*Actes. ii. a*  
*and. xix. b*

*Actes. 16. c*  
*Actes. ii. a*  
*and. xix. b*

*Actes. ii. c*  
*and. v. b.*

**G** And the myltitude of them that beleued, \* were of one heart, and of one soule. Also none of them sayde, that any of þ things which he possessed, was his owne: but had al thinges commen. And with greate power gaue the Apostles witnes of the resurrection of the Lorde Iesu. And greate grace was with them all. Nether was there any amonge thē, that lacked. For as many as were possessers of landes or houses, solde them and broughte the pryce of the thynges that were solde, and layde it doune at the Apostles fete. And distribucion was made vnto euery man accor dyng as he had nede. **F**

*Actes. 1. d*

And \* Joies whiche was also called of the Apostles, Barnabas (þ is to saye, the sonne of consolacion) beyng a Leuite, and of the countre of Cypers, had lande, and solde it and layde the pryce doune at the Apostles fete.

The Notes.

*There*  
*Correcio*  
*in Iesus*

a. That is, that Iesus was xpsen, and that all shoulde xpsen by him.

The. v. Chapter.

The dyssemblyng of Ananias & Saphira is punished. Miracles are done by the Apostles, which are taken, but the angel of God byngeth them out of prison. They are brought before the counsell. The sentence of Gamaliel. The apostles are bet, they reioyse in trouble.

**A** Certaine man named Ananias with Saphira hys wyfe solde a possession and kepte a waye parte of the pryce, hys



wyfe also beyng of counsell & broughte a certayne parte, and a layde it doune at the Apostles fete. Then sayde Peter: Ananias, how is it þ Sathan hath fylled thyne heart, that thou shouldest lye vnto the holy goost, & kepe away parte of the pryce of the lyuelod. Pertayned it not vnto þ onely, and after it was solde, was not the pryce in thine owne power? How is it that thou hast conceaued this thing in thyne heart? Thou haste not lyed vnto men, but vnto God. When Ananias hearde these wordes, he fel doune and gaue vp the goost. And greate feare came on al thē þ these thinges hearde. And the younge men rose vp, and put him a parte, and caried him out, & buried hym.

*B*

And it fortunēd as it were about the space of. iiii. houres after that his wyfe came in, ignorant of that whiche was done. And Peter said vnto her: Tel me, gaue ye the lande for so muche? And she sayde: ye, for so muche. Then Peter said vnto her: why haue ye agreed together, to tempt þ spirit of the Lord? Beholde the fete of them which haue buried thy husbande, are at the doore, & shal carie the out. Then she fel doune straight waye at his fete and yelded vp the goost. And the younge men came in, & foude her deade, and caried her oute, and buried her by her husbande. And great feare came on all the congregacion, and on as many as hearde it.

**F** \* By the handes of þ Apostles were manye sygnes and wondres shewed amonge the people. And they were all to gether with one accorde in Salomons porche. And of other durst no man toyne him selfe to them: neuerthelater þ people magnified thē. The numbze of them þ beleued in the Lord both of men & wemē grewe moare and moare: in so muche that they brought the sycke into þ stretes, and laide them on beddes and palletes, þ at the left way þ shadowe of Peter whē he came by, might shadow some of thē. There came also a multitude oute of the cities rōnde about, vnto Ierusalem, bringyng sicke folkes, & thē which were vexed with vnclene spirites. And they were healed euery one. **F**

*C*

*Actes. 16. c*

*Actes. 6. a*  
*John x. c.*  
*Actes. 16. b*

\* Then the chief priest rose vp and all they that were w<sup>th</sup> him (which is the

*D*

*Actes. 4. a*

*II. liii.*

*septe*



# The Actes

terre of the Saduces ) and were full of indignacion, and layde handes on þe Apostles, and put them in the comen prys-  
son. \* But the angel of þe Lord by nyght opened the prysen doores, and broughe them forth, and said: go, steppe forth, & speake in the temple to the people al the wordes of this lyfe. When they hearde that, they entred into the temple erlye in the mornynge and taughte. The chiefe priest came and they that were w hym, and called a counsell together, and all the elders of the children of Israel, and sent to the prysen to fet them. When the mynisters came and founde them not in the prysen, they returned and tolde sayinge: the prysen foude we thut as sure as was possyble, and the keepers standynge w out befoze the doores. But when we had opened, we foude no man with in. When the chiefe priest of al and the ruler of the temple and the hye priestes hearde these thinges, they douted of them, where vnto this woulde growe.

Then came one and shewed them: be-  
holde the men þe ye put in prysen, stande in the temple, & teache the people. Then went the ruler of the temple with minis-  
ters, and broughe them withoute by-  
lence. \* For they feared the people, lest they shoulde haue bene stoned. And when they had broughe them, they set the be-  
foze the counsell. And the chiefe priest al-  
ked them sayinge: \* dyd not we strayte-  
ly commaunde you that ye shoulde not teache in this name? And beholde ye haue fylled Ierusalem with youre doc-  
trine, and ye intende to brynge \* this mas bloude vpon vs.

¶ Peter and the other Apostles answer-  
ed and said: \* We ought moze to obey God then men. The God of our fathers raysed vp Iesus, whome ye slewe and hanged on tre. hym hath God lyfte vp with his ryghte hande, to be a ruler and a sauour, for to geue repentaunce to Is-  
rael and forgiuenes of synnes. And we are his recordes concernynge these thin-  
ges and also the holy goost whom God hath geuen to them that obey him. Whē they hearde that, they claue a sunder: & sought meanes to slea them. Then stode there vp one in the counsell, a Pharisey named \* Gamaliel, a doctoure of lawe, had in auctorite amonge all the people,

and commaunded to put the Apostles a lyde a lytel space, and said vnto the: me of Israel take hede to your selues what ye entende to do as touchinge these mē. Befoze these dayes rose vp one Theu-  
das bostynge him selfe, to whome resor-  
ted a nombze of men, about a foure hū-  
dred which was slayne, & they all which beleued him were scatred abrode and broughe to nought. After this man, a-  
rose there vp one Judas of \* Galyle, in the tyme when trespase began, & drew away much people after him. He also perished: & all euen as many as harke-  
ned to him, are scattered abrode.

And now I saye vnto you: restryne poure selues from these men, let them a-  
lone. For \* yf the counsell of this worke be of men, it wil come to nought. But and yf it be of God, ye cannot destroy it, lest haply ye be founde to stryue against God. And to him they agreed, and cal-  
led the Apostles, and \* bet them, & com-  
maunded that they shoulde not speake in the name of Iesu, and let them go.

And they departed from the counsell, \* reioysynge þe they were couēted worthy to suffre rebuke for his name. And day-  
ly in the temple and in euery house they ceased not, teachynge and preachynge Iesus Christ.

## The Notes.

a. By the castynge of his money at the Apostles fete, he woulde haue bene compted to be one of the Christian congregacion, and that one of the chief. But in holdynge parte abacke, he declared vter-  
ly, what he was, that is subtyl, & an hypocrite, mistrustynge the holy ghoſt, whiche thynge be-  
cause Peter woulde in no case shoulde be vsed a-  
monge that sorte, therefore pumpled he it so ce-  
nealye.

Ananias  
and Sapa-  
hira.

## The. vi. Chapter.

¶ Ministers (or deacons) are ordeined in the con-  
gregacion to do scrupce in necessarye thinges of the body, that the Apostles may wayte onely vpo the worde of God. Sreuen is accused.



In those dayes as the nom-  
bze of the disciples grewe,  
there arose a grudge amōg  
the Grekes agaynst the He-  
breues, because their word-  
dome were despyled in the dayly mys-  
nistracion. Then the twelue called the  
multitude of the disciples together and  
said: it is not mete þe we shoulde leaue þe  
word of God & serue at þe tables. Where-  
foze brethze, loke ye out amōg you seuē  
mē, of \* honest report & ful of þe holy goſt  
and

(Tim. iii.)

Actes. xii. b  
and. xvi. b

Actes. xii. a

Mat. i. a  
Math. v. b

Math. xii. c  
Actes. 4. b

Math. v. a

Mat. xxi. c

Actes. 4. b

Mat. xxvii. c

Gene. 26. a

Exod. xv. c

Deut. xi. b

Actes. xxi. a



A wisdom, which we may appoint to this needful business. But we will give our selves continually to prayer, and to the ministracion of þe worde. And the sayinge pleased the whole multitude. And they chose Steuen a man full of fayth and of the holpe ghost, and Phylippe, and Prochorus, and Nicanor, and Tymon, and Hermenas, and \* Nycholas a conuerter of Antioche. Whych they set before the Apostles, and they prayed and \* layde theyr handes on them.

Apo. 12, ii, b

Rom. 27. d  
1. Tim. 4. d  
ii. Tim. 1. d

And the worde of God encreased, & the numbre of the disciples multiplied in Ierusalem greatly, and a great company of the priestes were obedynt to the sayth. \* And Steuen full of sayth and power, dyd greates wonders and miracles amonge the people. Then there arose certayne of the Synagoge, whiche are called Libertynes and Sirrenites, & of Alexandria, and of Cilicia, and Asia, and disputed with Steuen.

Luke, xxi. b

\* And they could not resist the wisdom, and the spirite, with whiche he spake. Then sent they in men, whiche sayde:

Mat. 26. f.

\* We haue hearde hym speake blasphemous wordes agaynst Moses, and agaynst God. And they moued the people and the Elders, and the Scribes: And came vpon him; and caught him, and brought hym to the councell, and brought forth the false witnesses, whiche sayde: Thys man ceaseles not to speake blasphemous wordes agaynst this holy place, and the lawe: For we hearde hym saye: Thys Iesus of Nazareth shal destroy this place, and shal chaunge the ordynaunces whiche Iesus gaue vs. And all that sat in the councell, looked stedfastlye on hym, and sawe hys face as it had bene the face of an angel.

## The Notes.

widowes  
despyed.  
putting on  
of handes.

a. This is, not indifferently looked vpon in þe dayly distributing of the commune goodes.  
b. That is, admitting with an open signe, them that were by the whole congregacion chosen to any office, to declaccopenlye their calling. After this sorte were handes layed on Dauid & Barnabas, when they were sent to preache, as is mentioned in the. xiii. of this booke in a. where appeareth that they receaued not the holy gost by this putting on of handes: for they were before endued with the holy ghost.

## The. vii. Chapter.

Steuen maketh answer to his accusacion, re-

buketh the heardnecked Iewes, and is stoned to deathe.



Then sayde the chiefe Prieste: Is it euen so? And he sayde: Ye men, brethren, and fathers, hearken to. The God of gloze appeared vnto our father Abraham whyle he was yet in Mesopotamia, before he dwelte in Charran, and sayd vnto him: \* come out of thy countrey, and from thy kindred, and come into the lande, whiche I shall shewe the. Then came he out of the lande of Chaldee, and dwelte in Charran. \* And after that, as sone as his father was deed, he brought hym into this lande, in which ye nowe dwel, & he gaue hym none inherytaunce in it, no not the breadeth of a fote: \* But promysed that he woulde geue it to him to possesse and to hys seed after hym, when as yet he had no chyldre.

Gene. xi. a

Gene. xxi. a

Gene. 13. d.

God verely spake on thys wyse, that hys seed shoulde be a dweller in a straunge lande, and that they shoulde kepe them in bondage and entrate the euyll. iiii. hundredeth yeres. But the nation to whom they shall be in bondage, will I iudge, sayde God. And after þe shall they come forth and serue me in thys place. \* And he gaue hym the couenaunte of circumcision. And he begat Isaac, and circumcised hym the. viii. daye, and Isaac begat Jacob, and Jacob the. xii. Patriarkes. \* And the Patriarkes hauynge indygnacion tolde Ioseph into Egypt. And God was with hym, and deliuered hym out of al hys aduersities, and gaue hym fauour and wysdome in the syght of Pharao kinge of Egypte whych made hym gouernour ouer Egypte, and ouer all hys householde.

Gene. 17. s

Gene. 37. f

\* Then came there a dearth ouer all the lande of Egypte and Canaan, and great affliction, that our fathers founde no sustenance. But when Jacob heard that there was corne in Egypte he sent our fathers fyrst. \* And at the seconde tyme Ioseph was knowen of hys brethren, and Iosephs kynred was made knowen vnto Pharao. Then sente Ioseph & caused hys father to be brought and all his kyn, thre score & xvi. a soules. And Jacob descended into Egypt and

Gen. xli. s

Gen. xlv. a

31. b. dyed.



# The Actes

dyed, bothe he and oure fathers, & were translated into Sichem, and were put in the Sepulchre y Abraham boughte for monye of the sonnes of Emor, at Sychem.

When the tyme of the promes drew nye (whiche God had sworne to Abraham) the people grewe and multiplyed in Egypte, tyll another kynge arose whych knewe not of Joseph. The same dealte suttelye with oure kynred, and euell entreated our fathers, and made them to cast out their younge chyldren, that they shoulde not remayne alyue.

\* The same tyme was Moses borne, & was a proper chylde in y sight of God, whiche was noryshed bp in hys fathers house thre monethes. When he was cast out, Pharoes doughter toke hym bp, and noryshed hym bp for her owne sonne. And Moses was learned in all maner wysedome of the Egyptians, and was myghtye in dedes and in wordes.

And when he was full fourtye yere olde, it came into hys heart to viset his brethzen, the chyldren of Israell. And when he saw one of them suffre wzoge, he defended him, and auenged his quarrell that had the harme done to hym, and smote the Egyptian. for he supposed hys brethzen woulde haue vnderstand, how y God by his handes shulde saue the. But they vnderstode it not.

And the nexte daye he shewed hym selfe vnto them as they stroue, & would haue set them at one agayne, sayinge: Syys, ye are brethzen, why hurt ye one another. But he that dyd hys neighbour wzonge, thruste hym awaye sayinge: \* Who made the a rular & a iudge amonge vs? What, wylt thou kyll me, as thou dydest the Egyptian yester daye? \* Then Moses fledde at that sayinge, and was a straunger in the lande of Madian, where he begat two sonnes.

\* And when fourtye yeres were expired, there appeared to hym in the wyldernes of mounte Syna, an angell of the Lorde in a flamme of fyre in a bushe. When Moses sawe it, he wondred at the syght. And as he drew nere to beholde, the voyce of Lorde came vn to hym: \* I am the God of thy fathers, the God of Abraham, the God of Isa-

ac, & y God of Jacob. Moses trembled and durst not beholde. Then sayde the Lorde to hym. \* Put of thy shoes from thy fete, for the place where thou standest is holy grounde. I haue perfectlye sene the affliction of my people whych is in Egypte and I haue hearde their gromynge, and am come doune to delyuer them. And nowe come & I wyl sende the into Egypte.

This Moses whome they forsoke sayinge: \* who made the a rular and a iudge: y same God sent bothe a rular & a delyuerer, by the handes of the Angell whiche appered to him in y bush. And y same brought them out, shewyng wonders and signes in Egypte, and in the reed sea and in the wyldernes fourtye yeres. Thys is that Moses whych sayde vnto the chyldren of Israell: \* A Prophete shall the Lorde poure God raple bp vnto you of youre brethzen, lyke vnto me, him shal ye heare.

This is he that was in the congregation, in the wyldernes wyth the Angell which spake to hym in y mounte Syna, and wyth oure fathers. Thys man receaued the worde of lyfe to geue vnto vs, to whome our fathers woulde not obeye, but caste it frome them, and in their heartes tourned backe agayne into Egypt, sayinge vnto Aaron: \* make vs goddes to goe befoze vs. for thys Moses that broughte vs oute of the lande of Egypte, we wote not what is become of hym. And they made a calfe in those dayes, and offred sacrifice vnto the ymage, & reioysed in the workes of their owne handes.

Then God tourned hym selfe, and \* gaue them bp, that they shoulde worshyppe the starres of the skye, as it is wyrtten in the boke of the Prophetes. \* O ye of the house of Israell, gaue ye to me sacryfices and meateofferynges, by the space of fourtye yeaeres in the wyldernesse. And ye tooke vnto you the tabernacle of Moloch, and the starre of youre God Remphan, fygyres whiche ye made to worshyppe them. And I wyl translate you beyonde Babilon.

Oure fathers had the tabernacle of wytnes in the wyldernes, as he had appoynted them, speakynge vnto Moses, \* that he shoulde make it accordynge to

Exod. 3, b  
Iosua 1, b, d

C

Exod. 11, c

Exod. 11, c  
Deut. 18, d  
Actes 3, d

Exod. 11, c  
and 11,  
Gala. 3, c

Exod. 32, a

Roma. 1, c

Amos. 5, b  
Iere. 23, c

Exo. 23, b  
Iosua 8, a

Gene. 21, b  
Exod. 11, c  
Math. 21,  
Actes 1, b

Exod. 11, c

Exod. 3, b

Exod. 11, c  
Math. 22, c  
Mark. 12, c  
Lake. 22, c



to the fashion that he had sene. Whiche  
tabernacle oure fathers receaued, and  
broughte it in with Iosue into the  
possession of the Gentyls whyche God  
draue oute before the face of oure fa-  
thers vnto the tyme of Dauid. \* Whi-  
che founde fauour before God, & wolde  
sayne haue made a tabernacle for the  
God of Jacob. \* But Salomon bylte  
him an house.

\* Howe be it he that is hyest of all,  
dwelleth not in temples made wyth  
handes, as sayeth the prophete: \* Hea-  
uen is my seate, and earth is my fote  
stole, what house wyll ye bylde for me,  
sayeth the Lorde: \* Or what place is it  
that I shoulde rest in, hath not my hande  
made al these thynges?

Ye stiffnecked and of vncircumci-  
sed heartes and eares: Ye haue alway-  
es resisted the holpe ghoost: \* As youre  
fathers dyd, so doe ye. Whiche of the  
prophetes haue not youre fathers per-  
secuted? And they haue slayne them,  
which shewed befoze of the commyng of  
that iust, whom ye haue now betrayed  
& murdered. And ye also haue receaued  
a lawe, \* by the ordinaunce of Angels, &  
haue not kept it.

When they hearde these thynges,  
their heartes claued a sunder, and they  
knashed on hym wyth their teth. \* And  
Steuens beyng full of the holpe gost,  
looked vp stedfastlye with his eyes into  
heauen, and sawe the glorie of God,  
and Iesus standyng on the ryght hand  
of God and sayd: beholde, I se the hea-  
uens open, and the sonne of man stan-  
dyng on the right hande of God. Then  
they gaue a shoute with a loude voyce,  
and stopped their eares and ranne vp-  
on hym all at once, and cast hym out of  
the cite, and stoned hym. And the wit-  
nesses layde downe their clothes at a  
younge mannes fete named Saul. And  
they stoned Steuens callyng on and  
sayinge: Lorde Iesu \* receaue my spyt-  
rite. And he kneled downe and cryed  
wyth a loude voyce: \* Lorde, laye not  
this synne to their charge. And when  
he had thus spoken, he fel a slepe. &

## The Notes.

- Soulcs. a. That is to saye, men and women, as in Gene-  
sis. xii. b and. xiii. d.  
Galoch. b. This is expounded in Leuit. the. xx. a

## The .liiii. Chapter.

Saul persecuteth the christen. The Apostles are  
scattered abroad. Philip cometh into Samaria,  
Sims Magus is baptised. He dwelleth. Philip  
baptiseth the chamberlayne.



Saul had \* pleasure in  
hys deathe. And at that  
tyme there was a great  
persecution agaynst the  
congregacion whyche  
was at Ierusalem, and  
they were all \* scattered abroad the  
oute the regyons of Jewrye and Sa-  
maria, excepte the Apostles. Then de-  
uoute men dressed Steuens, and made  
great lamentacion ouer him. But Saul  
\* made hauocke of the congregacion,  
and entred into euery house and drewe  
out both man and woman, and thruste  
them into pylson. Howe be it they that  
were scattered abroad, went euery where  
preachyng the woorde. Then came  
Philippe into a city of Samaria, and  
preached Christ vnto them. And p<sup>r</sup> peo-  
ple gaue hede vnto those thynges whi-  
che Philippe spake, wyth one accorde  
in that they hearde and sawe the my-  
racles whyche he dyd. For \* vnclene spi-  
rites cryng wyth loude voyce, came  
out of manye that were possessed of the.  
And manye taken wyth palsyng, and  
many that halted were healed. And  
there was greate ioye in p<sup>r</sup> cyrte. And  
there was a certayne man called Sy-  
mon, whyche befoze tyme in the same  
city, bled wythecraft and bewitched  
the people of Samaria, sayinge: that  
he was a man that coulde doe greate  
thynges. Whome they regarded, frome  
the lest to the greatest, sayinge: This  
felowe is the great power of God. And  
hym they set muche by, because that of  
longe tyme he had mocked them wyth  
sorcerye. But as soone as they beleued  
Philippes preachyng of the kyng-  
dome of God, and of the name of Iesu  
Christ, they were baptised bothe men &  
women. Then Simon hym selfe bele-  
ued also, and was baptised, and conty-  
nueth with Philippe, and wondred be-  
holdyng the miracles & signes, which  
were shewed.

\* When the Apostles whiche were  
at Ierusalem hearde saye that Sama-  
ria had receaued the woorde of God:  
They sent vnto them, Peter and John.  
Whiche



# The Actes

Whiche when they were come, prayed for them, that they myghte receaue the holpe ghoſt. For as yet he was come on none of them: But they were baptiſed onely in the name of Chriſt Jeſu. \* The layde they their handes on them, <sup>a</sup> and they receaued the holy goſt. †

When Simon ſawe, that thoroꝝe layinge on of the Apoſtles handes on them, the holpe ghoſt was geuen: He offered them money ſayinge: geue me alſo thys power, that on whome ſoeuer I put the handes, he maye receaue the holpe ghoſt. Then ſayde Peter vnto him: Thy money perſe the with thee, by cause thou weneſt \* that the gyfte of God maye be obtained wyth money. Thou haſt neither parte nor ſelowſhypp in this buſynes. For thyne heart is not ryght in the ſyghte of God. Repente therfore of thys thy wyckednes, & praye God that the thoughte of thyne hearte maye be forgeuen thee. For I perceaue that thou art full of bitter gal, & wrap- ped in iniquite.

Then answered Simon and ſayde: \* praye ye to the Lorde for me, y none of theſe thynges which ye haue ſpoken, fall on me. And they, when they had teſtified and preached the worde of the Lorde returned towarde Jeruſalem, and preached the goſpel in many cities of the Samaritans.

† Then the Angell of y Lorde ſpake vnto Philippe ſayinge: Arſe and goe towarde myddre daye vnto the waye that goeth doune from Jeruſalem vnto Gaza whiche is in the deſerte. And he aroſe and went on. And beholde, a man of Ethiopia whiche was a chamberlayne, and of great auctorite with Candace Quene of the Ethiopians, and had y rule of al her treaſure, \* came to Jeruſalem for to praye. And as he returned home agayne ſyttinge in his charet, he reade Eſay the prophet.

Then the ſpirite ſayde vnto Phil- ipppe: Goe neare and ioyne thy ſelfe to yonder charet. And Philippe ranne to hym, and hearde hym reade the prophet Eſayas, and ſayd: Underſtandeſt thou what thou readeſt? And he ſayde: howe can I, except I had a gyde? And he de- ſyred Philyppe that he woulde come by and ſyt wyth hym. The tenoure of

the ſcripture which he reade was this.

\* He was ledde as a ſhepe to be ſlayne: and like a lambe domme befoze his ſhe- ter, ſo opened he not his mouthe. <sup>b</sup> Be- cause of hys humblenes, he was not eſ- temed: who ſhall declare hys genera- tion? For hys lyfe is taken frome the earthe. The chamberlayne answered Philippe and ſayd: I pray the, of who ſpeaketh the prophet this? of him ſelfe, or of ſome other man?

And Philippe opened hys mouthe, and beganne at the ſame ſcripture, and preached vnto him Jeſus. And as they went on their waye, they came vnto a certayne water, and the chamberlayne ſayde: See, here is water, \* what ſhall let me to be baptiſed? Philippe ſayde vnto hym: Yt thou beleue with al thine hearte, thou mayeſt. He answered, and ſayde: I beleue that Jeſus Chriſte is the ſonne of God. And he commaunded the charet to ſtande ſtyl. And they went doune bothe into the water: Both Phi- lyppe and alſo the chamberlayne, and he baptiſed him. And as ſoone as they were come oute of the water, the ſpirite of the Lorde caught awaye Philippe, that the chamberlayne ſawe hym no more. And he wente on hys waye reioy- ſyng: But Philippe was founde at Azotus. And he walcked thoroꝝe oute the countrey preaching in their cities, tyl he came to Ceſarea. †

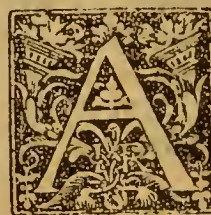
The Notes.

a. That is, the holy goſt dyd manifeſtly & viſibly appeare vpon them, as he dyd vpon the apoſtles them ſelues, as is mentioned in the ſecode of this booke. This was not by the vertue of the layinge on of handes: but by y power of God, who wolde ſo declare the inuiſible grace of the ſpirit, which he geueth to all them that beleue in the name of Chriſt, and profeſſe the ſame, and to ſtabliſh them in the fayth of the holy ghoſt, who was not be- fore preached vnto them.

b. Humbleneſſe, is here taken for baſe or lowe degre.

The ix. Chapter. †

Saule is conuerſed, & confoundeth the Jewes. Peter rayſeth Tabitha.



And Saul yet brething a- outhreathyngeſ and ſlaughter agaynſte the diſciples of the Lorde, wēt on to the hie prieſt, and deſyred of hym let- ters to Damasco, to the Synagoges: \* That yf he founde anye of thys waye whether

Actes. vi. b  
13, c. 19, b  
1, c. 11, b  
and, b. d  
Rum. 27, b  
14, Tim. 1, b

Math. x. b  
D

Exod. 8, b  
Roma. 8, b  
2. Reg. 1, b  
Auk. xxi. c

2. Reg. 8, c  
Iohn. xii. c

Actes. 7, g

Actes. 8, a  
xxii, a  
and, cxi, b  
1, c. 22, b  
Gala. 4, c



whether they were men or women he myght byynge them bounde vnto Jerusalem. But as he tourneyed and was come nye to Damasco; sodely there shined rounde about him a light from heauen; & he fel to y<sup>e</sup> earth; & heard a voyce saying to hym. \*Saul, Saul, why persecutest thou me? And he sayde: What art thou Lorde? And the Lorde sayde: I am Iesus who thou persecutest, it shal be harde for thee to kycke agaynste the prycke. And he bothe trembling & astonished sayde: Lorde? what wilt thou haue me to doe? And the Lorde sayde vnto him: arise & go into the citie, & it shalbe tolde the what thou shalt doe.

Act. xxi. b

Luke. 3. b  
Actes. ii. f  
and xxi. f.

**B** The men whiche tourneyed w<sup>th</sup> him, stode amased, for they hearde a voyce, but saw no man. And Saul arose from the earth, & opened his eyes, but sawe no man. Then led they hym by y<sup>e</sup> hande, and brought hi into Damasco. And he was. iiii. dayes without sight, & neither ate nor dranke. And there was a certayne disciple at Damasco named Ananias, and to hym sayde the Lorde in a vision: Ananias? And he sayde: behold, I am here Lorde. And the Lorde sayde vnto him: arise and goe into the strete whiche is called strayght, and seke in y<sup>e</sup> house of Judas, after one called Saul \*of Tharsus. For beholde, he prayeth, and hath sene in a vision a man named Ananias comming in to hym, and puttyng hys handes on hym, y<sup>e</sup> he myghte receaue hys syght.

Actes xxi. g  
and xxi. a.

Actes. 3. a  
xxii. b  
1. Cor. xv. b  
Galat. i. 5

**C** Then Ananias answered: Lorde, I haue hearde by many of thys man, howe muche euyl he hath done to thy<sup>e</sup> saintes at Jerusalem: and he hath auctorite of the hye priestes to binde all that cal on thy name. The Lorde sayde vnto him: Goe thy wayes: for he is a chosē vessel vnto me, to beare my name before the gentyles & kinges & the children of Israell. For I will shewe hym howe great thynges he muste suffre for my names sake.

Act. xxi. c  
1. Cor. xi. c

Act. xxi. c

\*Ananias went hys way and entred into the house, and put his handes on him and sayde: brother Saul, y<sup>e</sup> Lorde that appeared vnto the in the waye as thou camest, hath sente me, that thou myghtest receaue thy syght and be fylled with the holy gost. And immediatly

there fel fro his eyes as it had bene scales, and he receaued syght, and arose & was baptised, and receaued meate and was comforted. Then was Saul a certayne dayes with the disciples whiche were at Damasco. And streyghte waye he preached Christ in the Synagoges, howe that he was the sonne of God. All that hearde him, were amased & sayde: is not this he that spoyled them whiche called on this name in Jerusalem, and came hyther for y<sup>e</sup> intent that he shulde byynge them bounde vnto the hye priestes? But Saul encreased in strength, and confounded y<sup>e</sup> Jewes which dwelt at Damasco affirminge that this was very Christ. **F**

And after a good whyle, the Jewes toke coucel to gether, to kyll hym. But their layinge awayte was knowne of Saul. And they watched at the gates daye and nyght to kyll him. \*Then the disciples tooke hym by nighte and put him thorowe the wall, & let him doune in a basket. And when Saul was come to Jerusalem, he assayde to couple him selfe with the disciples and they were al afrayde of him, and beleued not that he was a disciple. But Barnabas toke him & brought him to the apostles & declared to the howe he had sene y<sup>e</sup> Lorde in y<sup>e</sup> way, & had spoken with him: & how he had done boldely at Damasco in the name of Iesu. And he had hys conuersacion w<sup>th</sup> them at Jerusalem, & quit him selfe boldely in the name of the Lorde Iesu. And he spake and disputed with the Grekes: and they went about to sleye hym. But when the brethren knewe of that, \*they brought hym to Cesarea, & sent him forth to Tharsus. Then had the congregacions rest thorowout all Jewry and Galile and Samarya, and were edified, & walcked in the feare of y<sup>e</sup> Lorde, and multiplied by the confort of the holy ghost.

2. Cor. xi. d  
1. 3. 3. xi. e

Actes. xxi. d

And it chaunced y<sup>e</sup> as Peter walcked thorow out all the quarters, he came to the sanctes whiche dwelt at Lidia, and there he founde a certayne man named Eneas, whiche had kept his bedde. viii. yere sycke of the palsye. Then sayd Peter vnto hi: Eneas, Iesus Christ make the whole. Arise, and make thy bedde. \*And he arose immediatly. And al that dwell

Mat. ix. a  
Marke. 2. b  
Luke. 5. c  
John. 5. b  
Actes. iii. b



# The Actes

Dwelt at Lydda & Saron, sawe hym, & tourned to the Lorde.

**Tabitha** There was at Joppa a certayne wo-  
**Dorcas,** man (which was a discipule named Ta-  
bitha, whiche by interpretacion is cal-  
led Dorcas) the same was full of good  
workes & almes dedes, whiche she dyd.  
And it chaunced in those dayes that she  
was sycke and dyed. When they had  
walshed her and layde her in a chāber:  
because Lydda was nye to Joppa, and  
the disciples had heard that Peter was  
there, they sent vnto him, desirynge him  
that he woulde not be greued to come  
vnto them.

**G** Peter arose & came with them. And  
when he was come, they brought him in  
to the chamber. And all the wydowes  
stode rounde about him wepyng, & shew-  
ing the cotes & garmentes whiche  
Dorcas made while she was yet with  
thē. And Peter put thē al forth & kneeled  
downe & prayed & tourned him to y<sup>e</sup> bo-  
dy & sayde: Tabitha, arise. And she o-  
pened her eyes, and when she sawe Pe-  
ter, she sat vp. And he gaue her y<sup>e</sup> hand,  
lift her vp, & called the sainctes & widow-  
es, and shewed her al yue. And it was  
knowne thorowlye out all Joppa, & many  
beleued on the Lorde. And it fortunyd y<sup>e</sup>  
he taried many dayes in Joppa, w<sup>th</sup> one  
Simon a tanner.

3. reg. xli. d  
3. reg. vii. f  
Luce. 7. c.

## The Notes.

**Sainctes** a. In the scripture, al such are called sainctes as  
do beleue & trust in the promyses of God, & frame  
their liuinge to the rule of Goddes holpe worde.  
And al such are sainctes euē while they yet liue  
on the earth. It needeth not therfore to tarpe for  
the popes canonizacioe to make the sainctes an  
hundred yeres after their death.

## The .x. Chapter. ✝

**C** The vision y<sup>e</sup> Peter sawe, howe he was sent to  
Cornelius. The hearbe also receaued the spirite, &  
are baptised.

**A** Here was a certayne man in  
Caesarea called Cornelius, a  
captayne of the souldiers of  
Italye, a deuoute man, & one  
that feared God with al his household,  
which gaue much almes to the people,  
& prayed God alway. The same mā saw  
in a vision euidently aboute the nyynth  
houre of the daye, an angell of God co-  
minge in to him, and sayng vnto him:  
Cornelius. When he looked on him, he  
was afrayde, & sayde: what is it Lorde.  
he sayde vnto him: thy prayes & thy

\*almes are come vp into remembraunce  
before God. And now send men to Jop-  
pa, & cal for one Simon named also Pe-  
ter. He lodgeth with one Simon a tan-  
ner, whose house is by the sea syde. He  
shall tel the, what thou oughtest to do.  
When the angell whiche spake vnto  
Cornelius, was departed, he called two  
of hys household seruantes, & a deuout  
soldier of thē that wayted on him, & told  
thē al the mater, and sent thē to Joppa.

**O**n the morow as they went on their  
tourneye, and dreyne nie vnto the cite.  
Peter wente vp into the toppe of the  
house to pray about the .vi. houre. Thē  
waxed he an hongred, and woulde haue  
eaten. But while they made redy, he fel  
into a traunce, and sawe heauē opened,  
and a certayne vessell come doune vnto  
him, as it had bene a great shete, knit  
at the foure corners, and was let doune  
to the earth, wherein were al maner of  
foure footed beastes of y<sup>e</sup> earth, and ver-  
min & wormes, & foules of the ayre. And  
there came a voyce to him: Ryle Peter,  
kyl, & eate. But Peter sayd: God forbidd  
Lord, for I haue neuer eaten any thing  
that is comen or vncleue. And y<sup>e</sup> voyce  
spake vnto hi agayne y<sup>e</sup>. ii. tyme: \* what  
God hath cleused, that make thou not  
comen. Thys was done thryse, and the  
vessell was receaued vp agayne into  
heauen.

Eccle. 35. a

Math. 6. a  
4. Reg. 4. f

Leuit. xi. a  
Deut. 14. a

Mat. xv. b  
Rom. 14. c

**W**hyle Peter mused in hym, selfe  
what thys vision whiche he had sene  
meant: beholde, y<sup>e</sup> men whiche were sent  
from Cornelius, had made inquitauce  
for Symons house, & stode before the  
dore. And called out one & asked whether  
Symon whiche was also called Peter,  
were lodged there. Whyle Peter  
thought on thys vision, y<sup>e</sup> spirite sayde  
vnto hym: beholde, men seke the: aryse,  
therfore, get the doune, & goe with thē,  
and dout not: for I haue sent thē. Pe-  
ter went doune to y<sup>e</sup> men which wer sent  
vnto him from Cornelius, and sayde:  
Beholde, I am he whome ye seke, what  
is the cause wherefore ye are come. And  
they sayde vnto hym: Cornelius the  
captayne, a iust man, and one that fea-  
reth God, and of good report among al  
the people of the Jewes, was warned  
by an holye angel, to sende for the into  
hys house, and to heare wordes of the.

Then



Then called he them in, & lodged the.

And on the morow Peter went away with them, and certayne brethren from Joppa accompanied him. And the thirde day entred they into Celaria. And Cornelius waited for them, and had called together his kynsmen, and especiall frendes. And as it chaunced Peter to come in, Cornelius met him, and fell doune at his fete, and worshipped him. But Peter toke him by sayinge: stande vp: for euen I my selfe am a man. And as he talked with him he came in, and founde many that were come together. And he sayd vnto the: ye do know how that it is an vnlawefull thinge for a man that is a Jewe, to compayne or come vnto an alien: But God hath shewed me that I shoulde not call any man common or vnclane: Therefore came I vnto you without sayinge nay, alioone as I was sent for. Take therefore, for what intent haue ye sent for me.

And Cornelius sayde: Thys daye now foure dayes I fasted, & at nynerth houre I prayed in my house: & beholde, a man stode before me in brighte clothynge, and sayd: Cornelius, thy prayer is heard, & thyne almes dedes are had in remembraunce in the sighte of God. Send therefore to Joppa, & call for Simon which is also called Peter. He is lodged in the house of one Symon a tanner by the sea syde, the whyche as soone as he is come, shall speake vnto the. Then set I for the immediatly: & I haue wel done for to doe. Now are we all here present before God, to heare al thynges that are commaunded vnto the of God.

Then Peter opened his mouth & sayd: of a trueth I perceaue, that God is not parcial: but in al people, he that feareth him & worketh ryghteousnes, is accepted with him.

Ye knowe the preachynge that God sent vnto the chyldren of Israell, preachynge peace by Iesus Christe, which is Lorde ouer all thynges. which preachynge was published thorow out all Jewrye, and beganne in Galile, after the baptyme which John preached, howe God had anoynted Iesus of Nazareth with the holpe ghost, & with power. which Iesus went aboute doinge good, & healinge all that were op-

pressed of deuyls, for God was with him. And we are witnesses of al thynges which he dyd in the lande of the Jewes and at Jerusalem: whome they slewe & honge on tree. Him God rayled vp the thirde daye, & shewed him openly, not to al the people, but vnto vs witnesses chosen before of God, which ate & dranke with him, after he arose frome deathe. And he commaunded vnto vs to preach vnto the people & testifie, that it is he that is ordened of God a iudge of quicke & deed. To hym geue all the prophetes witnes, that thorow his name, al that beleue in him, shall receaue remission of synnes.

Whyle Peter yet spake these wordes, the holy ghost fell on all them, whyche hearde the preachynge. And they of the circumcision which beleued, were astonished, as manye as came with Peter, because that on the gentiles also was shed out the gyft of the holy ghost. For they hearde them speake with tongues and magnified God. Then answered Peter: Can anye man forbyd water, that these shoulde not be baptised, whyche haue receaued the holy ghost as well as we. And he commaunded them to be baptised in the name of the Lorde. They prayed they him to tary a few dayes.

#### The Notes.

a. This prayer & almes were acceptable in the sight of god, because they were fruits of fapth. For it is not to be thought that Cornelius was without f. leue, because he had not heard the gospel preached, but he had conceaued the same fapth that the fathers of the olde law had conceaued and professed of Christe to come, and out of thys fapth spronge these prayers and almes dedes of his, which it pleased God to accept, and to reward with the knowledge of the gospel preached vnto him by Peter. Here is to be noted the blindness of them that maintayne the iustification by workes, by this pece of scripture, affirming that before Cornelius beleued, he was so iust and acceptable in the sight of God, that he deserved by his workes to haue the faith of Christ preached vnto him, and the gyfte of fapth geuen him. These men consider not the doctrine of Paule, which is that whatsoeuer worke it be, that procedeth not of fapth, is sinne in the sight of God. No remedy therefore Cornelius must needs haue fapth before he could do any worke that myght be acceptable in the sight of God.

#### The xi. Chapter.

Peter & Iohn cause wherfore he went to the synners. Barnabas & Paule preach vnto the synners. Agabus prophesieth deatth for to come.

And

Luke. 24. b.  
oh. 11. b.  
Mat. 28. d  
Mar. 16. c

Esa. 44. b

Actes. 11. a

Actes. 8. f

Prayer  
Almes

Gene. 12. a

Actes. 11. b

Actes. 14. c  
Apoc. 17. b  
and, xxii. c

Deut. 2. a

2. par. 10. c  
Roma. 11. b  
Eph. 2. b  
Collo. 1. b  
Eccle. 35. b  
Esa. 1. b

Mat. 4. b

Esa. 1. a  
Luke. 11. c



# The Actes

**A**nd þe apostles, & the brethren that were thorough out Jewry, heard say þe heathen had also receaved the worde of God. And when Peter was come vnto Jerusalem, they of þe circumcision reasoned with hym sayinge: \*thou wentest into men vncircumcised, & ateest with them.

Dim. vii. a

Actes. x. b

Actes. xi. a  
Deu. xiii. a

B

Then Peter began & expounded the thyng in order to the sayinge: I was in the citie of Joppa prayinge, and in a traunce I sawe a vision, a certayne vessel descende, as it had bene a large linnen cloth, let doune fro heauen by the foure corners, & it came to me. Into the which when I had fastened myne eyes, I considered and saw \*fourd fote beastes of the earth, & vermes and wormes, and foules of the ayre. And I hearde a voyce sayinge vnto me: aryse Peter, slee and eate. And I sayde: God forbidde Lord, for nothyng a comen or vncleane, hath at any time entred into my mouth. But the voyce answered me agayne fro heauen, count not þe those thynges comen, whyche God hath eleased. And thys was done thre tymes. And al were take vp agayne into heauen.

And beholde, immediatly there were thre men come vnto the house where I was sent frome Cesarea vnto me. And the spirite sayde vnto me, that I should goe wyth them, withoute doutynge. Moreover, \*these syre brethren accompanied me: and we entred into þe mans house. And he shewed vs, howe he had sene an angel in hys house, which stode and sayde to hym: sende men to Joppa, and call for Simon, named also Peter: he shall tel the wordes, whereby bothe thou & al thine house shalbe saued. And as I began to preache, the holy gost fel on them, \*as he dyd on vs at the beginninge. Then came to my remembraunce the wordes of the Lorde, how he sayde:

Actes. i. d

C

Actes. ii. a

John. i. d  
Actes. i. a

\* John baptised with water but ye shal be baptised with þe holpe ghost. For as much then as God gaue them lyke giftes, as he dyd vnto vs, whye we beleued on the Lorde Jesus Christ: what was I, that I shoulde haue withstand God? When they hearde thys, they held their peace and glorified God, sayinge: Then hath God also to þe Gentyles graunted repentance vnto lyfe.

\* They which were scatced abrode thorough the affliction that arose aboute Steuen, walcked thorough out tyll they came vnto Phenices and Cypers and Antioche preachinge the worde to no man, but vnto the Jewes onely. Some of the were men of Cypers and Sicene, which when they were come into Antioche, spake vnto the Grekes, and preached the Lorde Jesus. And the hande of the Lorde was with them, & a great nūbre beleued & tourned vnto þe Lorde.

Actes. x. a

D

\* Tydynges of these thynges came vnto þe eares of the congregacion, which was in Jerusalem. And they sente forth Barnabas that he shoulde go vnto Antioche. which when he was come, and had sene the grace of God, was glad, and exhorted them all þe wherby purpose of hearte, they woulde continually cleaue vnto the Lorde. For he was a good man, and full of the holy gost & of fayth: and much people was added vnto the Lorde. The departed Barnabas to Tarsus, for to seke Saul. And when he had founde hym, he brought hym vnto Antioche. And it chaunced þe a whole yere they had their conuersacion with the congregacion there, and taughte muche people: in so muche that the disciples of Antioche were the fyrste that were called Christians.

Actes. x. e

\* In those dayes came prophetes fro Jerusalem vnto Antioche. And there stode vp one of them, named Agabus, & signified by the spirite, þe there shoulde be a greate dearth thorough out all the worlde, which came to passe in the Emperour Claudius dayes. Then þe disciples euery man accordyng to his abilitie, purposed to sende succoure vnto the brethren, which dwelt in Jewry. Whyche thinge they also dyd, and sente it to the elders by the handes of Barnabas and Saul. f

Actes. xxi. d

i. Co. xvi. a  
ii. Co. 8. a  
and ix. a

The Notes.

a. The Jewes called þe comen, þe eatinge whereof they were forbidden in the olde lawe, because it was accostred vnpure and vncleane.

Commen

The. xii. chapter. f

Herode persecuteth þe Christians, killeth James, and putteth Peter in prison, whos þe Lord deliuereth by an angel. The shamefull death of Herode.

At that time Herode þe kinge strētched forth the hys handes to bere certayne of þe congregaciō. And he kylled

led



Mat. 4. 6.  
and. xvi. 8.quaterni-  
ons is. lili

Actes. v. 10

Sadales  
are soles  
to be bound  
under the  
feet.Actes. v. 10  
and. xvi. 8This  
John is  
same  
Marcke  
wrote  
gospel of  
Marcke.

Actes. i. 5

led \* James the brother of John with the swerde, and because he sawe that it pleased the Jewes, he proceeded forth, and toke Peter also. Then were the dayes of sweete bread. And when he had caught him, he put him in prison, & deliuered him to foure \* quaternions of souldiers to be kepte, entendynge after ester to bring him forth to þe people. The was Peter kepte in prison. But prayer was made without ceasynge of the congregacion, vnto God for him. And whē Herode would haue brought him oute vnto the people, the same nyght slepte Peter betwene. ii. souldiers, bounde with two chaynes, and the keepers befoze the doze kept the prison.

And beholde \* the angel of þe Lorde was there present, and a light shyned in the lodge. And he smote Peter on þe side, & sterred him vp, sayng: arise vp quickly. And his chaynes fell off from his handes. And the Angel said vnto him: gird thy selfe, and bynde on thy \* sandales. And so he dyd. And he sayde vnto him: caste thy mantle aboute the, and folowe me. And he came out and folowed hym, and wist not, that it was truth whiche was done by the Angell, but thoughte he had sene a vision. When they were paste the fyrste and the seconde watche, they came vnto the prison gate, that leadeth vnto the citie, whiche \* opened to them by his owne accorde. And they went out and passed thorow one strete and by and by the angel departed from him.

And when Peter was come to hym selfe, he saide: nowe I knowe of a suretie, that the Lorde hath sent his Angell, and hath deliuered me out of the hande of Herode, and from all the waytynges for of the people of the Jewes. And as he considered the thing, he came to þe house of Mary þe mother of one \* John, whiche was called Marcke also, where many were gathered together in prayer. As Peter knocked at the entry doze, a damfelle came forth to herken, named Rhoda. And when she knewe Peters boyce, she opened not the entry for gladnesse, but ranne in and tolde howe Peter stood befoze the entre. And they sayde vnto her: thou art mad. And she bare the downe that it was euen so. Then sayde

they: it is his Angell. But Peter continued knockynge: and when they had opened the doze, and sawe him, they were astonied. And he beckened vnto them with the hand, to holde their peace, and tolde them by what meanes the Lorde had brought hym oute of the prison. And he sayde: go thewe these thynges vnto James & to the brethren. And he departed and went into another place.

None as it was daye there was no lytle a do amonge the souldyers, what was become of Peter. When Herode had called for him, and founde him not, he examined the keepers, and commaunded them to departe. And he descended fro Jewry to Cesarea, and there abode. Herode was displeased with them of Tyre and Sidon. And they came all at once, and made intercession vnto Blastus þe kynges chamberlen, and desired peace, bycause theit countrey was noysshed by the kynges lande. And vpon a daye appoynted, Herode ataped him in royal apparell, and set hym in hys seate, and made an oracyon vnto them. And the people gaue a shout, sayng: it is the boyce of a God and not of a man. And immediately the angel of þe Lorde smote him, because he gaue not God the honoure, and he was eaten of wormes and gaue vp the goost. And the worde of God grewe and multiplied. And Barnabas and Paule returned to Jerusalem, whē they had fulfilled their office, and toke with them \* John, which was also called Marcus.

Actes. 3. 6

Herobels  
saue and  
eaten of  
wormes.

Actes. 13. 8

## The. xiii. Chapter.

Paule and Barnabas are called to preache among the heythen. Of Sergius Paulus & Elymas the sorcerer. Paule preacheth at Antioche.

Here were at Antioche, in the congregacyon certayne \* prophets and teachers: as Barnabas and Simon, called Niger, and Lucius of Cerene, and Manahen Herode the Tetrakes noysshelowe, and Saul. As they ministred to the Lorde, and fasted, the holye ghooste sayde: separate me Barnabas and Saule, for the worke where vnto I haue called them. Then fasted they and prayed, and \* put theyr handes on theym, and let theym go. And they after they were sente of the holy goost, came vnto Seleucia, and frome

Rom. 27. 6

Actes. vi. 6

8. a. xix. 8.

i. Timo. i. 6

and. v. 6

i. Timo. i. 6

Lk. i. 1

thence



# The Actes

**Actes. 12. b** thence they sayled to Cyprus. And whē they were come to Solamine, they shewed the word of God in the synagoges of the Jewes. And they had \* John to their minister.

**B** When they had gone thorow out the yle vnto the city of Paphos, they found a certayne sorcerer, a false prophete whiche was a Jewe, named <sup>b</sup> Barislu, whiche was with the ruler of the countrey, one Sergius Paulus, a prudent man. The same ruler called vnto hym Barnabas and Saule, and despyred to heare the worde of God. But Elymas, \* the sorcerer (for so was his name by interpretacion) withstode thē, & sought to turne awaie the ruler from the faith. Then Saul <sup>c</sup> which also is called Paul beyng ful of the holy ghost, set his eyes on him, & sayd: O full of all subtiltie & dysceitfulnes, the childe of the deuyll, & the enemye of all ryghteousnesse, thou ceaseest not to peruerete the strayght wayes of the Lorde. And now beholde, the hande of the Lorde is vpon the, & thou shalt be blynde and not see the sunne for a ceason. And immediatly there fell on him a myste & a darcknes, & he went about sekynge thē that should leade hym by the hande. Then the ruler when he saw what had happened, \* beleued, and wondred at the doctrine of the Lorde.

**C** When they <sup>e</sup> were with Paule, were departed by shyppe from Paphus, they came to Perga a citie of Pamphilia: & there \* John departed from theim, and returned to Jerusalem. But they wandred thorow the countres from Perga to Antioche, a cytye of the countrey of Pisidia, and went into the synagoge on the Sabboth daye, and sat downe. And after the lawe and the prophetes were read, the rulers of the Synagoge sente vnto them, saying: Ye me and brethre, if ye haue any sermon to exhorde <sup>e</sup> people, say on.

**Actes. xli c** Then Paule stood vp, and \* bekened with the hande, and saide: Men of Israel, and ye <sup>e</sup> feare God, geue audience. The God of this people chose our fathers, and exalted <sup>e</sup> people when they dwelt as straungers in the lande of Egypte, and \* wth a myghtye arme brought them out of it, and aboute the time of .xl. yeares, suffered he their ma-

ners in the wildernes. And he destroyed. bit. nacpous in the land of Canaan, and \* deuided their lande to theim by lot. And afterwarde he \* gaue vnto the iudges about the space of .lii. C. and l. yeares, vnto the tyme of Samuel the prophete. And after that, they \* despyred a kynge, and God gaue vnto theim \* Saule the sonne of Cis, a man of the trybe of Benjamin, by the space of fourty yeares. And after he had put him downe, he set vp Dauid to be their kyng, of whom he reported, sayinge: \* I haue founde Dauid the sonne Jesse, a man after myne owne hert, he shall fulfill all my wyl.

\* Of this mans seed hath God (accorde to his promise) brought forth to the people of Israel, a Saviour, one Jesus, whē John had first preached before his cominge \* <sup>e</sup> baptyme of repentaunce to Israel. And whē John had fulfilled his course, he sayd: \* whō ye thinke <sup>e</sup> I am, <sup>e</sup> same am I not. But behold, there cometh one after me, whose shoes of his fete I am not worthy to lowse.

\* Ye men and brethren, chyldren of the generacyon of Abraham, and whosoever amōg you feareth God, to \* you is this word of saluacion sent. The inhabiters of Ierusalem and their rulers, because \* they knewe hym not, nor yet the voices of <sup>e</sup> prophetes which are red euery Sabboth daye, they haue fulfilled them in condemnynge him. \* And when they founde no cause of death in hym, yet despyred they Plate to kyll hym. And when they hadde fulfilled all <sup>e</sup> were written of him, they toke him downe frō <sup>e</sup> tree & put hym in a sepulchre. But God raised him agayne frō death, & he \* was sene manye dayes of them whiche came with him from Galile to Jerusalem. Which \* are his witnessses vnto the people.

And we declare vnto you, howe that the promise made vnto the fathers, god hath fulfilled vnto vs their chyldren, in that he repled vp Jesus agayne, euen as it is writte in <sup>e</sup> first psalme: \* Thou arte my sonne, this same daye begat I thee. As concernynge that he repled hym vp from death, nowe no more to retourne to corrupcyon, he sayde on thys wyse: \* The holpe promyses made

Joel. 1. 2.

Jud. 1. 1.

1. Reg. 8. 1.

1. Reg. 8. 1.

1. Reg. xvi. 1.

1. Reg. 89. 1.

1. Reg. 13. 1.

1. Reg. 7. 1.

Mark. 1. 1.

Luke. 3. 1.

John. 1. 1.

Math. 3. 1.

Math. 1. 1.

1. Cor. 11. 1.

1. Cor. 17. 1.

Luke. 23. 1.

John. 11. 1.

Actes. 1. 1.

and. 2. 1.

John. 15. 1.

Psal. 1. 1.

Heb. 1. 1.

1. Cor. 15. 1.



# Of the Apostles. Fol. lxxiii.

made to Dauid; I wyl geue them faith fully to you. Whertore he sayth also in another place.\* Thou shalt not suffre thyne holy to se corrupcion. How be it, Dauid after he had in his time fulfilled y wyl of God, he\* slept, & was layd with his fathers, and sawe corrupcion. But he whom God reysed agayne, sawe no corrupcion.

**I** Be it knowen vnto you therefore, ye men & brethren, that\* thorow this man is preached vnto you the forgiuenes of synnes, and y by him, al that belue, are iustified from all thinges, from whiche ye coulde not be iustified by the lawe of Moses. Beware therfore lest that fal on you, whiche is spoken of in the prophetes: Behold\* ye despylers and wonder, and perishe ye: for I do a worke in your dayes, whiche ye shall not beleue, yf a mā woulde declare it you. **I**

When they were come oute of the synagoge of the Jewes, the Gentils besought y they would preache the worde to them betwene the Sabboth daies. When the congregacyō was brokē vp, many of the Jewes and vertuous conuertes folowed Paule and Barnabas, which spake to the, and\* exhorted them to continue in the grace of God. **+** And the nexte Sabboth day, came almost y whole citie together, to heare the word of God. When the Jewes sawe the people, they were full of indignacion, and spake agaynst those thinges which wer spoken of Paule, speaking agaynst it, and raylpyng on it. Then Paule & Barnabas wexed bolde, and sayde: it was mete\* y the worde of God shoulde fyrst haue bene preached to you. But seyng ye put it from you, and thinke your selues vnworthy of euerlastyng lpe: lo, we turne to the Gentyls: for so hathe the Lorde commaunded vs. \* I haue made the a lyghte to the Gentyls, that thou be saluacyon vnto the ende of the worlde.

The Gentyls heard, and were glad, and glorified the worde of the Lorde, and beleued: euen as manye as were ordeyned vnto eternall lpe. And the worde of the Lorde was publISHED thorowe out all the region. But the Jewes moued the worchypfull and honourable women, and the chiefe men of the cy-

tye, and reysed persecucion agaynst Paule and Barnabas, and expelled the out of their coastes. \* And they shooke of the duste of theyr fete agaynst them, and came vnto Iconium. And the disciples were fylled with ioye and wyth the holy ghost. **I**

## The Notes.

a. Loke after in the. xv. Chapter. f.

b. Loke before in the. vi. chap. b.

c. That is by interpretacyon, Iesus some. This name had this sorcerer gotten to blynde y world withall. As nowe our sorcerers and conuicers, when they go to worke, they fall to crosseynge & prayng wyth all holpe wordes to deceyue the people wythall, to make thepm beleue that they rather talke with God then with the deuill. This sorcerers name was Elimas, by interpretation (faith the rite) whiche as Erasmus affirmeth in hys Paraphrases, sounderly as muche in the Syrpane tounge as greate, and false prophete. d. Of the name of Paule do manye dispute, but the moost alowed opinion, that of the Hebrewes he was called Saul, and after y maner of spech of the Gentyls and Romaynes, he was called Paule.

e. These peaces must be reckened from their coming out of Egypt. Exod. xii. not from their first iudge. Iud. i.

Prophetes. But their handes. Bariesu.

Saule.

Fourt. c. l. years.

## The. xliii. Chapter.

Paule and Barnabas preache at Iconium. Some beleue, some stee vp sedicion. At Lystra. they woulde do sacryfice to Barnabas and Paule, which refuse it, and exhort the people to worchyppe the true God. Paule is stoned. After that cometh he to Derba, Lystra, Iconium and to Antioche.



**A**nd it fortunēd in Iconium, that they went both together into the Synagoge of the Jewes, & so spake, y a greate multitude bothe of the Jewes and also of the Grekes beleued. But the vnbeleuyng Jewes, stered vp, and vnquyeted the myndes of the Gentyls agaynst the brethren. Long tyme abod they there, & quite thepm selues boldly wyth y helpe of y Lord, y which gaue testimony vnto the word of his grace, & caused\* lyngnes and wōdres to be done by their handes. The people of the cytie were deuyded: and part held with the Jewes, and parte with the Apostles.

When there was a saulte made both of the Gentyls, and also of the Jewes with their rulers, to put them to shame and to stone them, they were ware of it,

xxx. ii.

and

Gal. xvi. b  
Act. ii. b

iii. Reg. 2. d

Abas. i. a

Actes. ii. d

Math. x. b

Gal. 49. b  
Luk. i. c

Mat. x. b  
Mar. vi. b  
Luk. 9. a  
and. f. a

Mat. xvi. b



# The Actes

**Mat. 7. c** and fled vnto \* Lystra & Derba, cyties  
**B** of Lycaonia, and vnto the regio þ lyeth  
**Actes. 13. a** round about, and there preached þ gos-  
 pel. And there sat a certaine man at Li-  
 stra weake in his fete, beyng \* creple fro  
 his mothers wōbe, and neuer walcked.  
 The same heard Paule preach. Which  
 behelde him, and perceaued that he had  
 fayth to be whole, and sayd with a loud  
 voyce: stande byrght on thy fete. And  
**Clap 35. b** \* he sterte bp, and walked. And whē the  
**Mat. 15. b** people saw, what Paule had done, they  
**Luke. vii. b** lyst bp their voyces, saying in þ speech  
**Actes. 28. b** of Lycaonia: \* Goddes are come downe  
 to vs in the lyknesse of men. And they  
 called Barnabas Jupiter, and Paule  
 Mercurius, because he was the prea-  
 cher. Then Jupiters prieste, whiche  
 dwelt before their cytie, broughte open  
 and garlandes vnto the church porche,  
 and woulde haue done sacryfye wyth  
 the people.

**Paule & Barnabas** But when the Apostles, Barnabas  
 and Paule hearde that, they rent theyr  
 clothes, and ran in amonge the people,  
 crying, & saying: syrs, why do ye this?  
**Actes. 13. b** \* We are mortall men lyke vnto you,  
**Apoc. 19. b** and preache vnto you, that ye shoulde  
**and. 22. c** turne from these vanyties vnto the ly-  
**Gene. 1. a** uing God, \* which made heauen & erth,  
**Isa. 14.6. a** and the sea, and al þ in thē is: the which  
**Apoc. 14. b** in tymes paste, suffered all nacjons to  
**Actes. 17. c** walcke in their owne wayes. \* Neuer-  
**1 Rom. 1. b** theles he left not him selfe without wit-  
 nes, in that he shewed his benefites, in  
 geuing vs rayne from heauen, & frutes  
 full ceasons, fyllyng our heartes wyth  
 fode, and gladnes. And with these say-  
 inges, scafe refrayned they the people,  
 þ they had not done sacryfye vnto thē.

Thyther came certayne Jewes from  
 Antioche and Iconium, and obtayned  
 the peoples cōsent, & stoned \* Paule, &  
**1. Cor. xi. f.** drewe him out of the cytie, supposyng,  
**B** he had bene dead. Howe be it, as the dis-  
 ciples stode rounde about him, he arose  
 bp, and came into the citie. And þ nexte  
 day he departed w Barnabas to Der-  
 ba. After they had preached to that citie,  
 and had taught many, they returned a-  
 gayne to Lystra, and to Iconium and  
 Antioche, and strengthened the disciples  
 soules, \* exhortynge theym to contynue  
 in the fapth, affirmyng that we muste  
**Actes. 13. f.** \* thoroowe muche tribulacyon, entre in.

to the kyngdome of God. And they or-  
 deynd them elders by eleccion in euery  
 congregacion, and prayde and fasted, &  
 commended theym to God, on whome  
 they beleued. And they went thoroow out  
 Pilsidia, and came to Pamphilia, and  
 when they had preached þ word of God  
 in Perga, they descended into Attalia,  
 and thence departed by shippe to Anti-  
 oche, from whence they were deliuered  
 vnto the grace of God, to the woꝝke  
 whiche they had fulfilled. When they  
 were come & had gathered þ congrega-  
 cion together, they reherced all þ God  
 had done by them, and how he had ope-  
 ned the doꝝe of fapth vnto the Gentils.  
 And there they abode longe tyme wyth  
 the disciples.

## The .xv. Chapter.

**Marthaunce about circumcision.** The Apostles  
 pacifie the matter at Jerusalem. Paule and  
 Barnabas preache at Antioche.

**Then** came certayne from Jewry, A  
 and taught the brethzen \* except **Galat. v. a.**  
 ye be circumcysed after the ma-  
 ner of Moses, ye cannot be saued. And  
 when there was rylen dyscencyon, and  
 dysputynge, not a lytell vnto \* Paule **Gal. ii. a**  
 and Barnabas agaynst theym. They  
 determined that Paul and Barnabas,  
 and certayne otheꝝ of theym shoulde as-  
 cende to Jerusalem vnto the Apostles  
 and elders aboute this question. And  
 after they were brought on their waye  
 by the congregacyon, they passed ouer  
 Phenices and Samaria, declaringe þ  
 conuertyon of the Gentyls, and they  
 brought great ioye vnto al the brethze.  
 And when they were come to Jerusalem,  
 they were receaued of the congregacio  
 and of the Apostles and elders. And they  
 declared what thiges god had done by  
 thē. Then rose bp there certayne of the  
 secte of the pharises, which dyd beleue,  
 sayinge, that it was nedeful to cꝝcum-  
 cysse them, and to entoyne theim to kepe  
 the lawe of Moses. And the Apostles  
 and Elders came together to reason of  
 this matter.

And when there was muche dyspu-  
 tyng, Peter rose bp, and sayd vnto thē:  
 Ye men and brethzen, ye knowe how þ  
 a good whyle ago, God chose amonge  
 vs, that the Gētils by my mouth shoulde  
 heare þ word of þ Gospell, and beleue.

And



Actes. 1. 6  
Psalm. 7. c  
L. para. 28. b

Joh. xii. 6.  
and. xv. a

Actu. 7. 8

And God which \* knoweth þ hert, bare them witnes, and gaue vnto theym the holy ghost, euen as he dyd vnto vs, and he put no dyfference betwene them and vs, but with faith <sup>a</sup> \* purified thei her tes. Now therfore why tempte ye God, that ye woulde put a poke on the discy ples neckes, which \* nether our fathers nor we, were able to beare. But we belene that thorow the grace of þ Lord Iesu Christe, we shall be saued, as they do. Then all the multitude was peased and gaue audience to Barnabas and Paule, whiche tolde what sygnes and wondres God had shewed amonge the Gentyls by them.

Amos. 12. 10

And when they helde their peace, James answered, sayinge: Men and brethren hearken vnto me. Simeon tolde howe God at þ beginning dyd visite the Gentils, & receaued of the, people vnto hys name. And to this agreeth þ word of the prophets, as it is wrytten. \* After this I wil retorne, & wil bylde agayne, the tabernacle of Dauid which is falle downe, & that whiche is fallen in dekep of it, wyl I bylde agayne, and I wyl set it vp, that the resydue of men myghte seke after the Lorde, and also the Gentils <sup>b</sup> vpon whō my name is named saith the Lorde, which doth al these thinges: knowe vnto God are all his workes from the begynnyng of the worlde. Wherefore my sentence is, þ we trouble theym not which fro among the gētils, are turned to God: but þ we wryte vnto the, þ they abstayne them selues \* from fylthynesse of ymages, from fornicacion, fro <sup>c</sup> strangled, \* and from bloude. For Moses of olde tyme hath in euery cytie þ preache him, and he is reade in the Synagoges euery Sabbooth daye.

Exod. 23. a

Gene. 12. a  
Leui. vii. c  
and. xvii. d

Joh. 14. a

Then pleased it the Apostles and elders w the whole cōgregacion, to send chosen men of their owne compaigne to Antioche with Paule and Barnabas. They sent \* Judas called also Barsabas, and Syllas, whiche were chiefe mē amōg the brethren, & gaue them letters in their handes after this maner.

The Apostles, elders & brethren, send gretynges vnto the brethren which are of the Gentyls in Antioche, Syria and Cilicia. For as much as we haue heard that certayne which departed from vs,

haue troubled you wth wordes, and combred your myndes, sayinge: Ye must be circumcysed & kepe the lawe, to whō we gaue no suche commaundement. It seemed therfore to vs a good thyng, whē we were come together to one accorde, to sende chosen men vnto you, with our beloued Barnabas and Paule, mē that haue ioparded theyr lyues for the name of our Lorde Iesu Christ. We haue sent therfore Judas and Silas, whiche shall also tell you the same thynges by mouth. For it seemed good to the holye gost and to vs, to put no gteuous thig to you, more then these necessary thynges: that is to say, that ye abstayne fro thynges offred to ymages, from bloud, from strangled and fornicacion. From whiche if ye kepe your selues, ye shall do well. So fare ye well.

When they were departed, they came to Antioche, and gathered þ multitude together, and deliuered the pistle. Whē they had reade it, they reioysed of that consolacion. And Judas and Silas beyng \* prophetes, exhorted the brethren with muche preaching, and strengthened them. And after they had taried there a space, they were let go in peace of the brethren vnto the Apostles. Not withstanding it pleased Syllas to abide there styll. Paule and Barnabas continued in Antioche teachyng and preaching the worde of the Lorde wth other many.

But after a certayne space, Paul sayd vnto Barnabas: Let vs go againe and visite our brethren in euery cytie where we haue shewed the worde of þ Lorde, and se howe they do. And Barnabas gaue counsel to take with them John, called also Marke. But Paul thought it not mete to take hym vnto theyr company, \* whiche departed from them at Pamphilia, & went not w them to the worcke. And þ dissencion was so sharpe betwene them, þ they departed a sunder one from the other: so þ Barnabas toke Marke, and sayled vnto Cyprus. And Paul chose Syllas and departed, deliuered of þ brethren vnto þ grace of god. he went thorowe al Siria and Cilicia, stablishyng the congregacions.

Prophetes are here take and in diuerse places of the newe Testament, for expositors of þ scripture

Actes. 13. 6

The Notes.

kkk. iii.

a. fapth



# The Actes

The heart a. Faith purifieth the heart, when thozow faith, is purp- the times are forgotten and not reputed vnto vs ed. but forgiven for Christes blood sake.

Upd whd b. Those that shalbe named with my name, as my name. are those that are called the people of God, and y seruantes of the Lord, the congregacion of Christe or Christian companye.

Stragled c. The beastes that dye withoute bleedynge are strangled.

## The .xvi. Chapter.

Timothe is circumcised, Paule preacheth at Philippios, and there is he put in prison.

**A** He came he to Derba and to Lystra. And beholde a certayne dyscypple was there named Tymotheus, a womans sonne whyche was a Jewesse, and beleued: but hys father was a Greke. Of whome reported well, the brethren of Lystra, and of Iconium. The same Paule would that he shoulde go forth wpyth hym, and toke and circumcised him, because of y Jewes whiche were in those quarters: for they knewe all, that hys father was a Greke. As they went thozow the cities, they delyuered them the decrees for to kepe, \* ordeyned of the Apostles and elders, whiche were at Jerusalem. And so were the congregacion stablyshed in the fayth, and encreased in noubre dayly.

**B** When they had gone thozowe ouer Phrygia, and the regio of Galacia, and \* were forbydden of the holpe ghooste to preache the worde in Asia, they came to Mysia, and sought to go into Bithynia. But the sprite suffered them not. The they went ouer Mysia, and came down to Troada. And a vision appeared to Paule in the nyght. There stode a man of Macedonia, and prated him, saying: come into Macedonia and helpe vs.

**C** After he had sene the vision, immediately we prepared to go into Macedonia, certified y the Lord had called vs, for to preache the gospell vnto theym. Then lowsed we forth from Troada, & wpyth a strayghte course came to Samothracia, and the nexte day to Neapolim, and from thence, to Philippos, which is the chief citie in the partes of Macedonia, and a fre cytie.

We were in that citie abiding a certayne dages. And on the Sabboth dayes we went out of the citie belydes a riuier, where men were wont to pray. And we sat downe & spake vnto the women which resorted thither. And a certayne

woman named Lydia, a seller of purple, of y cytie of Thyatira, whiche worshipped God, gaue vs audiece. Whose heart y Lord opened, y she attended vnto the thinges, which Paule spake. When she was baptised & her household, she besought vs, saying: Vt ye thinck that I beleue on the Lord, come into my house, & abide there. And she \* constrained vs.

\* And it fortunied as we went to praye, a certayne damsell possessed wpyth a sprite that prophced, met vs, whiche brought her master and mastres muche vantage to prophcinge. The same folowed Paule and vs, and cried, saying: \* these men are the seruantes of the moste hye God, whiche shewe vnto vs the waye of saluacion. And this did she many dayes. But Paule not content, turned about, and sayd to y sprite. I comaund y in name of Iesus Christ, that thou come out of her. And he came out the same houte.

And when her master and mastres sawe y \* the hope of their gaynes was gone, they caught Paule and Syllas, and droue them into y market place vnto the rulers, and brought them to the officers, saying: These me trouble our cytie, which are Jewes and preache ordinaunces, which are not lawfull for vs to receaue, neyther to obserue, seying we are Romains. And the people ranne on the, and the officers rent theyr clothes, and comaunded them to \* be beaten with roddes. And when they had beaten them sore, they cast them into prison, comaundyng the iapler to kepe them surely. Whiche Iapler when he had receaied such commaundement, thrust them into the ynnier prison, and made their fete fast in the stockes.

**F** At mydnyght Paule & Syllas prayed, and lauded God. And the prisoners hearde them. And sodenlye there was a great erthquake, so that the foundacyon of the prison was shaken, and by \* & by all the doores opened, & euery manes bades were lowsed. When the keeper of the prison waked out of his slepe & saw the prison doores open, he droue oute hys swearde, and woulde haue kylled hym self, supposyng the prisoners had bene fled. But Paul cried with a loud voyce saying: do thy selfe no harme, for we are

Gene. 19. a  
Luke. 14. c  
and. 24. e  
Leuit. xx. d  
Deut. 18. b  
i. reg. 18. a.

Math. v. a

Mar. xvi.

Actes. xix. e

u. Reg. xi. c

Actes. v. a  
and. xii. b

Actes. xv. c

Roma. i. c

Actes. 18. c



are all here. Then he called for a lyght and sprange in, and came tremblynge, and fell downe before Paule & Sylas, and brought the out, and saide: \* Spys what must I do to be saued? And they sayd: \* beleue on the Lorde Iesus, and thou shalt be saued and thy household. And they preached vnto him the worde of y<sup>e</sup> Lorde, & to all y<sup>e</sup> were in his house. And he toke the y<sup>e</sup> same houre of y<sup>e</sup> night & washed their woundes, and was baptised w<sup>h</sup> al y<sup>e</sup> beloged vnto him straight way. When he had brought the into his house, he set meat before them, & \* ioyed that he with all his household, belened on God.

Luke. iii. a  
Actes. 2. f  
and. 9. a  
1 Joh. 6. b.

Luke. xix. a

And when it was daye, the officers sent the ministers, saying: let those men go. The keeper of the prison tolde this saying to Paule, the officers haue sent worde to loose you. Nowe therfore get you hence and go in peace. Then sayde Paule vnto them: they haue beaten vs opely vncōdepned, for al y<sup>e</sup> we are Romanys, & haue cast vs into prison: and nowe would they sende vs away princely: Nay not so, but let the come them selues & fet vs out. When y<sup>e</sup> ministers told these wordes vnto y<sup>e</sup> officers, they feared when they heard that they were Romans, & \* came and besought the, and brought the out, and desyred the to depart out of the cite. And they went out of the prison and entred into y<sup>e</sup> house of Lydia, and when they had sene the brethren, they cōforted them and departed.

Math. 8. b.

#### The. xvii. Chapter.

Paule cometh to Thessalonica, where y<sup>e</sup> Jewes set the cite on a roare. Paule escapeth, and cometh to Athens, where he preacheth y<sup>e</sup> true and vnknewen God.

**M** they made their tozney thow Amphipolis, and Appolonia, they came to Thessalonica, where was a synagoge of the Jewes. And Paule as his maner was, went in vnto them, and thre Sabboth daies declared out of the scripture vnto theym, \* openynge and allegynge that Chyist must nedes haue suffered & rylen agayne from death, and that this Iesus was Chyiste, whom (sayde he) I preach to you. And \* some of them beleued, and came and companied w<sup>h</sup> Paul and Sylas: also of the honourable Grekes a great multitude, and of the chief

Luke. 4. 4. g.

Actes. 18. f.

wemen, not a fewe.

But the Jewes which belened not, hauing indignactō, toke vnto theym euell men, whiche were vagabondes, and gathered a company, and set all the cytie on a roare, and made assaut vnto the house of Jason, and soughte to bynge them out to the people. But when they founde them not, they drue Jason, & certayne brethren vnto y<sup>e</sup> heades of y<sup>e</sup> cite, crying: these, that trouble the world are come hyther also, which Jason hath receaued preuely. \* And these all do contrary to the decrees of Cesar, affirming another kynge, one Iesus. And they troubled the people, and the officers of the cytie, when they hearde these thynges. And when they were sufficiently answered of Jason, and of the other, they let them go.

John. xix. a

And the brethren immediatly sent a waye Paule and Sylas by upght vnto Berrea. Which when they were come thither, they entred into the synagoge of the Jewes. These were the noblest of byrthe amonge theym of Thessalonica, whiche receaued the worde w<sup>h</sup>th all diligence of mynde, & searched the scriptures daylye whether those thynges were euen so. And many of them beleued: also of worshipfull women whiche were Grekes, and of men not a fewe.

John. v. g.

Searche the scriptures for by theym shalpe ye cōfesse all doctrine.

When the Jewes of Thessalonica had knowledge that the worde of God was preached of Paul at Berrea, they came and moued the people there. And then by and by the brethren sent away Paul to go as it were to the sea: but \* Silas and Tymotheus abode there still. And they that guyded Paule, brought hym vnto Athens, and receaued a commaundement vnto Sylas and Tymotheus for to come to hym at once, and came theyr waye. Whyle Paule wayted for theim at Athens, hys spryte was moued in him, to se the cytie geuen to worshippyng of ymages. Then he disputed in the synagoge with the Jewes, and w<sup>h</sup> the deuoute personnes, and in the market daylye w<sup>h</sup> theym that came vnto him. Certayne philosophers of the Epicures, and of the Stoickes, disputed w<sup>h</sup> hym. And some there were whiche sayd: what wyll this babler say? Other sayde: he seemeth to be a tydynges

Actes. 18. b.

D

Mark. iii.

bringer



# The Actes

**C**hynger of new dyuels, because he preached vnto them Iesus and the resurrection. And they toke him, & brought him into Marce streate, saying: may we not knowe what this newe doctrine wherof thou speakest, is: for thou byngest straunge tydyngs to our eares. We wold knowe therefore what these thynges meane. For al the Athenians and straungers which were there, gaue the selues to nothyng els, but eyther to tell or to heare newe tydynges.

Paule stode in the myddes of Marce strete, & said: ye me of Athens I perceaue that in all thynges ye are to superstycious. For as I passed by and beheld the maner how ye worship your goddes, I founde an aulter wherin was wyrtten: vnto the vnkowen God. Whom ye the pgnorauntly worshyp, him thewe I vnto you: \* God that made the world and al that are in it, seying that he is Lorde of heuen and earth, he dwelleth not in temples made with handes, neyther is worshypped wth mennes handes, as though he neded of any thyng, seying

he him selfe \* geueth lyfe and breath to all men euery where, and hath made of one bloude all nacions of menne, for to dwell on all the face of the earth, and hath assigned before, howe longe tyme, and also the endes of their inhabytacyon, that they shoulde seke God, yf they myght fele and fynde him, though he be not farre from euery one of vs. For in him we lyue, moue, and haue our beinge, as certayne of your owne Poetes sayd. For we are also his generacyon.

**C**For as much then as we are the generacyon of God, we ought not to thynke that the Godhed is lyke vnto golde, siluer or stone, grauen by craft and imagination of man.

\* And the tyme of this pgnorance God regarded not. \* But now he bydeth al me euery where repent, because he hath appoynted a dape, in the which he will iudge the worlde accorpyng to ryghtwysnes, by that man who he hath apoynted, and hath offered faith to all men, after he had raised him fro deth.

When they heard of the resurrection from death, some mocked, & other sayd: we wil heare the againe of thys matter. So Paule departed from among them.

Howbeit certayne me claued vnto Paule and beleued, among the which was Dionisius a senatoure, & a woman named Damaris, and other with them.

## The Notes.

a. We are generation of God, because we come of him as of our father and maker.

b. In this place, sayth is taken for promptes of mercy which thorow sayth saue vs. Whiche promptes, God (after the resurrection of Christ) commaunded to be preached to al nacions, & not to the Jewes onely as before.

## The. xviii. Chapter.

Paule preached at Corinth, continuinge there a yere and an halfe, goeth agayne into Siria, cometh to Ephesus, Cesaria, and Antioche. Of Apollos, Aquila, and Priscilla.

**A**fter that, Paul departed fro Athens, and came to Corinthum, and founde a certayne Jewe, \* named Aquila, bozne in Pontus, lately come from Italie wth hys wyfe Priscilla (because that the Emperour Claudius had commaunded all Jewes to departe from Rome,) and he dwelt vnto them. And because he was of the same craft, he abode wth the & wrought: their craft was to make tetes. And he preached in the sinagoge euery Sabboth dape, and exhorted the Jewes and the gentyls.

Whē Silas and Timotheus were come from Macedonia, Paule was stayned by the spyte, to testyfy vnto the Jewes, y Iesus was very Christe. And when they said contrary and blasphemied, he \* shoke his raiment, and said vnto them: your bloud be vpon youre owne heades, & from hence forth I go blameles vnto the Gentils. And he departed thence, & entred into a certayne mannes house, named Justus, a worshypper of God, whose house ioyned harde to the Synagoge. Now be it one Crispus y chicfe ruler of y synagoge, \* belened on the Lord with al his houshold, & many of the Corinthians gaue audience, and beleued & were baptised.

Then spake the Lord to Paule in y nyght \* by a vision: be not a frayde, but speake, and hold not thy peace: for I am with thee, and no man shall inuade thee that shall hurt thee. For I haue much people in this citie. And he continued there a yere & syxe monethes, & taught them the worde of God.

When Gallio was ruler of the countre of Acaia, y Jewes made insurreccion wth one

Gene. 1. a  
Actes. 14. c  
Psal. 46. a  
Ipsal. 14. b  
I Act. 7. f  
Eph. 6. a  
3 Reg. 8. r  
I para. vi. c

Gene. 1. b.

Roma. 11. a

Luk. 24. c

Rom. 16. d.  
II. Cor. 4. d

B  
Actes. 17. d

Math. 23. b.  
Mar. vi. b  
Actes. 13. g

Iohn. 4. g

Actes. xvi. b

d



# Of the Apostles: Fol. lxxvii

with one accorde agaynste Paul, and brought him to the iudgement seate, sayinge: thys felowe councelleth menne to worshyppe God contrarpe to the lawe. And as Paul was aboute to open hys mouth, Gallio sayde vnto the Jewes: yf it were a matter of wronge, or an euil dede (O ye Jewes) reason would that I should heare you: but if it be a question of wordes, or of names, or of your lawe, loke ye to it your selues. For I wyll be no indge in such matters, and he draue them from the seate. Then toke all the Grekes hostenes the chiefe ruler of the Synagoge, and smote him before the iudges seat. And Gallio cared for none of those thinges.

**E** Paul after this, tarped there yet a good whyle, and then toke his leaue of the byethzen, and sayled thence into Cicia, Priscilla and Aquila accompanyinge him. And <sup>a</sup>he wore his heade in Cenchrea, for he had a bowe. And he came to Ephesus and left them there: but he hym selfe entred into the Synagoge, and reasoned with the Jewes. When they despyed hym to tary longer tyme with them, he consented not, but bad them fare well sayinge. I must needs at this feaste that cometh, be in Jerusalem: but I wyll retorne agayne vnto you, \* yf God wyll, and he departed from Ephesus and came vnto Cesarea: and ascended and saluted the congregacion, and departed vnto Antioche, and when he had tarped there a whyle he departed. And went ouer al the countree of Galacia & Phrygia by order, strenghtening al the disciples.

And a certayne Jewe named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and myghty in scriptures. The same was inforimed in the way of the Worde, and he spake feruentlye in the spirite, and taghte dyligentlye the thynges of hys Lord, and knew but the baptyme of John onelye. And the same beganne to speake boldlye in the Synagoge. And when Aquila and Priscilla had heard hym, they toke him vnto them and expounded vnto him the way of God more perfectlye.

And when he was disposed to go into Acaia, the byethzen wrote exhorting the disciples to receaue hym. After he

was come thither, he holpe them much which had beleued thowowe grace. And mightelye he ouercame the Jewes, and that openly, shewing by the scriptures that Iesus was Christe.

## The Notes.

a. He wore his heade and kepte his bowe after the lawe of abstinence, as ye may reade. Ru. vi. a  
b. Baptyme of John, loke in the beginning of the nexte chapter.

## The xix. Chapter. †

Of the xii. men whom Paul baptyfed at Ephesus, and what miracles were done by hym. Demetrius moueth sedicion in the cytie.

**F**ortuned whil Apollo was at Corinthum, that Paul passed thowow the byper coostes and came to Ephesus, and found certayne disciples, and sayd vnto them: haue ye receaued the holpe goost sence ye beleued. And they sayd vnto hym: no we haue not hearde whether therbe any holy goost or no. And he said vnto them: wherwith were ye then baptyfed. And they sayd: \* with Johns baptyme. Then sayd Paul: \* John verelye baptyfed with the baptyme of repentance, sayinge vnto the people that they shuld beleue on him, which should come after him: that is on Christe Iesus. When they hearde that, they were baptyfed in the name of the Lord Iesu. And Paul \* layed hys handes vpon them, and the holy gooste came on the, and they spake with \* tonges, and prophesied, and al the men wer about. xii.

And he went into the synagoge, and behaued him selfe boldlye for y space of thre monethes, disputing and geuinge them exhortacions of the kyngdome of God. When dyuers wered hard herted and beleued not, but spake euyll of the wake, and that befoze the multitude: he departed from them, and separated the disciples. And he disputed dalye in the scole of one called Tyrannus. And this continued by the space of two yeaeres: so that all they which dwelte in Asia, hearde the worde of the Lorde Iesu, bothe Jewes and Grekes. And God \* wroughte no small myzacles by the handes of Paul: so that from his body werebroughte vnto the sick, napyngs or pattlettes, and the diseases departed from them, and \* the euyll spirites went

Math. ii. b.  
marke. i. a.  
luke. 3. e.  
John. i. d.

Actes. vi. b.  
and 8. c. 13a  
Rum. 27. b  
1. Tim. 4. d  
and. b. d.  
11. Tim. 1. b  
1. Actes. 2. a  
1. 4. p. 19b.  
\* mat. 7. d  
Actes. ii. e

mar. xvi. d.  
Actes. v. e

mat. xvi. b

Alk. v. oute



# The Actes

out of them:

**M**ath. 7. c Then certayne of the vagabounde Jewes exorcistes, toke bpō them to call ouer them whiche had euell spirites, the name of y<sup>e</sup> Lord Iesus sayig: We aduise you by \* Iesu whome Paull preacheth. And there were seuen sonnes of one Sceua a Jew and chese of y<sup>e</sup> p<sup>r</sup>ec<sup>t</sup>ies whiche dyd so. And the euell spirite answered and sayde: Iesus I knowe, and Paul I knowe; but who art ye? And the man in whome the euell spirite was, ranne on them, and ouercam them, and preuayled agaynst them, so that they fledde oute of that house naked and wounded. And this was knowen to all the Jewes, and Grekes also, whiche dwelt at Ephesus, and feare came on them all, and they magnifyed the name of the Lord Iesus.

**M**arke. 1. a And many that beleued, came, \* and cōfessed & shewed their woꝝkes. Many of the which bled curious craftz, brought their bokes and burned them betore all men, and they counted the pryce of them, and founde it fyfthe thousande \* syluerlynges. So myghtely grewe the worde of God, and preuayled. After these thinges were ended, Paull purposed in the spirite, to passe ouer Macedonia and Achaia, and to go to Ierusalem sayinge: After I haue bene there, I muste also se Rome. So sent he into Macedonia two of them that mynistrred vnto him Timotheus and Erastus: but he him selfe remayned in Asia for a season.

**T**he same tyme there arose no lytell a do aboute that waye. For a certayne man named Demetrius, a syluer Smyth, which made syluer schrynes for Diana, was not a lytel beneficial vnto the craftes men. Which he called together with the workemen of lyke occupacion, and sayde: Syrs, ye know that by this craft we haue vauntage. Moreover ye see & heare that not alone at Ephesus, but all most thoroꝝe oute all Asia, this Paull hath perswaded and turned away much people, sayinge that they bee not gods whiche are made with handes. So that not onely this oure craft cometh into perrell to be let at noughte; but also that the temple of the greate Goddess Diana should be despyled, and her magnyficence should be destroyed, whiche all Asia; and the worlde worshypeth.

When they heard these sayinges, they were full of wyathe, and cryed out sayinge: Greate is Diana of the Ephesians. And all the cytye was on a rooze, & they rushed into the comen hal with one assent, and caughte Gayus and Aristarcus, men of Macedonia, Pauls companions. When Paul woulde haue entred in vnto the people, the disciples suffered him not. Certayne also of the chese of Asia which wer his frēdes, sent vnto him, desiring him y<sup>e</sup> he would not preace into the comen hal. Some cryed one thing and some another, and the congregacyon was all oute of quiet, and the moze parte knew not wherfore they wer come together.

Some of the companye due forthe Alexander, the Jewes trustynge hym forwarde. Alexander beckened with y<sup>e</sup> hande, and woulde haue geuen the people an answer. When they knew that he was a Jewe, there arose a shoute almost for the space of two houres, of all menne crying: greate is Diana of the Ephesians.

When the tounne clatcke had ceased the people, he sayde: ye menne of Ephesus, what man is it y<sup>e</sup> knoweth not howe that the cite of the Ephesians is a worshypper of the great goddess Diana, and y<sup>e</sup> of the ymage which came from heauē. Scinge then that no manne sayth here agaynst, ye ought to be contente, and to do nothyng rashly: for ye haue brought hyther these men, whiche are nether robbers of churches, nor yet despylers of your goddess. Wherfore yf Demetrius and the craftes men whiche are with hym, haue any sayinge to anye man, the lawe is open, and there are rulers, let the accuse one another: If ye go aboute any other thyng, it maye be determined in a lawfull congregacion. For we are in leoparde to be accused of thys dayes bulynes: for as muche as there is no cause wherby we may geue a rekenyng of thys concourse of people. And when he had thus spoken he let the congregacion departe.

**Thenotes.**

a. The difference betwene the Baptysme of Iohn and the Apostles, was onelye thys. That Iohn Baptysed them to belue in Chyſte that was to come, and the Apostles, that was come already, and



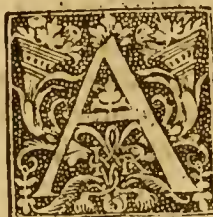
and had suffered for the synnes of as manye as  
shoulde beleue in hym.

The I-  
magethat  
came fro  
heauen.

b. They among the Grekes, that made Images  
(to the entent to wyne the more therby) sayned  
that they came from heauen, and that they were  
not mortal, nor subiect vnto deathe.

## The xx. Chapter.

Paul goeth into Macedonia and into Grece, at  
Troas he rapeth by a deade bodye. At Ephesus  
he calleth yelders of the congregacion together,  
committeyth the keeping of gods flocke vnto them,  
warnerth them of false teachers, maketh his pray  
er with them, and departeth to Sypppe.



After y rage was ceased,  
Paul called the disciples  
vnto him, and toke his  
leue of them, and depar  
ted for to go into Mace  
donia. And when he had  
gone ouer those partyes, and geuen the  
large exhortacions, he came into Grece,  
and there abode. iii. monethes. And whe  
the Jewes layde wayte for him as he  
was about to sayle into Syria, he put  
posed to retorne thowwe Macedonia.  
There accompanied him into Asia, So  
pater of Bercea, & of Thessalonias Ari  
starchus and Secundus, and Gaius of

Actes xli.  
ii. Tim. 4. b

B Derba, and Timotheus: and oute of A  
sia Titichus and \* Trophimos. These  
wente befoze, and tarped vs at Troas.  
And we sayled away fro me Philippios  
after the easter holpe dayes, and came  
vnto them to Troas in fise dayes, wher  
we abode seuen dayes.

And on the morow after the Sa  
bath day the disciples came together for  
to breake bread, and Paul preached vn  
to them (redy to departe on the morow)  
and continued the preaching vnto mid  
nyght. And there were many lyghtes in  
the chamber where they were gathered  
together, and there late in a wyndow a  
certayne yonge man named Eutichus,  
fallen into a depe slepe. And as Paul de  
clared, he was the more overcome with  
slepe, and fel downe from the thyrz loft,  
and was taken by deade. \* Paul wente

3. Re. 17. d  
4. Reg. 4. f  
Luce. vii. c  
Actes. ix. g

C downe and fell on him, & embrased him,  
and sayde: make nothyng a do, for hys  
lyfe is in hym. When he was come by a  
gayne, he brake bread, and talcked, and  
comened a longe whyle euen tyll y mor  
nyng, & so departed. And they brought  
the yonge man alyue, and were not a ly  
tell comforted.

And we went afore to Sypppe, and low

sed vnto Asson there to receaue Paul.  
For so had he appoynted, and would him  
selfe goo a foote. When he was come vn  
to vs to Asson, we toke him in, and came  
to Mytilenes. And we sayled thence, and  
came the nexte day ouer against Chios.  
And the nexte daye we arriued at Sa  
mos, and taried at Trogilon. The nexte  
day we came to Myleton: for Paul had  
determined to leaue Ephesus as they  
sayled, because he would not spende the  
tyme in Asia. For he hasted to bee (yf he  
coulde possible) at Jerusalem at the day  
of Pentecoste. Wherfoze from Myleton  
he sent to Ephesus, and called the elders  
of the congregacion. And when they wer  
come to hym, he sayde vnto them: Ye  
knowe from the fyrst daye that I came  
into Asia, after what maner I haue bene  
with you at all ceasons, seruyng the  
Lord with all humblenes of minde, and  
with many teares, and temptacions  
which happened vnto me by y layinges  
awayte of the Jewes, and howe I kept  
backe nothyng that was profytable,  
but that I haue shewed you, and taught  
you openly and at home in youre hou  
ses, wytnessyng bothe to the Jewes,  
and also to the Grekes, the \* repetaunce  
towarde God, and saythe towarde oure  
Lord Iesus.

Luce. 24. e.

And now beholde I go bounde in y  
spirite vnto Jerusalem, and knowe not  
what shall come on me there, but that  
\* the holy gost witneseth in euery cite  
sayinge: that bandes and trouble abide  
me. But none of those thynges moue  
me: \* neyther is my lyfe dere vnto my  
selfe, that I myghte fulfyll my course  
with ioye, and the ministracion whiche  
I haue receaued of the Lorde Iesu, to  
testifye the Gospell of the grace of God.

Actes. 21. a

ii. Tim. 4. b

And now beholde, I am sure that  
hence forth ye all (thowwhom I haue  
gone preachyng the kyngdome of God)  
shall se my face no more. \* Wherfoze I  
take you to recorde thys same day, that  
I am pte from the bloude of all men.  
For I haue kepte nothyng backe: but  
haue shewed you all the counsel of God.  
Take hede therfoze vnto youre selues,  
and to all the flocke, wherof the holy  
gost hath made you ouersears, to rule  
the congregacion of God, whiche he  
hathe purchased wth hys bloude.

2. Reg. 3. f  
Dan. iii. c

For



# The Actes

1. Tim. 4. a  
1. Cor. xi. c  
11. Pet. ii. c  
Iudi. i. f.

\* For I am sure of this, that after my departing shall greuous woundes entre in amonge you, whiche wyll not spare þe flocke. Moreouer of youte owne selues shall men aryse speakynge peruerse thynges to draw disciples after them. Therefore awake and remember, that by the space of. iiii. yeres I ceased not to warne euery one of you, bothe nyghte and daye with teares.

And nowe brethren I commend you to God and to the worde of his grace, which is able to bylde further, & to geue you an inheritaunce amonge all them whiche are sanctified. \* I haue desyred no mannes syluer, golde, or besture. Ye knowe well that these handes haue ministered vnto my necessities, and to them that were with me. I haue shewed you all thynges, howe that so laborynge ye oughte to receaue the weake, and to remember the wordes of the Lorde Iesu, howe that he sayde: it is more blessed to geue then to receaue.

When he had thus spoken, he kneeled downe, and prayed with them all. And they wepte all abundantlye and fell on Pauls necke, and kyssed hym, sorrowing moste of all for the wordes whiche he spake, that they shoulde se his face no more. And they accompanied him vnto the shyppe.

## The. xxi. Chapter.

Pauls Journey by Shyp. Of Philip the Euangelyst, and Agabus the Prophete, whiche warned Paul not to go to Ierusalem. He remayned steadfast in hys purpose, and is taken in the temple.

A



And it chaunced that as lone as we had launched forth, and were departed from them, we came with a strayghte course vnto Choos and the day folowynge vnto the Rhodes, and from thence vnto Patara. And we founde a shyppe redy to sayle vnto Phenices, and wente a boorde and set forth. Then appered vnto vs Cyprius, and we leste it on the left hande, and sayled vnto Siria, and came vnto Tyre. For there the shyppe vnladed her burthen. And when we had founde brethren we tarried there. vii. dayes. And they tolde Paul thoroowe the spirite, \* þe he should not go vp to Ierusalem. And when the dayes wer ended, we departed

and went oure wayes, & they al brought vs on oure waye, with theyr wyues and chyldren, tyll we were come oute of the cite. And we kneeled doune in the shope and prayed. And when we had taken our leaue one of another, we toke shyp, and they returned home agayne.

When we had full ended the course frome Tyre we aryued at Ptolomaida, and saluted the brethren, and abod with them one daye. The nexte daye, we that were of Pauls company, departed and came vnto Cesarea. And we entred into the house of \* Phylpp the Euangelist, which was one of the seuen deacones, and abode with hym. The same man had fowre doughters byrgins, whiche dyd prophesye. \* And as we tarped there a good manye of dayes, there came a certayne prophet from Iurpe, named Agabus. When he was come vnto vs, he toke Pauls girdell, and bounde his handes and fete, and sayde: Thus sayth the holy gost: \* so shall the Jewes at Ierusalem bind the man that oweth thys girdell, and shal deliuer him into the handes of the Gentyls.

When we hearde this, bothe we and other of the same place, besoughte hym, that he would not go vp to Ierusalem. Then Paul aunswered and sayde: what do ye wepyng and breakynge mine hert? I am redye not to be bounde onelye, but also to dye at Ierusalem for the name of the Lorde Iesu. When we coulde not turne his minde, we ceased, saying: \* the wyll of the Lord be fulfilled. After those dayes we made oure selues readye, and wente vp to Ierusalem. \* There wente with vs also certayne of the disciples of Cesarea, and brought with them one Mnason of Cyprius, an olde disciple to whome we shoulde lodge. And when we were come to Ierusalem, the brethren receaued vs gladly. And on þe morow Paul wente in with vs vnto James. And all the elders came together. And when he had saluted them, he tolde by ordze all thynges, that God had wrought among the gentylles by his mynistracion. And when they hearde it, they glorified the Lorde, and sayd vnto hym: Thou seest brother, how manye thousande Jewes there are which beleue, and they are all \* zelous ouer the lawe. And they are in-

formed

Actes. vi. d.  
and. viii. a.

Actes. ii. d.

Actes. ix. f.  
1. Cor. xii. c.

Math. vi. b

Actes. ix. c

zelous for  
celocse, as  
a mā is or  
uer hys  
wyfe.

Act. 4. 6. c  
1. Reg. .12. a  
11. Cor. xi. c  
and. xii. b.

Gene. iii. c  
1. Cor. ix. b.  
2. Cor. 3. b

Actes. xxi. b.

Actes. xi. a



formed of the, that thou teachest all the Jewes whiche are amonge the gentyls, to forsake Idoles, and sayste that they ought not to circuncyse their chyldren, nether to lyue after the customes. What is it therfore? The multitude muste nedes come together. For they shall heare that thou arte come. Do therfore thys that we say to the.

**E** \* We haue.iiii. men, whiche haue a howe on them. Them take, and purifye thy selfe with them, and do cost on them, that they maye haue theyr headdes and all shall know that those thinges which they haue hearde concernynge thee, are nothyng: but that thou thy selfe also walkest and kepest the lawe. For as touchynge the gentylles whiche beleue, we haue wrytten and concluded, that they obserue no such thynges: but that they kepe them selues frome thynges offred to ydoles, from bloude, from strangled, and from fornicacion. The next day Paul toke the men, \* and purifyed him self w<sup>th</sup> them, and entred into the temple, declaring that he obserued the dayes of the purification, vntyl that an offering should be offred for euerye one of them.

And as the seuen dayes should haue bene ended, the Jewes whiche were of Asia, when they saw hym in the temple, they moued all the people, and layed handes on hym crying: men of Israel, helpe. This is the man that teacheth all men euery where agaynst the people, and the lawe, and this place. Moreover also he hath broughte Grekes into the temple, and hath polluted thys holy place. For they sawe one \* Trophimus an Ephesian w<sup>th</sup> hym in the cytie. Hym they supposed Paul had broughte into the temple. And al the cytie was moued, and the people swarmed together. And they toke Paul and drue him out of the temple, and forthe with the doores were shute to.

As they wente aboute to kyll hym, thynges came vnto the hye. captayne of the souldiers, that al Ierusalem was moued. which immediatly toke souldiers and vnder captaynes, and ranne doune vnto them. When they sawe the vpper captayne & the souldiers, they leste synnyng of Paul. Then the captayne came neare and toke him, and commaunded

hym to be bounde with two chaynes, & demaunded what he was, and what he had done. And one cryed this, another & amonge the people. And when he coulde not know the certayntie for the rage, he commaunded him to be caried into the castell. And when he cam vnto a Grece, it fortuned that he was bozne of the souldiers for the violence of the people. For the multitude of & people folowed after crying: alway with him.

And as Paul should haue bene carted into the castle, he sayde vnto the hye captayne: may I speake vnto the? which sayde: Canste thou speake Greke? Arte not thou that Egyptian whiche before these dayes made an bproure, and ledde oute into the wyldernes. iiii. thousande menne that wer murtherers? But Paul saide: I am a man which am a Jewe of **Actes. ix. b** **and. xxi. b** \* Tharsus a cytie in Cicill a Citesin of no vile cytie, I beseeche thee suffre me to speake vnto the people. When he had geuen hym lycence, Paul stode on the steppes, \* and beckened with the hande vnto the people, and there was made a greatesylence. And he spake vnto them in the hebrue tonge sayinge.

**The. xxi. Chapter.**

Paul answereth the Jewes, is scourged and layde in prison agayne.



**Y** men, brethren and fathers, heare mine answer which I make vnto you. When they hearde that he spake in the Ebzue tonge to them, they kept the more silence. And he sayde: I am verely a man whiche am a Jewe bozne in Tharsus, a cytye in Cy Cil: neuerthelesse yet brought vp in this cyty, at the fete of \* Gamaliel, and informed diligentely in the law of the fathers, and was feruente minded to Godwarde, as ye all are this same day, & I \* persecuted this way vnto the deathe byndinge and deliueyrnge into prison both men and women, as the chefe preeft doth beare me witnesse, & all the elders: of whome also I receaued letters vnto the brethren and went to Damasco to bypunge them which wer there bound vnto Ierusalem for to be punished.

And it fortuned, as I made my iorney and was come nye vnto Damasco about noone that sodely there shone from heauen

**Actes. ix. b**  
**and. xxi. b**

**Actes. xxi. b**

**Actes. ix. b**

**Act. viii. a.**  
**and. 9. a.**  
**and. xxi. b**  
**1. Cor. xv. b**  
**Gala. ii. b**

**B**



# The Actes

Actes. ix. a.

heauen a great lyght rounde about me, and I fell vnto the earthe, and hearde a voyce sayinge vnto me. \* Saul Saul, why persecutest thou me? And I answered: what arte thou Lord? And he sayd to me: I am Iesus of Nazareth, whome thou persecutest. And they that were with me, sawe verely a lyght and wer afraid: but they hearde not the voyce of hym that spake with me. And I sayde: what shall I do Lord? And the Lord sayde vnto me: Arise and goo in to Damasco and there it shall be tolde thee of all thinges whiche are apointed for thee to do. And when I saw nothing for the brightnes of that lyght, I was ledde by the hande of them that were with me, and came into Damasco.

Actes. ix. c.

\* And one Ananias a perfecte man, as pertaynyng to the lawe haupnge good reporte of al þ Jewes which ther dwelt, came vnto me, and stode and sayd vnto me: Brother Saul, loke vp. And that same houre I receaued my syghte and sawe hym. And he sayde, the God of our fathers hath ordeyned the before, that thou shouldest know his will, and shouldest se that which is ryghtful, and shouldest heare the voyce of hys mouth: for thou shalt be hys wytnes vnto all men of those thynges, whiche thou haste seue and hearde. And now: why tarigest thou? Arise and be baptised, and washe away thy synnes, \* in callynge on the name of the Lord. And it fortunied, when I was come agayne to Ierusalem and prayed in the temple, that I was in a trance, and sawe hym sayinge vnto me. Make haste, and get thee quykly oute of Ierusalem: for they wyll not receaue thy wytnes that thou bearest of me. And I sayde: Lord they knowe that I prisoned, and bet in euery synagoge them þ beleued on the. \* And when the bloud of thy wytnes Steuen was shedde, I also stode by, and colcted vnto his death, and kepte the raiment of them that slew hym. And he sayde vnto me: departe, for I wyll sende the a farre hence vnto the Gentyls.

Actes. ix. b  
Gala. i. d.

They gaue him audience vnto thys worde, and then lyfte vp theyr voyces and sayde: away with such a felow from the erth: it is ppye that he shoulde lyue. And as they cryed and cast of theyr clo-

thes, and threue dust into the aier, the captaine bad him to be brought into the castle, and commaunded him to be scourged, and to be examined, that he mighte know wherfore they cryed on hym. And as they bound hym with thonges, Paul sayd vnto the Centurion that stode by: Is it laulful for you to scourge a man þ is a Romayne and vncōdempned? Whe the Centurion heard that, he went and tolde the vpper Captayne sayinge: What intendest thou to doo? This man is a Romayne.

Then the vpper Captayne came, and sayd to him: tel me, art thou a Romayne? he sayd: Yea. And the captayne answered: with a great sūme obtayned I this fredome: And Paul sayde: I was free borne. Then strayght way departed fro hym, they which shoulde haue examined hym. And the hys Captayne also was astrayde, after he knewe that he was a Romayne: because he had bound him.

On the morowe because he woulde haue knowen the certayntie wherfore he was accused of the Jewes, he lowsed him from his bondes, and commaunded the hys preestes and all the counsell to come together, \* and brought Paul and set him before them.

Actes. 13. e.

## The. xlii. Chapter.

Paul commeth before the counsell. Debate aryseth among the people, the Captaine despuereth him, god comforteth hym.



Paul behelde the counsell and said: men & brethren, \* I haue liued in al good conscience before God \* vntil this day. The hie prest Ananias comaunded them þ stode by, to smite him on þ mouth. The said Paul to him: God smyte the þ painted wal. \* Sittest thou & iudget me after the law: and commaundest me to be smytten contrary to the law? And they that stode by, sayd: reuylest thou God, des hys preeste? Then sayd Paul: I wist not brethren that he was the hie prest, for it is wytten: \* thou shalt not curse the ruler of thy people.

Iere 24. d.

Iohn. 1. 11. d.

Deut. 17. b

Iohn. 18. d

Eze. xlii. d

When Paul perceaued that the one parte wer Saduces, and the other Pharises: he cryed out in þ counsell. Men and brethren, \* I am Pharisee, the sonne

Phil. 3. a



**Act. xxi. b.** sonne of a Pharisee. \* Of the hope and resurrection from death, I am Judged. And when he had so sayde, there arose a debate betwene the Pharisees and the Saduces, and the multitude was deuyded. \* For the Saduces saye that there is no resurrection, neyther an gell, nor spirite. But the Pharisees graunt bothe. And there arose a grea-  
**Mat. xxi. c.**  
**Mar. xii. b.**  
**Luke. xx. c.** tye, and the Scribes whiche were of the Pharisees parte, arose and stroue sayinge: we fynde none euill in this man. Thoughe a spirite or an angell hath appeared to hym, let vs not strue agaynst God.

**C** And when there arose grea-  
 the captayne fearinge lest Paul shoulde haue bene plucked a sonder of them, commaunded the souldiers to go doune, and to take him frome amonge them and to brynge him into the castell. \* The night folowing, God stode by hym and sayde: be of good cheare Paul: for as thou hast testified of me in Ierusalem, \* so muste thou beare wytnes at Rome. When day was come, certayne of the Jewes gathered them selues together, and made a bowe, sayinge: that they would nether eate nor dryncke tyll they had kylled Paul. They were about. xl. whiche had made this conspiracyon. And they came to the chiefe preest and elders, and sayd: we haue bound out selues with a bow, that we wyll eate nothyng buttill we haue slayne Paul. Nowe therfore geue ye knowledge to the vpper captayne & to the counsell, that he brynge him forth vnto vs to morow, as though we wolde knowe somthing more perfectly of him. But we (or eue he come neare) are redy in the meane season to kyll him.

When Pauls sisters sonne heard of their laying awaite, he went and entred into the castle, and told Paul. And Paul called one of the vnder captaynes vnto him, and sayde: brynge this yonge man vnto the hye Captayne: for he hathe a certayne thyng to shew him. And he toke hym and sayd: Paul the prysoner called me vnto him, and prayed me to brynge this yong man vnto the, whiche hath a certayne matter to shew the.

**C** The hye Captayne toke hym by the hande, and wente a parte with him oute

of the waye: and asked him: what haste thou to saye vnto me? And he sayde: the Jewes are determyned to desyre thee & thou wouldest brynge forthe Paul to morow into the counsell, as though they woulde enquire somwhat of him more perfectly. But folow not their mindes: for there lye in wayte for hym of them, mo then. xl. men, which haue bound the selues with a bow, that they will nether eate nor dryncke tyll they haue kylled him. And now are they redy, and loke for thy promys.

The vpper captayne let the yonge man departe and charged hym: se thou tell it out to no man that thou hast shewed these thynges to me. And he called vnto him two vnder captaynes saying: make redy two hundred souldiers to go to Cesarea, and horsmen thre score and ten, and speare men two hundred, at the thyrde houre of the nyght. And deliuer them beastes that they maye put Paul on, and brynge him safe vnto Ielyc: the hye debyte & wrote a letter in this maner

Claudius Lysias vnto the moste myghty ruler Felix, sendeth gretinges. \* This man was taken of the Jewes, & should haue bene kylled of them. Then cam I with souldiers, and reskued him, and perceaued that he was a Romayne. And whē I would haue knowe the cause, wherfore they accused him, \* I brought hym forth into theiur counsell. There perceaued I that he was accused of que-  
**Actes. xx. c.**  
**Actes. xxi. c.**  
**Actes. xxi. b.** stions of their lawe: \* but was not gylty of any thyng worthy of death or of bondes. Afterward when it was shewed me how that the Jewes layde wayte for the man, I sent hym straighthe waye to the, and gaue commaundement to his accusars, yf they had oughte agaynst him, to tel it vnto the: fare well. Then the souldiers as it was commaunded them, toke Paul, and broughte hym by night to Antipatras. On the morow they left the horsmen to go with him, & returned vnto the castle. Whiche when they cam to Cesarea, they deliuered the epistle to the debyte, and presented Paul before him. When the debyte had redde the letter, he asked of what cowntre he was. And whē he vnderstod that he was of Cilicil: \* I wil heare the (said he) when thine

**Actes. xx. c.**

**Actes. xxi. c.**

**Actes. xxi. b.**

**Actes. xxi. b.**  
 accu-



# The Actes

accusars are come also: and commaunded hym to be kept in Herodes pallys.

**The. xxiii. Chapter.**

Paul is accused before Felix, he answereth for him selfe.



After fyue dayes, Ananias the hye pcest descended, w elders and w a certayne Oratoure named Tertullus, & enformed the ruler of Paul, w he Paul was called forth, Tertullus began to accuse him saying: Seinge þ we liue in great quietnes by þ meanes of thee, and þ many good thyges are done vnto this nacion thozow thy prouidence: þ alowe we euer & in al places moste mighty Felix with al thackes. Not withstanding, þ I be not tedcous vnto the, I pray the that thou wouldest heare vs of thy cutesely a few wordes.

We haue found this man a pestilent felowe, and a mouer of debate vnto al þ Jewes thozow out þ world, and a maintayner of the secte of the Nazarites, and hath also enforced to pollute the temple.

Whome we toke and woulde haue iudged accorpyng to oure lawe: but the hye captaine Lysias came vpon vs, and with great violence toke him away out of oure handes commaundyng his accusars to come to the. Of whome thou mayest (yf thou wilt enqyre) know the certayne of all these thynges wherof we accuse hym. The Jewes lyke wise affirmed, saying that it was euen so.

Then Paul (after that the ruler hym selfe had beckened vnto him þ he should speake) answered: I shall with a moze quiet mynde answer for my selfe, for as mu che as I vnderstand that thou haste bene of manye yerres a iudge vnto this people, because that thou mayst knowe that there are yet, but. xij. dayes sence I went vp to Ierusalem for to praye, and

\* they neyther founde me in the temple dysputyng with any man, ether sayyng vp the people nether in the Synagoge, nor in the cytie: Nether can they proue the thynges wherof they accuse me.

But this I confesse vnto the, that after the waye (whiche they call heresy) so worshyppe I the God of my fathers, beleuinge all thynges which are wyrtten, in the law & þ prophetes, and haue hope

towardes God, that the same resurrection of the deade (whiche they them selues loke for also) shalbe, both of iust and vniuste. And therfore study I to haue a cleare conscience toward God, and toward man also.

But after manye yerres I came and broughte alynes to my people and offerynges in the which they found me purified in the tēple, neyther with multitudine, nor yet with vnquietnes, howbeit there were certayne Jewes out of Asia, whiche oughte to be here present before the, and accuse me, yf they had oughte against me: or els let these same here say, if they haue founde any euyl doinge in me, whyl I stand here in the counsell: except it be for thys one voyce, that I cryed standyng amonge them of the resurrection from death am I iudged of you this daye.

When Felix heard these thynges, he deferd them, for he knew verye well of þ waye, and layde: when Lysias the captaine is come, I wyl know the vtmost of your matters. And he commaunded an vnder captaine to kepe Paul and that he shoulde haue reste, and that he shoulde forbyd none of his acquaintaunce to mynysler vnto hym, or to come vnto hym.

And after certayne dayes, cam Felix and his wife Drusilla whiche was a Jewes, & called forth Paul, and hearde him of the faith which is toward Christ. And as he preached of ryghtuousnes, temperaunce, and iudgement to come, Felix trebled and answered: þ hast done ynoughe at this time, departe, when I haue conuenient time, I wyl sende for the. He hoped also that moneye shoulde haue bene geuen hym of Paul, that he mighte lowse him: wherfore he called him the oftener and commened wyth him. But after two yere Festus Porcius cam into Felix roume. And Felix wyllynge to shewe the Jewes a pleasure, lest Paul in prison bounde.

**The. xxv. Chapter.**

The Jewes accuse Paul before Festus, he appeareth vnto the Emperour, & is sent vnto Rome.



When Festus was come into the prouince, after thre dayes, he ascended fro Cesarea vnto Ierusalem. The enformed him þ hye

Mat. 22.6.

Act. xxiii. a

Rom. xv. 8.  
Actes. xi. d.

Act. xxiii. a.

Act. 39. c.  
Act. xxvii. a

Act. xv. d.

Act. xxv. d.

Act. 39. b.  
and. xxix. b.

Actes. xxi. c.

Actes. 25. b.  
and. 28. b.



hye priestes & y<sup>e</sup> chiefe of the Jewes of Paul. And they besought him, & despyred fauour agaynst him, & he woulde sende for him to Ierusalē: & layde awaýt for him in the waye, to kyll him. Festus answered that Paul shoulde be kept at Cesarea: but & he him selfe woulde shortly departe thither. Let them therfore (said he, which amonge you are able to do it, come doune with vs and accuse him, yf there be any faute in the man.

**B** When he had tarped there moate then ten dayes, he departed vnto Cesarea, & the nexte daye sate doune in the iudgement seate, and commaunded Paule to be brought. When he was come, the Jewes whiche were come from Ierusalē, came aboute him and laide manye and greuous complaintes against Paule, whiche they coulde not proue as longe as he answered for him selfe, \* that he had nether againste the lawe of the Jewes, nether againste the temple, nor yet againste Cesar offended any thing at al.

Actes. 24, c  
and, 28, d

Actes. 23, f

**C** \* Festus wyllynge to do the Jewes a pleasure answered Paul & said: wylt thou go to Ierusalem and there be iudged of these thinges before me? Then said Paule: I stande at Cesars iudgement seate, where I ought to be iudged. To the Jewes haue I no harme done, as thou very well knowest. If I haue hurte them, or comyncted any thyng worthy of death I refuse not to dye. If none of these thinges are, where of they accuse me, no man ought to delpner me to them, I appeale vnto Cesar. Then spake Festus with delpberaciō, and answered. Thou halte appealed vnto Cesar: vnto Cesar shalt thou go.

**D** After a certayne dayes, kynge Agrippa and Bernice came vnto Cesarea to salute Festus. And when they had bene there a good ceason, Festus reherled Pauls cause vnto the kynge sayinge:

Act. xlviii. f

Actes. 24, a

\* there is a certayne man leste in prison of Felix, about whō when I came to Ierusalem the hie priestes and elders of the Jewes informed me, and desired to haue iudgemente againste him. To whom I answered: It is not the maner of the Romans to deliuer any mā, that he should peryshe, before that he whiche is accused, haue y<sup>e</sup> accusars before him, and haue licēce to answer for him selfe

concerninge the crime laide agayst him: when they were come hydder, withoute delay on the morow I sate to geue iudgemente, and comaunded the man to be brought forth. Against whom whē the accusers stode by, \* they broughte none accusacion of suche thinges as I supposed: but had certayne questiōs agayst him of their owne supersticiō, and of one Iesus whiche was deade: whom Paul affirmed to be alpye. And because I doubted of such maner questiōs, I asked him whether he woulde go to Ierusalē, and there be iudged of these matters.

Actes. 25, f

f

Then when Paule had appealed to be kept vnto y<sup>e</sup> knowledge of Cesar, I commaunded him to be kept, til I might sēde hī to Cesar. Agrippa said vnto Festus: I would also heare the mā my selfe. To morow (said he) thou shalt heare hym. And on the morow when Agrippa was come and Bernice with great pompe, & were entred into the counsell house with the captaynes and chiefe mē of the citie, at Festus commaundement Paul was brought forth. And Festus said: kynge Agrippa, and all men whiche are here present with vs: ye se this man aboute whome all the multitude of the Jewes haue bene with me, both at Ierusalem, and also here, crying that he ought not to lyue any lenger. Yet founde I nothinge worthy of death & he had comitted. Neuerthelesse seynge that he hath appealed to Cesar, I haue determined to sēde him. Of whō I haue no certayne thing to wryte vnto my Lorde. Wherfore I haue brought him vnto you, and specially vnto the, kynge Agrippa, that after examinacion had, I mighte haue sumwhat to wryte. For me thinketh it vntreasonable, for to sende a prisioner, and not to shewe the causes whych are layde agaynst him.

### The. xxvi. Chapter.

Kynge Agrippa heareth Paule, whiche telleth him his callynge from the begynnynge.



Agrippa sayde vnto Paule: Thou art permitted to speake for thy selfe. Then Paule stretched forth y<sup>e</sup> hāde, & answered for him selfe. I thynke my selfe happy kynge Agrippa, because I shall answer this daye before the, of all the thynges

Al. l.



# The Actes

thynges wherof I am accused of þe Jewes namely because thou art experte in al customes and questions, which are amonge the Jewes. Wherfore I beseeche the to heare me patiently.

**B** My lyuinge of a chyld, which was at the fyrste amonge myne owne nacion at Ierusalē know al the Jewes whiche knew me from the begynnyng, yf they would testifye it. For after the moste straytest secte of oure lawe, lyued I a Pharisee. And now I stande and am iudged for the hope of the promes made of God vnto oure fathers: vnto whiche promes, oure. xii. trybes instantlye seruinge God day and night hope to come.

Phar. iii. a  
Actes. 23. b  
and. xxi. c  
and. 28. a

**C** For which hopes sake, kynge Agrippa, am I accused of þe Jewes. Why should it be thoughte a thinge incredible vnto you, that God shoulde rapsc agayne the deade? I also verelye thoughte in my selfe, that I ought to do many contrary thynges, cleane against the name of Iesus of Nazareth: \* whiche thinge I also did in Ierusalē. Where manye of the sapntes I shut vp in pryson, & had receaued auctorite of þe hye priestes. And whē they were put to death, I gaue the sentence. And I punyshed them ofte in euery synagoge, and compelled them to blasphemie: and was yet more mad vp i them, and persecuted them, euen vnto straunge citties. About which thynges as I went to Damasco w auctorite and licence of the hie priestes, euen at myddaye (o kinge) I saw in the way a light from heaue, aboue the brightnes of the sunne, thynne rounde aboute me & them whiche torneyed with me.

Actes. 8. a  
ix. a. xxi. a  
1. Cor. xv. b  
Gala. iii. c

**C** When we were all fallen to þe earth, I hearde a voyce speakyng vnto me, and sayyng in the Hebrue tog: \* Saul, Saul, why persecutest thou me? It is harde for the to kicke agaynst þe pricke. And I sayde: Who arte thou Lord? And he sayde I am Iesus whome thou persecutest, but tyme and stande vp on thy fete. For I haue apered vnto the for this purpose, to make þe a minister and a witnes, bothe of those thynges whiche thou hast sene, and of those thynges in the whiche I wyll appere vnto the, deliueringe the from the people, and from the gentils, vnto which now I sēde the, to opē their eyes, that they might turne

Actes. ix. a  
and. xxi. b.

from darcknes to light, & fro the power of Satan vnto God, that they may receaue forgeuenes of synnes & inheritaunce amonge them whiche are sanctified by fayth in me.

Wherfore kynge Agrippa, I was not disobedient vnto the heauenly byssion: but shewed fyrste vnto the of Damasco, and at Ierusalem, and thowowe out all the costes of Jewrye, and to the gentils, that they shoulde repente, and tourne to God, & do the right workes of repentaunce. For this cause the Jewes caught me in þe tēple, & wēt about to kill me. Neuerthelesse I obtayned helpe of God, & continew vnto this day witnessyng both to smal and to great, sayyng none other thinge, then those whiche the prophetes and Moses dyd saye shoulde come, þe Christ shoulde suffre, & that he shoulde be þe first þe shoulde tyme fro death, & shoulde shewe light vnto þe people, & to þe gentils. As he thus answered for him selfe: festus said w a lowde voyce.

Paul, þe arte belydes thy selfe. Muche learninge hath made þe mad. And Paul said: I am not mad, moste dere festus: but speake þe wordes of trueth & sobernes. The king knoweth of these thynges, before whō I speake frely: nether thike I þe any of these thynges are hyddē fro him. For this thing was not done in a corner. King Agrippa beleuest thou the prophetes? I wote wel thou beleuest. Agrippa sayde vnto Paul: Sumwhat þe byngest me in mynde for to become a Christen. And Paul said: I would to God that not onely thou: but also all that heare me to day, were not somewhat onely, but all together suche as I am, excepte these bondes. And when he had thus spoken, the kynge rose vp, & þe desbite, & Bernice, & they þe late w the. And when they were gone apart, they talked betwene them selues sayyng: This man doeth nothing worthy of death, nor of bondes. Then said Agrippa vnto festus: This man might haue bene loked, yf he had not appealed vnto Cesar.

## The. xxvii. Chapter.

Paul shippynge towarde Rome, Julius the Captayne intreateth him cust coulye, at the last they suffre shipwreke.

where





When it was concluded that we should saile into Italy, they deliuered Paul and certayne other prisoners vnto one named Julius, an vnder captaine of Celsars souldiars. And we entred into a ship of Adramiciu, & lowred fro lande, apoynted to saile by y cosstes of Asia, one Aristarcus out of Macedonia, of y contre of Thessalia, beinge with vs. And the nexte daye we came to Sidon. And Julius courteouslye entreated Paul, & gaue him libertie to go vnto his frendes, and to refreshe hym selfe. And from thence lanchyd we, & sailed harde by Cipers, because y wyndes were contrarie. Then sayled we ouer the sea of Cylicia, and Pamphilia, and came to Myra a citie in Licia.

And there the vnder captayne founde a ship of Alexander, redy to saile into Italy, & put vs therein. And when we had sayled slowly many dayes, & scace were come ouer against Gnidon (because the wynde withtode vs) we sailed harde by the costes of Candy, ouer against Salmo, and w much worke sailed beyonde it, & came vnto a place called goodport. Nye where vnto was a citie called La-lea. When much time was spent & sailige was nowe recoverdeous, because also y we had ouerlonge fasted, Paule put the in remembraunce, and sayd vnto them.

Sirs, I perceaue that this biage will be with hurte and muche damage, not of the ladyng and ship onely: but also of oure lyues. Neuerthelater the vnder captayne belcued the gouerner and the master, better then the thynges which were spoken of Paule. And because the haven was not commodius to wynter in, many toke couel to departe thence, yf by any meanes they might attaine to Phenices and there to wynter, which is an haven of Candy, and serueth to the south west and north west wynde. When the south winde blew, they supposinge to obtayne their purpose lowred vnto Alton, and sayled paste all Candy.

But anone after, there arose agaynst their purpose, a flawe of wynde oute of the north east. And when the ship was caught and coude not resist the winde, we let her go and draue with y wether.

And we came vnto an yle named Claudi, & had much worke to come by a bote, which they toke vp and bled helpe, vndergerdyng the ship, fearyng lest we shoulde haue fallen into Syrtcs, & we let doune a vessell and so were caried.

The nexte daye when we were tossed w an excedyng tempest, they lyghtened the ship, and the thirde day we cast oute w our owne hādes, y tackling of y ship. Whē at y last nether sunne nor starre in many dayes appeared, & no final tēpest lay vpō vs, all hope y we shoulde be saued, was then taken away. Then after longe abstynence, Paule stode forth in y middes of the & said: Sirs ye shoulde haue harkened to me, & not haue lowred from Candy, nether to haue broughte vnto vs this harme & losse. And now I exhorte you to be of good chere. For there shalbe no losse of any mans lyfe amonge you, saue of the ship onely. For there stode by me this night the angel of God, whole I am, and whō I serue, sayinge: feare not Paul, for thou must be brought before Cesar. And lo, God hath geuen vnto the al y saile with the. wherfore syrs be of good chere: for I beleue God, y so it shalbe euē as it was tolde me. How be it we muste be cast into a certayne ylonde.

But whē y fourtenth night was come as we were caried in Adria aboute mid night, y shipmē demed y there appeared some couēte vnto the: & sounded, & founde it. xx. feddōs. And whē they had gone a litel further, they sounded agayne, and founde. xv. feddōms. Then fearyng lest they shoulde haue fallen on some rocke, they caste. iiii. ankers out of the sterne, & wished for y day. As y shipmen were about to fle out of y ship, & had let doune the bote into y sea, vnder a couloure as though they woulde haue cast ankers out of the foreship: Paul said vnto the vnder captayne and the Souldiers: excepte these abyde in the ship, ye cannot be safe. Then the Souldiers cūte of the rope of the bote, and let it fall away.

And in the meane tyme betwixte that and daye, Paule besoughte them all to take meate, sayinge: this is y fourtenth daye that ye haue tarped and contynued fastyng, ecceyng nothyng at al. wherfore I praye you to take meate:

Al. ii. for



# The Actes

Math. xli. c  
Luce, xli. a

Math. vi. c  
and viii. a  
1. Tim. 4. a

for this no doute is for your health: \*for there shall not an heere fal fro the heade of any of you. And when he had thus spoken, he toke breade and \*gaue thanckes to God in p[re]sence of them al, and brake it, and beganne to eate. The were they all of good cheate, and they also toke meate. We were al together in the ship, two hundzeth thyzscore & xxtene soules. And when they had eaten is nough, they lightened the ship, and cast oute the wheate in to the sea.

**S** When it was day, they knewe not the lande but they spyed a certayne haven with a bancke into the which they were mynded (yf it were possible) to thrust in the ship. And when they had taken bp the anckres, they committed them selues vnto the sea, & lowed the rudder bodes and hoysed bp the mayne sayle to the wynde & d[re]ue to lade. But they chaunced on a place, whiche had the sea, on bothe the sydes, and thruste in the ship. And the fooze parte stucke fast and moued not but the hynder brake with the violence of the waues.

The Soudiars counsell was to kyll the p[ri]soners, lest any of them, when he had swome out, should fle away. But the vnder captayne wyllynge to saue Paule kepte them from their purpose, and commaunded that they that could swyme should cast the selues fyrste into the sea, and scape to lade. And the other he commaunded to go, some on bordes, and some on broken peces of the ship. And so it came to passe, that they came all safe to lande.

Exiles.

**The Notes.**  
a. Exiles be perillous landie places in the sea, about the coastes of Affrica, of the nature of which poles.

## The xxviii. Chapter.

The bytyng of the upper burth not Pauls had. He healeth Publius father, and preacheth Christ at Rome.

Actes, 27. c



And when they were scaped, then they knewe y the \* ple was called Milet. And the people of the countre shewed vs no lytell kyndnes: for they kyndled a fyre and receaued vs euery one, because of the p[re]sent rayne and because of the colde. And when Paul had gathered a bondel of stokes, and put them in to the fyre, there came a byper out of the

heate and lept on his hande. When the men of the countre saw the woyme hage on his hande, they said amonge them selues: this man must nedes be a mour therer: Whome (though he haue escaped the sea) yet vengeaunce suffreth not to lyue. But he shooke of the bermen into the fyre & \* felte no harme. How be it they waped when he shoulde haue swolne, or fallen doune deade sodenlye. But after they had looked a great while, and sawe no harme come to hym, they chaunged their myndes, & sayde \* that he was a God.

In the same quarters the chiefe ma of the ple whose name was Publius, had a lordeshipp: the same receaued vs, and lodged vs thre dayes courteously. And it fortuneth that the father of Publius lay sycke of a feuer and of a blud: dyngre. To whom Paule entred in and prayde, and laid his handes on him and healed him. When this was done, other also which had diseases in y ple, came & were healed. And they did vs great honoure. And when we departed, they laded vs with thinges necessary.

After thre monethes we departed in a ship of Alexandry, whiche had wintered in y ple, whose badg was \* Castor & Pollux. And when we came to Cy racula, we tarped there thre daies. And from thence we fet a compasse & came to Regium. And after one daye the southe wynde blew, and we came y next day to Butiolus: where we founde brethren, & were delpyred to tary w the seuen daies, and so came to Rome. And from thence, when y brethren hearde of vs, they came against vs to Apiphorum, and to y thre tauernes. When Paule saw them, he thancked God, & waxed bolde. And when he came to Rome, the vnder Captayne deliuered the p[ri]soners to the chiefe captaine of y host: but Paul was suffred to dwell by him selfe with one Soudyer that kept him.

And it fortuneth after thre dayes, that Paule called the chiefe of the Jewes together. And whē they were come, he said vnto them. Men and brethren, though I haue committed nothynge agaynst the people or lawes of our fathers: \* yet was I delpyered p[ri]soner from Ierusalem into the handes of the Romains.

Whiche

mark. xvi. b  
Luce, x. c

Actes, 14. 5

**C** \* Castor & pollux. These in old tyme were esteemed as Goddes: whiche y they appe red bothe together were considered fauorable and louchiers Mariners & such as traunayled the seas: yf one after a nother, or but one alone, vnto fortune and cruel. The other of the ship carryed y badge of them, not about great confidence therein, thynking y the c. is Goddes wold protect his viages because he honored the & y carrying thereof.

Actes. 23. a  
and. xxb. b  
Acte. xxiii. c



**A Prologe vpon**  
on the Epistel of S. Paule.  
to the Romaynes.



**R**as muche as  
thys Epistle is p<sup>r</sup>in-  
cipal and most excellent  
parte of the newe testa-  
mente, and moode pure  
Euangelyon, that is to  
saye, glade tydings, and  
that we cal Gospel, and  
also a light and a waye  
in, vnto the whole scrip-  
ture: I thynke it mete,  
that euery Chyristen man, not onely knowe it by  
rote and wythoute the booke: but also exercise him  
selfe therin euermore continuallye, as wyth the  
daylye breade of the soule. No man verely can  
reade it to ofte, or studye it to well, for the more  
it is studyed the easyer it is, the more it is che-  
wed, the pleasaunter it is, and the more grounde-  
lye it is searched, the preciofer thynges are foude  
in it, so greate treasure of spirituall thynges ly-  
ed hyd therein.

I wyll therfore bestowe my labour and dy-  
lygence, thoro we thys lytle preface or prologe,  
to prepare a waye in therunto, so farfurth as  
God shal geue me grace, & it may be & better vnder-  
stande of euery man. For it hath bene hyther-  
to euylly darkened with gloses and wonderfull  
draumes of Sophisters, that no man coulde spy-  
oure the entente and meanyng of it, whiche  
nevertheles yet of it selfe, is a bygghte lyghte,  
and sufficient to geue lyghte vnto all the scryp-  
ture. For we muste marke diligentlye the  
manner of speakynge of the Apostle, and aboue all  
thynges knowe, what Paule meaneth by these  
wordes, the Lawe, Synne, Grace, Faith, Righ-  
teousnesse, Fleshe, Spryde, and such like, or els  
reade thou it neuer so ofte, thou shalt but lose  
thy labour. This worde Lawe muste not be vnder-  
stande here, after the commune manner, and so  
ble Paules terme, after the manner of men or af-  
ter mannes wayes: that thou wouldest saye, the  
lawe here in this place were nothyng, but lear-  
nyng, whiche teacheth what ought to be done,  
and what ought not to be done, as it goeth with  
mannes lawe tohere the lawe is fulfilled wyth  
outwarde woorkes onely thoughte the hearte be-  
neuer so farre of. But God iudgeth the  
grounde of the heart, yea and the thoughtes and  
the secreete mouynges of the mynde, and therfore  
hys lawe requyryth the grounde of the heart and  
loue from the botome thereof, and is not contente  
wyth the outwarde woorkes onely: but rebuketh  
those woorkes moode of all, whiche spryng not of  
loue from the grounde and lewe botome of the  
hearte, though they appeare outward, neuer so  
honest and good as Chyriste in the Gospell rebu-  
keth the Pharyses aboue al other that were open  
synners, and calleth them hypocrites, that is to  
saye, dyssemblars and paynted Sepulchres:  
Whiche Pharises yet lpyued no men so pure, as  
perdaynyng to & outwarde dedes and woorkes of  
the lawe. Yea, and Paule in this chapter of his  
Epistle vnto the Philippias cōfesseth of himselfe,  
that as touchynge the lawe he was such a one as  
no man coulde cōplayne on, & notwithstandinge

The lawe  
of God re-  
quyryth  
loue.

Al.iii.

was

Whiche whell they had examyned me,  
woulde haue let me go, because they  
founde no cause of deathe in me. But  
when the Jewes cryed contrary, I was  
constrayned to appeale vnto Cesar: not  
because I had ought to accuse my peo-  
ple of. For this cause haue I called for  
you, euen to se you, and to speake wyth  
you: \* because that for the hope of Is-  
rael, I am bounde with this chayne.

And they said vnto him: We nether  
receaued letters oute of Jewry pertay-  
nyng vnto the, nether came anye of the  
brethren & shewed or spake any harme  
of the. But we wyll heare of the what  
thou thinkest. For we haue hearde of  
this secte, that \* euery wheare it is spo-  
ken agaynste. And when they had  
apoynted him a daye, there came many  
vnto hym vnto hys lodgyng. To whō  
he expounded and testifyed the kyngdōe  
of God, and preached vnto them of Je-  
su: bothe out of the lawe of Moyses & al-  
so out of the prophetes, euen from moze-  
nyng to night. And \* some beleued the  
thynges whiche were spoken, and some  
beleued not.

When they agreed not amonge them  
selues they departed, after that Paule  
had spoken one worde. Well spake the  
holy ghooste by Elase the prophet vnto  
our fathers, sayyng: \* Go vnto this peo-  
ple & say: with your eares shal ye heare,  
and shal not vnderstāde: and with your  
eyes shal ye se and not perceaue.

For the heart of this people is waxed  
grosse, & their eares were thicke of hea-  
ryng, and their eyes haue they closed:  
lest they shoulde se with their eyes, and  
heare with their eares, and vnderstāde  
with their hertes, & shoulde be cōuerted,  
and I shoulde heale them. Be it knowen  
therfore vnto you, that this saluaciō of  
God is sent to the gentils, & they shall  
heare it. And when he had said that, the  
Jewes departed, and had greate despi-  
cions amonge them selues.

And Paule dwelte two yerres full in  
his lodgyng, & receaued all & came to  
him, preachyng the kyngdome of God,  
and teachyng those thynges which con-  
cerned the Lord Iesus with all cōfyn-  
dence, vnforboden.

Here endeth the Actes of the  
Apostles

Actes. 23. b  
24. e, 9. 16. b

Actes. 17. a

Actes. 17. a

Ex. 61. e  
Mat. 13. b  
Mar. 4. b  
Luce. 8. b  
John. 12. f



# The Prologe

was yet a murderere of the Chyrd, persecuted the  
and tomented them, so soze, þ he compelled them  
to blasphemie Chyrd, and was al together merci-  
lesse, as many which nowe sayne outwarde good  
wozkes are.

For this cause the. xij. psal. calleth al men  
lyars, because that no man kepeth the lawe from  
the grounde of the hearte, neyther can kepe it,  
thoughe he appeare outwarde full of good wo-  
zkes.

For all men are naturallpe enclined vnto  
euill and hate the lawe, we fynde in oure selues  
bwluste and tediousnes to do good, but luste and  
delectacion to do euill. Nowe where no free lust  
is to do good, there the bottome of the heart ful-  
fylleth not the lawe, and there no doubt is also  
synne, & wozathe is deserued before God, though  
there be neuer to greate an outwarde shewe and  
apperaunce of honest lpyng.

For thys cause concludeth saynet Paule in  
the seconde chapter, that the Jewes are all syn-  
ners and transgressours of the lawe, though  
they make men beleue, thozowe Hypocryse of  
outwarde wozkes, howe that they fulfyll the  
lawe, and sayeth that he onely whiche doeth the  
lawe is ryghteous before god meanyng there-  
by, that no man wythoutwarde wozkes, fulfyll-  
leth the lawe.

Thou (sayeth he to the Jewe) teachest that  
a man shoud not breake wedlocke, and yet brea-  
kest wedlocke thy selfe, wherin thou iudgeste an  
other man therein condemnest thou thy selfe, for  
thou thy selfe doest euen the very same thynges,  
whych thou iudgest. As though he would say,  
thou lpyest outwarde lye well in the wozkes of  
the lawe, and iudgest them that lpye not so.

Thou teachest other men, and seekest a mote in an  
other mannes eye, but arte not ware of þ beame,  
that is in thyne owne eye. For though thou kepe  
the lawe outwarde lye with wozkes, for feare of  
rebuke, shame and punishment: other for loue  
of rewarde, bauntage, and bayne gloze: yet, do-  
est thou wythoute luste and loue towarde the  
lawe, and haddest leuer a greate deale otherwys  
do, yf thou dydest not feare the lawe. Yea, in-  
wardely in thyne hearte thou wouldeste that  
there were no lawe, no noz pet G O D, the au-  
thor, and beugear of the law, yf it were possyble,  
so paynefull it is vnto the, to haue thyne appe-  
tytes refrayned, and to be kepte doune.

Wherfore then it is a playne conclusyon,  
that thou from the grosse and bottome of thine  
hearte arte and enemye to the lawe. What pre-  
uayleth it nowe that thou teachest another man  
not to steale, when thou thyne owne selfe arte a  
theft in thyne hearte, and outwarde lye wouldest  
sayne steale yf thou durdest: though that the out-  
warde dedes abyde not alwaye behynde wyth  
suche Hypocrites and dyssimulars, but breake  
forthe amonge euen as an euill scabbe o: a pocke  
can not alwayes be kepte in with violence of me-  
dicyne.

Thou teachest another man, but teachest  
not thy selfe, yea thou wotest not what thou tea-  
chest, for thou vnderstandest not the lawe a  
ryghte, howe that it can not be fulfyllled and sa-  
tisfied, but with an vnfayned loue and affectiō,  
so greatelye it can not be fulfyllled with outwarde  
dedes and wozkes onely. Mozeouer the lawe en-  
creaseth synne, as he sayeth in the. v. Chapter,  
because that man is an enemye to the lawe, for  
as much as it requyryth many thynges cleane  
contrarye to hys nature, wherof he is not able to  
fulfyll one poynte o: tytle, as the lawe requyryth

it. And therfore are we moze prouoked, and haue  
greater luste to breake it.

For whych cause sake he sayeth in the  
seuenth Chapter that the lawe is spiritual: as  
thoughe he woulde saye, yf the lawe were fleshy  
and but mans doctryne, it myghte be fulfyllled,  
satisfyed, and fylled with outwarde dedes.  
But nowe is the lawe eghostlye, and no man ful-  
fylleth it, excepte that all that he doeth lpyng  
of loue from the bottome of the hearte. Suche  
a newe hearte and luste courage vnto the lawe  
warde canste thou neuer come by o: thyne owne  
strengthe and enforçement, but by the operacy-  
on and wozyng of the spryte.

For the spryte of God onely maketh a man  
spiritual, and lpye vnto the lawe, so that now  
hence forth he doeth nothyng of feare, o: for  
lucre, o: bantage sake, o: of bayne gloze, but of  
a fre hearte and of inwarde luste. The lawe is  
spirituall, and wyll be both loued and fulfyllled  
of a sprytuall hearte, and therfore of necessitye  
requyryth it the spryte that maketh a mannes  
hearte free, and geueth hym lust and courage vnto  
the lawe warde, where suche a spryte is not,  
there remaineth synne, grudgyng, and hatred  
agaynst the lawe, whiche lawe neuer the lesse is  
good, ryghteous and holy.

Acquaynte thy selfe therfore with the man-  
ner of speakyng of the Apostel, and let this now  
stye faste in thyne hearte, that it is not bothe  
one: to do the dedes and wozkes of the lawe, and  
to fulfyll the lawe. The wozkes of the lawe is  
whatsoeuer a man doeth, o: can do of hys owne  
free wyll, of hys owne propre strengthe and en-  
forçyng.

Notwithstandyng though there be ne-  
uer so greate wozyng, yet as longe as there re-  
maineth in the heart, bwluste, tediousnes, grud-  
gyng, gryffe, payne, lothsumnes, and compul-  
sion towarde the lawe, so longe are all the wo-  
zkes vnprofyttable losse, yea, and dampnable in  
the syght of G O D. This meaneth Paule in  
the. iii. Chapter, where he sayeth, by the dedes  
of the lawe shall no fleshe be iustfyed in þ syght  
of G O D. Here by perceyuest thou, that those  
Sophisters are but deceyuers, whiche teach that  
a man maye, and must prepare him selfe to grace,  
and to the fayoure of G O D with good wozkes,  
before he haue the spryte & true fayth of Chyrd.  
Howe can they prepare them selues vnto the fa-  
uoure of G O D, and to that whych is good:  
when they them selues can do no good, no can  
not ones thynke a good thoughte o: consente to  
do good, the deuill posselpyng theyr heartes,  
myndes, and thoughtes captiue at his pleasure.  
Can those wozkes please G O D thynkest thou,  
whych are done with gryffe, payne and tedious-  
nes with an euill wyll, with a courtarpe and  
grudgyng mynde? Holy S. Iosperus, howe  
myghtelye with the scripture of Paule dydest  
thou confounde thys heresye, aboute (I trowe)  
xii. hundred yeres ago, o: there byon. To fulfyll  
the lawe, to do the wozkes therof, and whatsoe-  
uer the lawe commaundeth with loue, luste, and  
inwarde affection, and delectacion, and to lpye  
godlye and well, feelpe, wyllingly, and withoute  
compulcion of the lawe, euen as though there  
were no lawe at all: suche luste and free lybertie  
to the lawe, cometh onely by the wozyng of  
the spryte in the hearte, as he sayeth in the first  
Chapter.

Now is the spryte none otherwys geuē, the  
by saythe onely, in that we beleue þ promyses of  
God wout wauerpyng, how that god is true and  
wyll

The spry-  
te is  
requyred  
yet we  
can kepe  
the lawe.

To do the  
dedes of  
lawe, & to  
fulfil the  
lawe o:  
two thin-  
ges.

Iosper.

To fulfyll  
the lawe,  
what it is

The lawe  
encrea-  
seth syn.



whyl fulfyll al his good promyses towarde vs, for  
Chyristes bloude sake, as it is playne in the fyrste  
chap. I am not ashamed (saith Paul) of Chyristes  
glad tidynges, for it is the power of god vnto salua-  
cion, to as many as beleue. For at ones together,  
euen as we beleue the glade tidynges preached to  
vs, the holy ghoſte entreteth into our heartes, and  
louseth the bondes of the deuyll, whiche befoze  
posseſſed oure heartes in captiuyte, and helde  
them that we coulde haue no lufe to the will of  
GOD in the lawe. And as the spryete commeth  
by saythe onely, euen so sayeth commeth by hea-  
ryng the woꝛde of GOD, when CHRISSE  
is preached, howe that he is gods sonne & man  
also, deade and ryſen agayne for oure sakes, as  
he sayeth in the thyꝛde. iiii. and. r. Chapters. All  
oure iuſtyfyng then commeth by saythe, and  
saythe and the spryete come of GOD, and not  
of vs. When we ſaye, sayeth byngeth the spry-  
ete it is not to be vnderſtande, that sayeth de-  
ſerueth the spryete or that the spryete is not  
preſente in vs befoze sayeth. For the spryete  
is eue in vs, and sayeth is the gyfte and woꝛ-  
kyng of the spryete. But thowoe preachyng,  
the spryete begyneeth to woꝛke in vs.

And as by preachyng the lawe, he woꝛketh  
the feare of GOD: so by preachyng the glade  
tydynges, he woꝛketh fayth. And now when  
we beleue, and are come vnder the couenaunt of  
GOD, then are we ſure of the spryete by the  
promyse of god, and then the spryete accompa-  
nyeth sayeth inſeparably, and we begyne to  
fele hys woꝛkyng. And so sayeth ecclijfeth  
vs of the spryete, and also byngeth the ſpiryete  
with her, vnto the woꝛkyng of all other gyf-  
tes of grace, and to the woꝛkyng out of the reſte  
of oure ſaluacyon, vntyll we haue all together  
ouercome synne, deathe, hell, and Sathan, and  
are come vnto the euerlaſtyng lufe of gloꝛye.  
And ſo: this cauſe ſaye we sayeth byngeth the  
spryete.

Hereof commeth it, that sayeth onely iu-  
ſtyfyeth, maketh ryghteous, and fulfilleth the  
lawe, for it byngeth the spryete thowoe Chy-  
riſtes deſcrypſynges, the spryete byngeth luſte, lo-  
seth the hearte, maketh hym ſee, ſetteth hym at  
lybertye, and geueth hym ſtrengthe to woꝛke the  
deades of the lawe wyth loue, euen as the lawe  
requyꝛeth. When at the laſte oute of the ſame  
ſayeth ſo woꝛkyng in the hearte, ſpyng all  
good woꝛkes by theyꝛ owne accorde. That  
meaneth he in the thyꝛde Chapter, for after he  
hath caſte awaye the woꝛkes of the law, ſo that  
he ſoundeth as though he woulde bꝛeake and  
dysanull the lawe thowoe sayeth: he aunſwe-  
reth to that myght be layde agaynſte hym, ſay-  
yng: we deſtrope not the lawe thowoe sayeth  
but mayntayne, further or ſtablyſhe the lawe tho-  
woe sayeth. That is to ſaye, we fulfyll the  
lawe thowoe sayeth.

Synne in the ſcrypture is not called that  
outwarde woꝛke onely commyted by the bodye  
but all the whole buſynes and whatſoever  
accompanyeth, moueth or ſpyꝛeth vnto the  
outwarde dede, and that whente the woꝛkes  
ſpyꝛge as vnbeleſe, prouocence and rebeynes vn-  
to the dede in the grounde of the hearte, with all  
the powers, affections and appetytes, where-  
wyth we can but ſynne. So that we ſaye,  
that a man then ſynneth, when he is carped a-  
waye headlyng into ſynne, all together as  
muche as he is, of that poꝛſon inclynacion and  
corrupte nature wherein he was conceived and  
borne.

For there is none outwarde ſynne com-  
mytred, excepte a man be carped awaye all toge-  
ther, with lyfe, ſoule, hearte, bodye, luſte and  
mynde thereunto. The ſcrypture loketh ſyn-  
gularlye vnto the hearte, and vnto the rote and  
oꝛygyneall fountayne of all ſynne, whiche is vn-  
beleſe in the botome of the hearte. For as  
ſayeth onely iuſtyfyeth and byngeth the spryete  
and luſte vnto the outwarde good woꝛkes, euen  
so vnbeleſe onely dampneth and keepeth oute  
the spryete, prouoketh the deſe, and ſterreth  
vnto the euill outwarde woꝛkes, as  
happened to Adam and Eua in paradyſe. Bene-  
dictis. iiii.

For thys cauſe CHRISSE calleth ſynne  
vnbeleſe, and that notable in the. xbi. Chap-  
ter of Saincte Iohn. The spryete ſayeth: he  
ſhall rebuke the woꝛld of ſynne, becauſe they be-  
leue not in me. And Iohn. iiii. I am the lyghte  
of the woꝛld. And therfoze in the. xii. of Iohn  
he byddeth them, whyle they haue lyghte, to be-  
leue in the lyghte, that ye maye be the chyldꝛen  
of lyghte: for he that walketh in darcknes woꝛ-  
keth not whether he goeth. Nowe as Chyriſte  
is the lyghte, ſo is the ignoraunce of Chyriſte  
that darcknes whercof he ſpeaketh, in whiche  
he that walketh woꝛketh not whether he goeth:  
that is he knoweth not howe to woꝛke a good  
woꝛke in the lyghte of GOD, or what a good  
woꝛke is. And therfoze in the. ix. he ſayeth, as  
longe as I am in the woꝛld, I am the lyghte of  
the woꝛld: but there commeth nyghte when no  
man can woꝛke, whiche nyghte is but the ig-  
noraunce of CHRISSE in whiche no man  
can ſe to do anye woꝛke to pleaſe GOD. And  
Paul exhorteth Ephe. iiii. that they walke not  
as other heathen, whiche are ſtraungers fro the  
lyfe of GOD, thowoe the ignoraunce that is in  
them. And agayne in the ſame Chapter.

But of ( ſayeth he ) the olde man, whiche is  
corrupte thowoe the luſtes of erroure, that is to  
ſaye ignoraunce. And Romano. xlii. Let vs caſte  
awaye the deades of darcknes, that is to ſaye, of  
ignoraunce and vnbeleſe. And. i. Iheri. i. Fa-  
ſtion not poure ſelues vnto poure olde luſtes of  
ignoraunce. And. i. Iohn. ii. Be that lo-  
ueth hys brother dwelleth in lyghte, and he that  
hateh hys brother walketh in darcknes, and  
woꝛketh not whether he goeth, for darcknes hath  
blynded hys eyes. By lyghte he meaneth  
the knowledge of CHRISSE, and by darck-  
nes the ignoraunce of CHRISSE. For it is  
impoſſyble that he that knoweth Chyriſte trulye,  
ſhoulde hat his brother. Furthermore, to pre-  
cepue thys thyng moze clearlye, thou ſhalte  
vnderſtande, that it is not poſſyble to ſynne a-  
nye ſynne at all, excepte a man bꝛeake the fyrſte  
commaundemente befoze. Nowe is the fyrſte  
commaundemente deuyded into two verſes:

Thy Loꝛde GOD is one GOD, and thou  
ſhalt loue thy LOꝛDE GOD wyth al thyne  
hearte, with all thy ſoule, wyth all thy power,  
and wyth all thy myght. And the whole cauſe  
why I ſynne agaynſte anye inferioure precepte,  
is that thys loue is not in myne hearte, for were  
this lawe wyrtten in myne hearte, and were  
full and pfecte in my ſoule: it woulde kepe  
myne hearte from conſentynge vnto any ſynne.  
And the whole and onely cauſe why thys loue  
is not wyrtten in oure heartes, is that we be-  
leue not the fyrſte parte, that eue LOꝛDE  
GOD is one God. For wyth I what theſe  
woꝛdes, one Loꝛd & one God meaneth, that is to  
ſaye, if I vnderſtode that he made all, & ruleth  
all,

ALL. iiii. all,

Fayth is  
the mother  
of al good  
woꝛkes,  
& beſeſe  
eternall.

The spi-  
rite com-  
meth by  
saythe.

Faith co-  
meth by  
hearyng  
the glade  
tidynges.

Fayth on-  
ly iuſtifi-  
eth.

Woꝛkes  
ſpyꝛge of  
sayeth.

Synne.



# The Prologe

all, and that whatsoeuer is done to me, whether it be good or bad, is yet hys wyll, and that he only is the Lord that ruleth, and doeth it. And wythe thereto what this woꝛde myne meaneth: that is to saye: yf myne hearte beleued and felte the infynite benefytes and kyndenes of **GOD** to me warde, and vnderstode and earnestly beleued the manyfoldes couenauntes of mercye, wherewith, **GOD** hath bounde hym selfe, to be myne wholy and all together with all hys power, loue, mercye, adn myghte, then shoulde I loue hym with all myne hearte, soule, power, and myghte, and of that loue euer kepe hys commaundementes. So se ye now, that as saythe is the mother of all goodnes and of all good woꝛkes: so is vnbefele the grounde and rote of all euyl, and all euyl woꝛkes. fynally, yf any man that hath forsaken synne, and is conuerted to put his truste in **Christe**, and to kepe the lawe of **GOD**, do fall at a tyme: the cause is, that he the thoughte negligence he the choked the spyꝛte and oppressed her, and taken from her the fode of her strengthe, whiche fode is her meditation in **GOD**, and in hys wonderfull deades, and in the manyfoldes couenauntes of hys mercye. Wherfoze then befoze all good woꝛkes (as good fruytes) there muste nedes be sayeth in the hearte whence they spyꝛnge. And befoze all badde- des (as bad fruytes) there muste nedes be vnbelyefe in the heart, as in the rote, fountayne, pith and strengthe of all synne, which vnbelyefe and ignoraunce is called the heade of the serpent and of the olde dragon, which the womans seide **Christ** muste treade vnderfote, as it was promysed vnto Adam.

Grace.  
Gyfte.

Grace and gyfte haue this dyfference, Grace properlye is **GOD**s fauour, beneuolence or kinde mynde, whiche of hys owne selfe, withoute deseruyng of vs, he beareth to vs, wherby he was moued and inclined to geue **Christe** vnto vs, wyth all hys other gyftes of grace. Gyfte is the holy ghoſte and hys woꝛkyng whome he pow- reth into the heartes of them, on whome he hath mercye, and whome he fauoureth. Though the gyftes of the spyꝛte encrease in vs daylye, and haue not yet they full perfection, yea & though there remaine in vs yet euyl lufkes and synne, whiche fyghte agaynste the spyꝛte, as he saith here in the seuenthe Chapter, and in the fyfte to the Gala. and as it was spokẽ befoze in þe thide Chapter of **Genes**, of the debate betwene the womans seide, and the seide of the serpente: yet neuerthelesse **GOD**s fauoure is so greete, and so strẽge ouer vs for **Christes** sake, that we are clothed for full, hole, and perfecte befoze **GOD**. For **GOD**s fauoure towarde vs deuydeth not her selfe, increasynge a lytell and a lytell, as do the gyftes, but receyueh vs hole & al together in full loue for **Christes** sake oure intercessor and medi- atoure, and because that the gyftes of the spirit and the battayle betwene the spyꝛte and euyl lufkes, are begon in vs alreadye.

Of this nowe vnderstandest thou the se- uenth Chapter, where **Paule** accuseth him selfe as a synner, and yet in the. viii. Chapter sayeth, there is no dampnacyon to them þe are in **Christ**, and that because of the spyꝛte, and because the gyftes of the spyꝛte are begonne in vs. Syn- ners we are because the fleshe is not full hyllid and mortified. Neuerthelesse in as muche as we beleue in **Christ**, and haue the earnest and be- gynnynge of the spyꝛte, and woulde sayne be perfecte: **GOD** is so louynge and fauourable vnto vs, that he wyll not loke on suche synne,

neither wyll counte it as synne, but wyll deale with vs accordynge to oure belef in **Christ**, and accordynge to hys promyses, whiche he hath sworn to vs, vntill the synne be full apene and mortified by deathe. Saythe is not mans o- pynyon and dyame, as some ymagin and sayne, when they heare the roye of the Gospel. But when they se that there folowe no good woꝛkes nor mēdemēte of luyng, though they heare, and can babyll manye thynges of saythe: yet then they fall from the ryghte waye, and saye, sayeth onelye iustifyeth not, a man muste haue good woꝛkes also, yf he wyll be ryghteous and safe. The cause is when they heare the gospel or glade rydynge, they sayne of they owne strengthe certayne ymaginations and thoughtes in they heartes sayng: I haue hearde the Gospel, I remembre the roye, so I beleue. And that they counte ryghte saythe whiche ne- uerthelesse as it is but mā's ymagynacion & say- yng, euen so profiteh it not neither foloweth there any good woꝛkes or mēdemēte of luyng.

But ryghte saythe is a thyng wroughte by the holpe ghoſte in vs, whiche chaungeth vs, by the holpe ghoſte in vs, whiche chaungeth vs, tourneh vs into a newe nature, & begetteth vs a new in god, and maketh vs the sonnes of god, as thou readeſt in the fyꝛste of **John**, and kylleth the olde Adam, and maketh vs all together newe in the hearte, mynde, wyll, luste and in all other affections and power, of the soules the holy goſt euer accompanyng her and rulyng the heart. Saythe is a lyuely thyng, myghte in woꝛ- kyng, balpante and stronge, euer doyng, e- uer fruytfull, so that it is vnpoſſible þe which is endued there with, shoulde not woꝛke al way- es good woꝛkes without ceasynge. He apeth not whether good woꝛkes are to be done or not, but hath done them alreadye, yet mention be made of them and is alwaye doyng, for suche is hys na- ture: nowe quye sayeth in his hearte and ly- uely mouynge of þe spyꝛte dyꝛue him & steere him thereunto. Whoso euer doeth not good woꝛkes, is an vnbelyuynge person and fapthlesse, and lo- keth rounde aboute groppynge after saythe and good woꝛkes, & woteth not what faithe or good woꝛkes meane, though he babyll neuer so many thynges of saythe and good woꝛkes. Saythe is then a lyuely and stedfast truste in the fauour of **GOD**, wherwith we comyt oure selues all together vnto **GOD**, and that trust is so surely grounded and sykerh so faste in oure heartes, that a man woulde not ones doubt of it, though he shoulde dye a thousande tymes therfore. And suche truste wroughte by the holy ghoſt through saythe maketh a man glade, lusty, cheerfull, and true hearted vnto god & to all creatures. By the meanes wherof, wyllynge & wout cōpulsio he is glade & redy to do good to euery mā, to do ser- uice to euery mā, to suffre al thynges, þe **GOD** may be loued and prayed, whiche hath geuen hym suche grace: so that it is impossyble to separate good woꝛkes from saythe, euen as it is impossy- ble to separate heate and burnynge from fyꝛe.

Therfoze take hede to thy selfe, & beware of thine owne fantasyes and imaginations which to iudge of fapth & good woꝛkes, wyll seme wise, when in dede they are sturke blynde & of al thynges most folyshe. Praye **GOD** þe wyll wyrcase to woꝛke fapth in thyne hearte: or els shalt thou remaine euermore fapthles, sayne thou, imagine thou, en- force þe, wrestle w. thy selfe, & do what thou wilt. Ryghteousnes is euen suche fapth, and is cal- led **GOD**s righteousnes, or ryghteousnes that is of valure befoze **GOD**. For it is **GOD**s gyfte, and

Faith is  
not the  
woꝛke of  
man.

Ryghte  
sayeth is  
of þe woꝛ-  
kinge of þe  
spyꝛte of  
god.

Sayeth  
what it is

Fapth is  
righteou-  
nes.



and it altereth a man & chaungeth him to a new spirituall nature, and maketh him free & liberall to pay euery man his duety. For thorow fayth is a mā purged of his finnes, and obtayneth lust vnto the law of God, wherby he geueth god his honour & payeth him that he oweth hym, and vnto men he doeth seruice wyllyngly wherw̄ soeuer he can, and payeth euery man his duety. Suche ryghteousnes can nature, free wyll, and our owne strength neuer bring to passe. For as no man can geue him selfe fayth: so can he not take away vnbefese, how then can he take away any thinge at all? Wherefore al his false hypocrysy & sinne what soeuer is done without fayth or in vnbefese, as it is euident in the. iiii. chapter vnto the Romaynes, though it appeare neuer so glorious, or beutiful out wardes.

Heaue  
what it is

fflethe and spirite may be thou not here vnderstande as though fleth were only that which pertayneth vnto chaſtite: and the spirite, þ̄ whiche inwardly pertayneth to the heart: but þ̄aule calleth fleth here as Christ doeth, 1 John. iii. All that is borne of flethe, that is to witte, the whole man with life, soule, bodye, wyll, reason & whatsoeuer he is or doth within and without: because that these all and all that is in man, stande after the worlde and the flethe. Cal fleth therefore what soeuer (as longe as we are withoute þ̄ spirite of God) we thinke or speake, of God, of faythe, of good workes, and of spirituall matter. Call fleth also all workes whiche are done without grace and without the workinge of the spirite, how soeuer good holy and spirituall they seeme to be: As thou mayest proue by the. v. chapter to the Galat. where þ̄aule numbrieth, worshippinge of Idols. witchcraft, Enuie, and hate, amonge the dedes of the flethe, and by þ̄. viii. chapter to the Roma. where he sayeth that the lawe by the reason of þ̄ fleth is weake, whiche is not vnderstande of vnbefese only, but of al finnes and most specially, of vnbefese, whiche is a vice moste spirituall, and grounde of al finnes.

And as thou callest him, whiche is not reuened with the spirite, and borne agayne in Christ, flethe, and all hys dedes, euen the verie motions of hys heart and mynde, hys learninge, doctryne, and contemplation of his thynges, hys preaching teachinge, and in the scripture, buyldinge of churches, foundyng of abbays, geuing of almes, masse, mattens, and what soeuer he doeth, though it seme spirituall and after the lawes of God, so contrariwise call him spiritual, whiche is reuened in Christ, & al his dedes whiche sprynge of fayth, seme they neuer so grosse, as the washing of the disciples feete done by Christ, and þ̄ceres fpyng after the resurrection, pea & al the dedes of matrimony are pure spiritual, yf they procede of fayth, and what soeuer is done within the lawes of God, though it be wrought by the bodye, as the very wyppynge of shoes and such lyke, how soeuer grosse they appere outward. Without such vnderstandyng of these wordes, canst thou neuer vnderstande this epistle of saynt þ̄aule, neyther any other place in the holy scripture. Take hede therefore, for whosoener vnderstandeth these wordes otherwyse, the same vnderstandeth not þ̄aule, whatsoeuer he be. Now wyll we prepare our selues to the Epistle.

Spiritual

The first  
chapter.

For as muche as it becommeth the preacher of Christes glad tydynges, first thorow openyng of the law: to rebuke al thynges, & to proue al thine gesynne, that procede not of the spirite and of

fayth in Christ, and to proue all men synners and chyldren of wrath by inheritaunce, and howe that to synne is their nature & that by nature they can none otherwyse doe then synne, and thereto abate the pryde of man, and to bringe hym vnto the knowledge of hym selfe, and of his misery and wyckednes, that he myght desire helpe. Thus doeth. S. þ̄aule, and beginneth in the. i. chapter to rebuke the vnbefese, and grosse finnes, which al men se, as ydolatre, & as þ̄ grosse finnes of the heathen were, and as the finnes are now of al the which lue in ignorance without fayth, & about the fauoure of God, & sateh. The wrath of God of heauen appeareth thorow þ̄ gospel vpo al men for their vngodlye and vnholye liuinge. For though it be knowen, and daily vnderstande by the creatures, that there is but one god: Yet is nature of her selfe without the spirite and grace, so corrupt & so poysoned, þ̄ men neither can thanke hym, neyther worshyp hym, neyther geue hym hys due honoure, but blynde them selues and fall withoute easynge into worlde case, euen vntyll they come vnto worshippinge of ymages & worshypng of shameful finnes which are abhominable agaynst nature, & moreover suffer the same vnbefese in other, haunye delectacyon and pleasure therein.

In the seconde chapter he procedeth further & rebuketh al those holy people also whiche without luste and loue to þ̄ lawe, lyue well outwardely in the face of the worlde, and condempne other gladly as the nature of al hypocrites is to thinke them selues pure in respecte of open synners, and yet hate the lawe inwardely, & are full of couetousnes and enuie and of all vncleannes. Math. in the. xxi. chapt. These are they which despise the goodnes of god, and according to the hardnes of their heartes, heape together for the selues the wrath of god. Furthermore. S. þ̄aule as a true exposer of þ̄ lawe, suffereth no mā to be without sinne, but declareth that all they are vnder sinne, which offret wyll and of nature, wyll lyue wel, and suffereth them not to be better then the open synners, yea, he calleth them hardehearted, & suche as can not repente.

it. chapt.

In the. iii. chapter he minglet both together bothe the Jewes and the gentyles, & sayeth that the one is as the other, both sinners, and no difference betwene them, saue in this onely that þ̄ Jewes had the worde of God committed vnto the. And though many of the belueued not thereon, yet is goddes trouth & promyse therby neyther hurte nor diminished: and he taketh in his way and aldergeth the sayinge of the. l. psal. that god myght as hide true in his wordes and overcome when he is iudged. After that he retourneth to his purpose agayne & proueth by þ̄ scripture, þ̄ al mā without difference or exception are synners, and þ̄ by the workes of the lawe no mā is iustified: but that the lawe was geuen to vtter & to declare synne onely. The begynneth he and sheweth the righte waye vnto ryghteousnes by what meanes men muste be made ryghteous & safe, & sayeth. They are al synners & without payse before God, and must wout their owne deservynges be made righteouse thorow the faythe in Christe, whiche hath deserued suche righteousness for vs & is become vnto vs goddes mercy stole for þ̄ remission of synnes þ̄ are past, therby prouinge that Christes righteousness which cometh ouer vs thorow fayth, helpeth vs onely. Whiche righteousness, sayeth, he is now declared thorow þ̄ gospel, and

The. iii.  
Chapter.

The lawe  
iustifyeth  
not: but  
vttereth þ̄  
sin only &  
condemneth.

Al. v.

was.



# The Prologe

was testified before by þe law and of the prophetes. Furthermore (sayeth he) the law is holpe and furthered thowome sayth, though þe woorkes thereof with al their best are brought to nought & proued not to iustifie.

**The. iiii. Chapter.** In the fourth chapter (after that now by the the first chapters, the times are opened, and the way of sayth vnto righteousness layd) he begetteth to answer to certen objections and cauillations. And first he putteth forth those blind reasons, whiche commonly they that wyll be iustified by their own woorkes are wout to make whē they heare þe sayth onely without woorkes iustifieth, sayinge: Shall men do no good woorkes, yea, and yf sayth onely iustifie, what needeth a man to stude for to doe good woorkes? he putteth forth he therefore Abraham for an ensample, saying: what dyd Abraham with his woorkes? Was all in vayne? came his woorkes to no profit? And so concludeth þe Abraham without & before al woorkes was iustified & made ryghteous. In so muche that before the work of circumcision he was praised of þe scripture, and called righteous by his sayth only. Be. in þ. xv. So that he dyd not the worke of circumcision for to be holpe thereby, vnto ryghteousnes, which yet god commaunded him to doe, and was a good worke of obedience.

**outward woorkes are signes & witness of the inward sayth.** So in lyke wise no dout none other woorkes can helpe any thing at al to a mā iustifying. But as Abraham's circumcision was an outward signe wher by he declared his righteousness which he had by sayth, and his obedience and redines vnto þe wyl of god: euē so are al other good woorkes outward signes & outward frutes of faith & of þe spirit, which iustifie not a mā, but sheweth þe mā is iustified al redy before god inwardly in þe heart, thowome faith & thowome the spyrte purchased by Christes blood.

**Blessed is he þe hath þys lines for geuen hym.**

Here with now stablished. S. Paule his doctrine of sayth afore rehearsed in the. iiii. chap. and bringeth also testimony of Dauid in the. xiii. ps. which calleth a mā blessed not of woorkes, but in that his synne is not reckened, & in that sayth is imputed for righteousness, though he abide not afterwarde without good woorkes, whē he is ones iustified. For we are iustified and receaue þe spyrte for to do good woorkes, neither woe it otherwise possible to doe good woorkes excepte we had first the spyrte.

For howe is it possible to do any thing well in the sight of God, while we are yet in captiuitie & bondage vnder þe deuil, & þe deuil possesseth vs al together & holdeth our heartes, so that we can not ones consent vnto þe wyl of god. No man therefore can preuent the spyrte in doyng good, but þe spyrte must first come, & wake him oute of his slepe and with þe thunder of the lawe feare hym, and shew hym þys miserable estate & wretchednes, & make him abhorre & hate him selfe, and to desire helpe, and then comforte him agayne wth the pleasaunte rayne of the gospel, that is to say, with the sweete promises of god in Christe, and liue vp saythe in him to beleue the promises. The whē he beleueth the promises, as god was merciful to promise, so is he true to fulfill them, and wyll geue hym the spyrte and strength, both to loue the wyl of God and to worke thereafter. So see we that god onely which accordinge to þe scripture worketh all in all thinges, woorketh a mans iustifying, saluacion and health, yea, & pouereth sayth and beleue, lust to lone goddes wyl, and strength to fulfill the same into vs, euē as water is poured into a vessel, & that of his good wyl and purpose and

not of our deservynges & merites. Goddes mercy in promysyng, & tructh in fulfilling þys promysse saucth vs, and not we our selues. And therfor is all laude, prayse and glorie, to be geuen vnto God for his mercy & tructh, & not vnto vs for our deservynges. After that he stretcheth his ensample out agaynst al other good woorkes of the lawe & concludeth þe Jewes can not be Abraham's heires, because of bloude & kynred only, and muche lesse by the woorkes of the lawe, but must inherite Abraham's sayth, yf they wyll be the ryght heires of Abraham: for as muche as Abraham before the lawe, both of Moses & of circumcision was thowome sayth made ryghteous, & called the father of all them that beleue, and not of them þe woorkes. Moreover the lawe causeth wrath, in as muche as no man can fulfill it wth loue and luste.

And as longe as suche grudgyng, hate, and indignacion agaynst the lawe remaineth in the heartes & is not taken away by the spyrte that cometh by sayth, so longe (no doute) the woorkes of the lawe declare evidently that the wrath of God is vpon vs and not fauour. Wherefore sayth onely receaue the grace promysed vnto Abraham. And these ensamples were not wyrtten for Abraham's sake onely (sayeth he) but for oures also, to whom yf we beleue, sayth shal be reckened likewise for ryghteousnes, as he sayth in the ende of the Chapter.

In the fyfth chapter he commendeth the frutes and woorkes of sayth, as are peace, reioysyng in the conscience, inward loue to god and man: moreover boldenes, trust, confidence, and a strong and a lusty mynde, & steadfast hope in tribulacion and sufferynge. For all suche folowe where the right sayth is, for the habundance of graces sake and giftes of the spyrte, which god hath geuen vs in Iesu Christ, in that he gaue hym to dye for vs, yet þys exempel. Nowe haue we then, that sayth onely before al woorkes iustifieth, & that it foloweth not yet therefore that a man shoulde do no good woorkes, but that the righte shapen woorkes abide not behynde, but accompany faith euē as the brightnes doeth the sunne, & are called of Paule the frutes of the spyrte. Where the spyrte is, there is alwayes somme, & there are alwayes good frutes, that is to saye: good woorkes. This is Paules order, that good woorkes spring of the spyrte, the spyrte cometh by sayth and sayth cometh by hearyng the woorde of God, when the gladd tydynges and promyses, which God had made to vs in Christe, are preached trulpe, and receyued in the grounde of the heart without waueynge or doutyng, after that the lawe hath passed vpon vs, and hath damped oure consciences. Where the woorde of God is preached purely and receyued in the heart, ther is saythe and the spyrte of God, and there are also good woorkes of necessity whensoever occasion is geuen.

Where Goddes woorde is not purely preached, but mens dreames, traditions, ymaginacions, deuocions, ceremonies and supersticion, there is no sayth, and consequentely no spyrte of god. And where Goddes spyrte is not, there can be no good woorkes, euē as where an apple tre is not, there can growe no apples, but there is vbelese, the deuyls spyrte and euyl woorkes. Of þys Goddes spyrte and þys frutes haue oure holpe hypocrites not ones knowen, neither yet tasted how swete they are, though they faigne many good woorkes of their owne imaginacions, to be

**The. v. Chapter.**

**good woorkes are frutes of the spyrte.**



to be iustified withal, in which is not one crome of true sayth of spiritual loue: or of inward ioye, peace and quietnes of conscience, for as muche as they haue not the worde of god for them, & such worches please god, but they are euē & rotten frutes of a rotten tree.

After that he breaketh forth, and runneth at large, and sheweth whence both synne, & ryghteousnes, death and life come. And he compareth Adam & Christe together, thus wyse reasonyng and disputinge, that Christ must nedes come as a seconde Adā to make vs heires of his righteounes, thorow a newe spiritual byrthe, about our desertinges: euen as the first Adam made vs heires of synne thorow & bodely generation, wythout our deserting. Whereby it is euidently knowen & proued to the uttermoste, that no man can bringe him selfe out of synne vnto righteounes no more then he coulde haue withstande that he was borne bodely. And that is proued herewith for as muche as the very lawe of God, whiche of righte shoulde haue holpe, yf anye thinge coulde haue holpe, not onely came and brought no helpe with her but also encreased synne, because that & euyl and poysoned nature is offended and vtterly displeased with the lawe, and the more she is forbyd by the lawe, the more is she prouoked, and set a fyre to fulfyll and satisfie her lustes: By the lawe then we se clerely that we must nedes haue Christe to iustifie vs wyth hys grace, & to heple nature.

vi. chap.

In the vi. cha. he setteth forth & principall worke of faith, & bataille of & spirit against the flesh, how the spirite laboureth and enforeth to kyll the remnant of synne and luste whyche remaineth in the flesh, after our iustifyinge. And this chap. teacheth vs, that we are not so free fro synne thorow faith, & we shoulde hence forth goe by and downe ydle, careless, and sure of our selues, as though there were now no more synne in vs, yea there is synne remainyng in vs, but it is not reckoned by cause of sayth, and of the spirite, whyche syghte agaynst it.

Baptisme is a witnes be-  
tween god  
and vs &  
we haue  
promysed  
to mortifye  
flesh & lustes  
& sinne  
& remaine  
in &  
death.

Wherefore we haue ynough to do our liues lōg to tame our bodies, and to copell the members to obey the spirite, & not & appetites, that thereby we myghte be lyke vnto Christes death & resurrection, & myghte fulfyll our baptisme, which signifyeth & mortifying of synnes, and the newe life of grace. For this barrel ceaseth not in vs vntill the last breath, & vntill & synne be vtterlye slayned by the death of hys bodye.

This thynge (I meane to tame the body & so forth) we are able to do (sayeth he) because we are vnder grace, and not vnder the law, what it is not to be vnder the lawe, he him selfe expōdeth. For not to be vnder & law is not so to be vnderstande, that euery mā may do what him listeth. But not to be vnder the law, is to haue a free hearte renewed with the spirite, so that thou hast lust inwardely of thyne accord to do that whiche & lawe commaundeth, without compulsion, yea, though there were no law. For grace that is to say, goddes fauour bringeth vs the spirite, & maketh vs to loue the law, so is there now no more sinne, neither is the law now any more agaynst vs, but at one, & agreed with vs and we with it.

To be vnder  
the law  
what it is

But to be vnder the lawe, is to deale with the workes of the lawe, & to worke wythout the spirite and grace: for so longe no doubte synne reyneth in vs thorow the lawe, that is to say, & lawe declareth that we are vnder synne, and that sinne

hath power and dominion ouer vs: seeing we can not fulfyll the lawe, namely within the herte, for as muche as no man of nature fauoureth & lawe, consenteth there vnto and despiteth therein. Whiche thynge is exceeding great synne, that we cannot consent to the lawe, whyche lawe is nothyng else saue the wyll of God.

This is the ryght freedom & lybertie fro synne and from & lawe, wherof he wyrteth vnto the ende of this chapter that it is a freedom to do good only wyth luste, and to lyue well wythout compulsion of the law: wherfore this freedom is a spiritual freedom, whyche destroyeth not the lawe, but ministereth that which it requyret, & wherewith the lawe is fulfyll, that is to vnderstande, luste and loue, wherewith the lawe is fylled & accused vs no more, & compelleth vs no more, neyther hath ought to reape of vs anye moore. Euen as though & were in det to another man, & were not able to pay, two maner wayes myghtest thou be loused. One waye, yf he woulde requyre nothyng of the, and breake thine obligaciō. Another way, yf some other good man woulde pay for the, and geue the as much as thou myghtest satisfy thyne obligaciō withal. Of this wyse Christ hath made vs free from & lawe, and therefore is this no wilde fleshly liberte, that shoulde doe nought, but that doeth al thinges, and is free from the creawing and det of the lawe.

In the vii. chap. he confirmeth the same w a vii. chap. simplyrude of the state of matrimony. As when & husbande dieth the wife is at her lybertie, and the one loused and departed from the other, not that the woman shoulde not haue power to mary vnto another man, but rather now first of al is she free and hath power to mary vnto another mā, which she coulde not do before, tyl she was loused from her first husbāde. Euen so are oure consciences bounde and in daunger to & lawe vntill olde Adā the flesh, as longe as he lyueth in vs. For the lawe declareth that our heartes are bounde & that we can not dissent fro him. But when he is mortified & kyll by the spirite, then is & conscience free and at liberte: not so that the conscience shall now nought do, but now first of al cleaueth vnto another, that is to wit Christ, and bringeth forth the frutes of lyfe. So now to be vnder & lawe, is not to be able to fulfyll & lawe, but to be detter to it, and not able to paye that which the lawe requyret. And to be louse from the law, is to fulfyll and to pay that which the lawe demandeth, so & it can now hence forth aske the nought.

To be vnder  
the law  
what it is

Consequently Paule declareth more largelye the nature of synne & of the lawe, howe that thorow the law synne reyneth, moueth her selfe, & gathereth strengthe. For the olde man & corrupte nature, the more he is forbyddē and kept vnder of the lawe, is & more offended and displeased therewith, for as much as he can not paye that which is required of the lawe. For synne is his nature, and of him selfe, he can not but sinne. Therefore is the lawe death to him, torment and martirdome. Not that the lawe is euell, but because that the euill nature can not suffre that whiche is good, can not abyde that the lawe shoulde require of hym anye good thynge. Lyke as a fyre man can not suffre that a man shoulde desyre of hym to runne, to leape, and to do other dedes of an whole man.

For whyche cause Sayncte Paule concludeth, that wher the lawe is vnderstande & perceyued of the best wyse, there it doeth no moore but vtter synne.



# The Prologe

finne, and bynge vs into the knowledge of oure selues, and thereby kyl vs, and make vs bounde vnto eternal dampnation, and detters of the cuer lastinge wrath of god, such as he well sealed and vnderstandeth whose conscience is truly touched of the lawe. In such daunger were we per p lawe came, that we knewe not what sinne mente, ney: they yet knowe we the wrath of God vpon synners, tyll the lawe had vttered it. So seest thou that a man must haue some other thyng, yea and a greater, and a moore myghte thyng then the lawe, to make him righteous and safe. They that vnderstande not the law on this wise, are blinde, and go to worke presuaptuously, supposyng to satisfie the lawe with woorkes. For they knowe not that the lawe requirerh a free, a wyllyng, a lusty, and a louyng heart. Therefore they se not Moses right in the face: p vayne hangeth betwix and hideth his face, so that they can not beholde the glory of his countenance, howe that p lawe is spirituall and requirerh the heart. I maye of mine owne strenght refrayne that I do mine enemy no hurte, but to loue him with al myne heart, and to put away wrath cleane out of my mynde, can I not of mine owne strenght, I maye refuse money of mine owne strenght, but to put away loue vnto myne enemy out of myne heart, can I not do of mine owne strenght. To abstayne fed adulterey, as concernyng the outwarde dede, can I do of mine owne strenght, but not to desire in myne heart, is as impossible vnto me, as is to chosse whither I wyl hunger or thurst, and yet so the lawe requirerh. Wherefore of a mannes owne strenght, is the lawe neuer fulfilled, we must haue thereto goddes fauoure and his spirite, purchased by Christes bloude. Neuertheless when I saye a man maye do many thinges outwardly cleane agaynst his heart, we must vnderstande that man is but driuen of diuerse appetites, and p greatest appetite ouercomerh the lesse, & carierh the man away violently with her.

As when I desyre vengeance, and feare also the inconuenience that is lyke to folowe, yf feare be greater, I abstayne, yf the appetite that desyret vengeance be greater. I can not but prosecute p dede, as we se by experience in many murthers & theues, whye though they be brought into neuer so great perill of death, yet after they haue escaped, do euen the same agayne. And commune womē prosecute theyr lustes, because feare and shame are awaye, when other whyche haue the same appetites in their heartes, abstayne at p least way outwardly or worke secretly beyuge ouercome of feare & of shame, and so lyke wise is it of al other appetites.

Furthermore he declarerh, howe the spirite & the fleshe fight together in one man, and makerh an ensample of hym selfe, that we myghte learne to know how to worke aright. I meane to kyl syn in oure selues. He calleth both the spirite and also the fleshe a lawe, because that lyke as the nature of goddes lawe is to dreyne, to compell, and to create, euen so p fleshe dreynerh, compellerh, creatorh and ragerh agaynst the spirite, and wyl haue her lustes satisfied. On the other syde driuerh p spirite, crieth and fighterh agaynst the fleshe, and wyl haue his luste satisfied. And this striferh in vs, as long as we lyue: in some moore, & in some lesse, as the spirite or the fleshe is stronger, and the very man his owne selfe is bothe the spirite and the fleshe, whiche fyghterh with his owne selfe vntyll synne be vtterly slayne & we al-

together spirituall.

In the viii. chapter, he comforterh such fighters, that thy dispeare not because of such flesch other thyng that they are lesse in fauoure wth God. And he shewerh howe p sinne remapnyng in vs, hurterh not: for there is no daunger to tht that are in Christe, whiche walcke not after the fleshe, but fight agaynst it. And he expounderh more largelye, what the nature of the flesch and of the spirite is, and howe the spirite commeth by Christe, whiche spirite makerh vs spirituall, tamerh, subduerh, and mortifyerh the flesch, & certyfyerh vs that we are neuertheless p sonnes of god, and also beloued though p synne raygne neuer so muche in vs, as long as we folowe the spryte, and fyghte agaynst synne to kyl and mortifye it. And because nothyng is so good to p mortifyng of the flesch as the crosse and tribulacion: he comforterh vs in oure paynys & afflictions, by the assystance of the spryte whiche makerh intercession to god for vs, myghtely with groynings that passe mans vtterance, so that mans speach can not comprehend them, and with p moynyng also of the creatures with vs, of great desire that they haue, that we were loused from synne & corruption of p flesch. So se we p these. iii. chap. vi. vii. viii. do none other thing so muche as to driue vs vnto p ryght worke of fapth, which is to kyl p olde man, and mortifye the flesch.

In the ix. x. & xi. chapters he treateth of gods predestinacion, whence it spryngeth altogether, whether we shall beleue or not, beloued fro syn or not. By whiche predestinacion, our iustifying and saluacion are cleane taken out of our handes and put in the handes of god onely, which thyng is most necessarye of al. For we are so weake and vncertaine, that yf it stode in vs, there wolde of a truely no man be saued, the deuyll no dout wolde deceyue vs. But now is god sure, that hye predestinacion can not deceaue him, neither can any mā wythstand or let him, and therefore haue we hope and trust agaynst synne. But here must a marke be set vnto those vnquiet, busy & hygh clymyng sprytes, how farre they shall go: whye ch first of al bring thyther their high reason and pregnant wyttes, and begyn first from an high, to searche the bottles secretes of gods predestinacion, whether they be predestinat or not. These must nedes either cast them selues doune headlonge into desperation, or els commit the selues to fre chance carrels. But folowe thou the order of thys Epistle, and nosell thy selfe wth Christe, and learne to vnderstande what the lawe and the Gospell meane, and the office of bothe two, that thou maist in the one knowe thy selfe, & howe that thou hast of thy selfe no strenght, but to sinne: & in p other the grace of Christe. And then see thou fyghte agaynst synne, and p fleshe, as the vii. epistle chapters teach the. After that when thou arte come to the viii. chapter, and arte vnder the crosse & sufferinge of tribulacion, the necessitye of predestinacion wyl waxe styre, and thou shalt well fele howe precyous a thyng it is. For excepte thou haue borne the crosse of aduersitye and temptacion, and haste felte thy selfe broughte vnto the berye bym of desperation, yea, and vnto hell gates: thou canst neuer medle with p sentence of predestinacion withour thine owne haeme, and withour secrete wrath & grudgynge inwardly agaynst God, for other wise it shal not be possible for the to thynke p God is righteous & iuste. Therefore muste Adam be well mortified and fleshy wyte broughte

The viii. Chapter.

The ix. x. and xi. Chapter.

This doe p p wyle vnderstand

Flesch and  
spirite  
fight to-  
gerher.



brought betterly to noughte, yet þ thou mayest away with this thyng, and dꝛinke so stronge wine. Take hede therfore vnto thy selfe, þ thou dꝛinke not wine, whyle thou art yet but a sucklinge. For eueꝛy learning hath her tyme, measure and age, in Christ is there a certayne childehode, in whiche a man muste be content w<sup>th</sup> milke for a season, but y<sup>t</sup> he waxe strong & grow vp vnto a perfect man in Christ, and be able to eate of moꝛe stronger meate.

**ii. chap.** In the. ii. chapter he geueth exhortacions. For this maner obserueth Paule in al his Epistles, first he teacheth Christ and the fayth, then exhorteth he to good woꝛkes, & vnto continuall mortifying of þ fleshe. So here teacheth he good woꝛkes in dede, & the true seruinge of god, and maketh al men pꝛiestes, to offer vp, not monney & beastes, as the maner was in þ time of the lawe, but their owne bodies, w<sup>ch</sup> kyllinge and mortifyinge of the lustes of the fleshe. After that he describeth þ outward conuersaciō of Christen mē, howe they oughte to behaue them selues in spirituall thinges, how to teache, pꝛeache, and rule in the congregacion of Christ, to serue one another to suffre all thinges pacientlye, and to comforte the weak & benegaunce to god. In conclusion how a christen mā ought to behaue him selfe vnto al men, to frende, foe, or whatsoeuer he be. These are the righte woꝛkes of a christen man, which spring out of fayth. For fayth kepeth not helpe dape, neither suffreth anye man to be pde, wherfore we dwellers.

**iii. chap.** In the. iii. chap. he teacheth to honoure the woꝛldelye and tēporal swerde. For though that mans lawe and ordinaunce make not a man good before god, neyther iustifie him in the hearte, yet are they ordeined for to mayntayne peace, to punyssh the euyl & to defende the good. Therefore ought þ god to honoure þ tēporal swerde & to haue it in reuerence, though as cōcerninge them selues they nede it not, but woulde abstayne frō euyl of their owne accord, yea, & to do good wout mans law, but by the lawe of the spirite whiche governeth the hearte, & guideth it vnto al that is the wyl of god. Finallye he comprehendeth and knitteth bp all in loue. Loue of her owne nature bestoweth al that she hath, & euen her owne selfe on that whiche is loued. Thou nedeest not to bꝛd a kind mother to be louing vnto her onely son. Much lesse spirituall loue whiche hath eyes geue her of god, neder mā law to teach her to do her dutie. And as in þ begynnynge he dꝛyd put forth Christ as þ cause & authoure of our righteousness and saluaciō, eue so here he setteth him forth as an ensāple to counterfaite, that as he hath done to vs, euen so shoulde we doe one to another.

**iiii. cha.** In the. iiii. chap. he teacheth to deale soberly w<sup>th</sup> the consciences of the weak in the fayth, which vnderstande not yet the liberty of Christ perfectly ynough, & to fauour them of Christen loue, and not to bte the libertye of the fayth vnto hindꝛaunce, but vnto the fūderaynce & edifyinge of the weak. For where such consideraciō is not there foloweth debate & despying of the gospel. It is better therfore to forbear þ weak a while vntyl they waxe strong, then þ the learning of the gospel shoulde come vnder fote. And such woꝛke is þ singular woꝛke of loue; & wher loue is perfect, there must nede be such a respect vnto the weak. A thinge þ Christ commaūded and charged to be had aboue all thynges.

**v. chap.** In the. v. chap. he setteth forth Christ agayne to be folowed, þ we also by his ensāple shoulde suffre other þ are yet weak, as the þ are frayle

open sinners, vñlearned, vñexpert, & of lothsom maners, & not to caste them awaye for the wyth, but to suffre them tyl they waxe better: & exhoꝛe the in the meane tyme. For so dealt Christ in the gospel, & notwe dealerly with vs dāly, suffrynge our vnperfectnes & weaknes, not yet fashioned after the doctrine of the gospel, but smell of the fleshe, yea, & some tyme breake forth into outward dedes. After that to conclude with al he wytheth them encrease of faith, peace, & ioye of conscience, prayseth them & commytereth them to God, and magnifieth his office, and administration in the gospel and soberlye & wyth great discrecion desiceth succour & ayde of the for the pore saynctes of Ierusalem, and it is al pure loue þ he speakerly or dealerly with al.

So finde we in this epistle plenteously vnto þ bꝛmoste, what soeuer a christen man or woman ought to knowe, that is to wyte, what the lawe, the gospel, sin, grace, faith, righteousness, Christ, God, good woꝛkes, loue, hope, & the crosse, are: and euen wherē þ pith of al that pertaineth to the christen faythe standeth, and howe a christen man ought to behaue him selfe vnto euery man, be he perfecte or a synner, good or bad, strong or weak, frend or foe, and in conclusion how to behaue our selues bothe towarde God and toward our selues also. And all thynges are profoundly grounded in the scriptures, & declared with examples of him selfe, of the fathers, and of þ prophetes, that a man can here desire no moꝛe.

Wherfore it appeareth evidently that Paules mynde was to comprehend briefly in this epistle al þ whole learning of Christes gospel, and to prepare an introduction vnto al the old testament. For without doubt who soeuer hath this epistle perfectly in his heart, the same hath þ lgh and the effect of the olde testament with him: wherefore let euery man woute exception exercise him selfe therein dilygently, and recorde it upght and dape continuallye, vntyl he be full acquainted therewith.

The last chapter is a chapter of recōmēdacion wherē he yet minglet a good monitiō that we shoulde beware of þ traditions & doctrine of mē, which begile the simple w<sup>ch</sup> sophistꝛe, and leaꝛnyng that is not after the gospel, & drawe them from Christ, and nosel them in weak and feble, and (as Paule calleth them in þ epistle to þ Galatians) in beggerly ceremonies for the entē, that they woulde lye in fat pastoures & be in authority, & be taken as Christ, yea, & aboue Christ, and sit in þ temple of god, þ is to wyte in the consciences of men, where god only his worde, & his Christ ought to sit. Oppose therfore al maner doctrine of men vnto the scripture, & se whether they agree or not. And comitte thy selfe whole and altogether vnto Christ, and so shall he w<sup>ch</sup> his holpe spirite, and with al his fulnes dwel in thy soule.

The summe & hole cause of the writing of this epistle, is to proue þ a man is iustified by faythe only, which propositiō who so denieth, to him is not only this epistle & al that Paule writeth, but also the whole scripture so locked bp, þ he shal nece vnderstande it to his soules healt. And to blyg a mā to þ vnderstanding & felypng that fayth onely iustifieth: Paule proueth þ the whole nature of man is so poysoned & so corrupt, yea, & so dead concerning godly liuing or godly thinking, that it is impossible for her to kepe the lawe in þ sight of god: that is to say, to loue it, & of loue and lust to do it as naturally as a man eateth or drinketh.

This epl  
is to the  
Ro. is the  
doꝛe in to  
al þ scrip  
ture, yea,  
& þ heꝛe  
openeth it  
& blygeth  
mē to the  
true vñ  
derstand  
ing of it

Loue is þ  
fulfilling  
of þ law.



# The Prologe

kerh, butt if he be quickened agayne & healed thow we sayth.

And by iustifyinge, vnderstande none other thing then to be reconciled to god and to be restored vnto his fauour, and to haue thy synnes forgiven the. As when I saye god iustificeth vs, vnderstande thereby, that god for Christes sake, merites and deservynges onelye, receyueyth vs vnto hys mercye, fauour and grace, and forgiveth vs our synnes. And when I say Christ iustificeth, vnderstande thereby that Christ onely hath redeemed vs, brought and deliuered vs out of the wrath of God and dampnation, and hath wyth hys woorkes onely purchased vs þe mercye, the fauour and grace of God, and the forgiveness of our synnes. And when I saye that saythe iustificeth, vnderstande thereby that saythe and trust in the trueth of god and in the mercye promised vs for Christes sake, and for his deservynges and woorkes onelye, doeth quiete the conscience, and certifie her that our synnes are forgiven, and we in the full fauour of God.

Furthermoore, set before thyne eyes Christes woorkes & thyne owne woorkes. Christes woorkes onely iustify the & make satisfaction for thy syn and thine owne woorkes not. That isto say, quieteth thy conscience, & make the sure þe thy synnes are forgiven the, & not thine owne woorkes. For þe promise of mercye is made the for Christes woorkes sake, & not for thyne owne woorkes sake. Wherefore seynge god hath not promised þe thine owne woorkes shall saue the, therefore saythe in thyne owne woorkes can neuer quiete thy conscience, nor certifie the before god (whē god cometh to iudge & to take a reckoning) that thy synnes are forgiven the. Beyond a this, myne owne woorkes can neuer satisfy þe lawe, or pay her that I owe her. For I owe the lawe to loue her wyth all myne heart, soule, power and myght. Whych thyng to paye I am neuer able whyle I am compassed with fleshe. No I can not ones begyn to loue the lawe, except I be first sure by fayth that God lo ueth me and forgiveth me. Finally that we saye sayth onely iustifyeth, ought to offende no man. For if thys be true that Christ only redeemed vs, Christ onely bare our synnes, made satisfaction for them, & purchased vs the fauour of God, the muste it nedes be true þe the trueth onely in Christes deservyng and in the promyses of God the father made vs for Christes sake, dothe onely quere the conscience and certifie her that the synnes are forgiven. And when they say a man must repent, forsake synne, & haue a purpose to synne no more as nye as he can, and loue the lawe of God: Ergo sayth alone iustificeth not. I answer that and all the argumentes are noughtye, and lyke to thys. I muste repent and be sorre, the Gospell must be preached me, and I muste beleue, or els I can not be partaker of mercye, whiche Christ hath deserved for me. Ergo Christ onelye iustificeth me not, or Christ only hath not made satisfaction for my synnes. As thys is a noughtye argumente, so is the other.

Nowe go to reader, & accordinge to the order of Pauls writing. euen so do thou. First behold thy selfe diligently in the lawe of God, and see there thy iust dampnation. Secondarely tourne thyne eyes to Christe, and see there the exceeding mercye of thy moste kynde and louyng father. Thysdelye remembre that Christe made not this attonement þe thou shouldest anger god agayne: Neither died he for thy synnes, þe thou shouldest

lyue still in them, neither cleaused he thee that thou shouldest retourne (as a stoupe) vnto thyne olde puddle agayne: But that thou shouldest be a newe creature, and lyue a newe lyfe after the wyll of God, and not of the flesh. And be diligent lest thou do thyne owne negligence and vnthankfulness thou lose this fauour, and mercye agayne.

¶ Farewell. ¶

## The Epytyle of the Apostle Sayncte Paule to the Romaynes.

### The fyrste Chapter. ¶

Paul declareth his loue toward the Romaynes, sheweth what the Gospell is with scrupes therof, and rebuketh the besynnes of the flesh.



**P**aule the seruaunte of Iesus Christe, called to be an Apostle, \* put a parte to preache the Gospel of God, \* whiche he promised afore by hys prophetes in þe holy scriptures, þe make mencion of hys sonne, þe whiche was begotten of the seede \* of Dauid, as per saynyng to the fleshe: And declared to be þe sonne of God, wyth þe power of the holy ghost that sayntifyeth, sence the tyme that Iesus Christe oure Lorde rose agayn fro death, \* by who we haue receaued grace and Apostleshippe, to byngne all maner heathen people vnto the obeyence of the fayth, that is in hys name: Of the whiche heathen are ye a parte also, which are Iesus Christes by vocacion. ¶

To all you of Rome beloued of God and \* Saynctes by callinge. \* Grace be wyth you and peace frome God oure father, and from the Lord Iesus Christ.

First berely I thanke my God thow rowe Iesus Christe, for you all, because your fayth is publyshed thow out all the worlde. For God is my witness, whome I serue, \* wyth my spirite in the Gospell of hys sonne, that wyth

out

Actes. i. 8

Deut. 18. 15  
Actes. vi. 3  
and. vii. 3

Math. i. 1  
ii. 23

Actes. ix. 1

1. Cor. i. 3  
Gala. i. 3

John. 4. 23  
1. Tim. 3. 6



Phil. i. a  
Collo. i. a

oute ceaspnge I make mention of you alwayes \* in my prayers, bescehynge that at one tyme or other, a prosperous journey (by the wyll of God) myght fortune me, to come vnto you. For I longe to see you, that I myghte bestowe amonge you some spirituall gyfte, to strength you wyth all: That is, that I might haue consolacion together with you, thow the comen sayth, whyche both ye and I haue.

Act. 26. b

I woulde that ye shoulde knowe brethren, howe that I haue often tymes purposed to come vnto you (\*but haue bene lette hytherto) to haue some fruite amonge you, as I haue amonge other of the Gentyles. For I am detter bothe to the Grekes and to them whiche are no Grekes, vnto the learned and also vnto the vblearned. Likewise, as much as in me is, I am redye to preache the Gospell to you of Rome also. \* For I am not ashamed of the gospel of Christ because \* it is the power of God vnto saluacion to all that beleue, namelye to the Jewe, and also to the gentyle. \* For by it the ryghteousnes whiche cometh of God, is opened, frome saythe, to do sayth. As it is wrytten: The iust shall liue by sayth.

Eccle. xli. c  
ii. Tim. i. b  
i. Cor. i. c

Thac. ii. c  
Gala. iii. b  
Hebr. x. g

For the wrath of God appeareth fro heauen agaynst al vngodlynnes and vnyghteousnes of men whyche wytholde the trueth in vnyghteousnes: scynge, \* what maye be knowen of God, that same is manifest amonge them. For God dyd shewe it vnto them. \* So that hys inuisible thynges: That is to saye, hys eternall power and Godhead, are vnderstande and sene, \* by the workes frome the creation of the worlde. So that they are wythout excuse, in as muche as when they knewe God, they glorified him not as God, neither were thankfull, but waxed full of vanities in theyr ymaginacions, \* and their folythe heartes were blynded. When they counted them selues wise, they became fooles, \* and tourned the glorie of the immortall God, vnto the similitude of the ymage of mortall man, and of byrdes, and foure footed \* beastes, & of serpentes. Wherefore God lyke wise gaue them vp vnto theyr heartes lustes, vnto vncleannes, to despyte theyr owne bo-

Act. xviii. f

Act. 14. c  
Hebr. x. a

Phil. ii. a

Deut. 18. e

Ps. cxi. c  
Jerem. ii. c

Ecc. 14. b

dyes betwene them selues: Whyche tourned his trueth vnto a lie, and worshypped and serued the creatures more then the maker, whyche is blessed for euer. Amen. For thys cause God gaue them vp vnto shamefull lustes. \* For euen their women dyd chaunge the naturall vse vnto the vnnaturall. And lyke wise also the men lefte the natural vse of the woman, and bzent in their lustes one to another. And man w man wrought fylthines, and receaued in the selues rewarde of theyr erreure, as it was accordynge.

And as it seemed not good vnto the to be aknowen of God, euen \* so God deliuered the by vnto a leaude mynde, that they shoulde doe those thynges whyche were not comely, beyng full of all vnyghteous doyng, of fornicacion, wyckednesse, coueteousnes, malyciousnes, full of enuye, murthet, debate, discepte, euell condicyoned, whysperers, bacbyters, haters of God, doers of wronge, proude, boasters, byngers by of euyl thynges, disobeyent to father and mother, wythoute vnderstandynge, couenaunte breakers, vnlouynge, trucebreakers, and mercylesse. Which men thoughte they knewe the ryghteousnes of God, howe that they whyche comyt suche thynges are worthy of death, yet not onelye doe the same, but also haue pleasure in them that doe them.

Deut. 18. e

Act. v. c

## The Notes.

a. All suche are called to be true Christians, that is to walke in the workes of the gospel thow the the sayth in Christ: are sayntes by calling, that is to say, men called frome a dampnable waye of synne, to leade an holy life. For saunt is as much to say in our tonge, as holpe.

b. Here, a thowmout thys epistle, grace is taken for the free mercy of God. And by peace is mente the quietnes of conscience thow the the sure sayth in Christ.

c. That is, by the preachynge of the Gospell, is declared the great merce of God, wherby he forgueth our synnes and accompteth vs ryghteous in hys syghre.

d. Some interpret this, frome the vnprefect, to the perfect, from the weake to the strong, & from one battell of sayth to another. &c. But in my iudgement, the meanyng of Paule was, that the gospel declareth all righteousnes, as well of the olde fathers of the lawe as of the saythful followers of Christ, to be Christs. Who lyeth to waigh the crosse, shal easely perceyue that it getteth that the same sence.

e. To haue pleasure in other mens synne is grea- ter wickednes, then to synne thy selfe.

Grace.

For by it  
p rygh-  
eousnes. &c

For sayth  
to sayth

Other  
meines  
synne

The



# The Epistle

## The. ii. Chapt.

Heretofore the Jewes, which as touching sinne are lyke the heathen, yea, worse then they.

Mat. vii. a

1. cor. xii. b

1. cor. xii. b  
1. cor. xii. b

Mat. xvi. d  
1. cor. xii. c

1. cor. xii. c  
1. cor. xii. c  
1. cor. xii. c  
1. cor. xii. c

Jacob. i. b

**H**eretofore art thou inexcusable O man, whosoever thou be that judgest. For in that same wherein thou iudgest another, thou condemnest thy selfe. For thou that iudgest doest euen the same thinges. But we are sure that the iudgement of God is accordyng to trueth, agaynste them whiche commyt suche thynges. Thinkest thou thyselfe O thou man that iudgest them whiche doe suche thynges, and yet doest euen the verye same, that thou shalt escape the iudgement of God? Either dispysest thou the riches of his goodnesse, pacience and longe sufferance? And rememberest not howe, that the kindness of God leadeth the to repentance?

**B**ut thou after thyne harde hearte that can not repent, heapest thee together the treasure of wrath agaynst the daye of vengeance, when shall be opened the righteous iudgement of God, \* whych wyl rewarde euerye man accordyng to his dedes: That is to say, prayse, honoure, and immortalite, to the whych continue in good doynges, & seke eternall lyfe. But vnto them that are rebellious and disobey the trueth, and folowe iniquitte, shall come indignacion and wrath, tribulacion, and anguythe vpon the soule of euerye man that doeth euill: Of the Jewe fyrst, and also of the Gentyle. To euery man that doeth good, shall come prayse, honoure, and peace, to the Jewe fyrst, and also to the Gentyle. \* For there is no parcialyte wth God. But whosoener hath synned without lawe, shall perishe without lawe. And as manye as haue sinned vnder the lawe, shall be iudged by the lawe.

\* For before God they are not righteous, whiche heare the lawe: But the doers of the lawe shall be iustified. For yf the Gentyles whiche haue no lawe, do of nature the thinges conteyned in the lawe: Then they haue no lawe, are a lawe vnto them selues, whych shewe

the dede of the lawe wrytten in theyr heartes: Whyle theyr conscience beareth wytnesse vnto them and also their thoughtes, accusynge one another or excusynge, at the daye when God shall iudge the secretes of men by Iesus Christ, according to my Gospel.

\* Beholde, thou arte called a Jew, and trustest in the lawe, and reioycest in God, and knowest his wyll, and hast experyence of good, and badde, in that thou arte instructed by the lawe: And beleuest that thou thy selfe arte a gyde vnto the blinde, a lyghte to them whiche are in darckenesse, an instructor of them whiche lacke discrecyon, a teacher of vnlearned, whiche haste the example of that whiche oughte to be knowne, and of the trueth in the lawe. But thou whiche teachest other, teachest not thy selfe. \* Thou preacheest a man shoulde not steale: And yet thou stealest. Thou sayest, a man shoulde not commyt aduoutrye: and thou breakest wedlocke. Thou abhorrest, ymagines, & robbest God of his honoure.

Thou reioycest in the lawe, and thou rowe breakynge of the lawe, bythourest God. For the name of God is euell spoken of amonge the Gentyles thorow you, \* as it is wrytten.

Circumcysion betelye auapleth, yf thou kepe the lawe. But yf thou breake the lawe, thy circumcysion is made vncircumcysion. Therefore yf the vncircumcysed kepe the righte thynges contayned in the lawe: Shall not his vncircumcysion be counted for circumcysion? And shall not vncircumcysion whiche is by nature (yf it kepe the lawe) iudge the, whiche beyng vnder the letter and circumcysion, doest transgresse the lawe? For he is not a Jewe, whiche is a Jewe outwarde. Neyther is the thyng circumcysion, whych is outwarde in the fleashe. But he is a Jewe whiche is hydden wthin, and the circumcysion of the hearte is the true circumcysion, whiche is the spryte, and not in the letter, whose prayse is not of men, but of God.

### The Notes.

a. To iudge, in this place (as in manye other) is to condemne other as vncircumcysion, and to esteeme his owne selfe righteous,

Mat. xvi. c

Jaco. viii. c

Math. i. a

D

1. cor. xii. b  
1. cor. xii. c

John. i. c  
Rom. ix. b

Colo. ii. b

Judge  
not.

b. As



**To re-** b. As the frutes do declare the tree: so do the wo-  
**warde ac-** kes declare the mā. If a mans woakes therfore do  
**ording to** declare him to be faythfull, he shall haue the re-  
 warde of the faythfull, that is eternall lyfe. If the  
 woakes do declare him to be vnfaithfull: then shall  
 his rewarde be amonge Hypocrites in eternall  
 tormētcs. Farre wyde therfore are they, & would  
 by this tēpē proue that man is iustified by hys  
 woakes: for the woakes are but sygnes accordyng  
 to the which God ( the ryghteous iudge ) iudged  
 ded his elected vessels, and punisheth & reprobate.  
**The do-** c. That is, the lawe shall haue no power to con-  
**ers of the** demne them, because they haue in all poyntes sa-  
**lawe shall** rified the lawe. But who was there euer that  
**be iustify-** could be such a doct of the lawe? Yea and if there  
**ed before** had bene any & couide so haue satysfied & lawe:  
**God.** yet should the same haue bene vniuersall in Goddes  
 syght. For yf there myght haue bene perfecte ius-  
 tice by the obseruacion of the lawe: then had  
 Christ dyed in vayne, or at the least way to make  
 men slouggarde, and not to regarde the obserua-  
 tion of the lawe, wherby they myght haue deser-  
 ued iustice.

## The. iiii. Chapter.

He sheweth what preferment the Jewes haue,  
 and & both the Jewes & Gentils are vnder sinne,  
 & are iustified onely by & grace of God in Christ.

**W**hat preferment the hath  
 the Jewe: other what a-  
 uantageth circumcisi-  
 on: Surely very much.  
 first vnto the was co-  
 mitted the word of god.

What then, though some of them dyd  
 not beleue: \* shall their vnbeleue make  
 the promes of god without effecte: God  
 forbid. \* Let God be true, & all men  
 liars, as it is wyrtten: \* that & mightest  
 be iustified in thy saying, & shouldest o-  
 uercome, when thou arte iudged.

**Y**foure vnryghteousnes make the  
 ryghteousnes of God more excellent:  
 what shall we say? Is god vnryghteous  
 which taketh vengeance? I speake af-  
 ter the maner of men. God forbid. For  
 how then shall God iudge the world? If  
 the beittie of God appere more excellēt  
 thorow my lie, vnto his prayse, why am  
 I hence forth iudged as a synner: and  
 saye not rather ( as men euill speake of  
 vs, and as some affirme & we saye ) let  
 vs do euill, that good may come therof.  
 whose damnacion is iuste.

**W**hat say we then? Are we better then  
 they? No, in no wyse. For we haue all  
 readye proued howe that bothe Jewes  
 and Gentils are al vnder synne, as it is  
 writtē: \* there is none righteous, no not  
 one: there is none that vnderstandeth,  
 there is none that seeketh after god, they

are all gone out of the waye, they are al  
 made vnprofitable, there is none & doth  
 good, no not one. \* Their throte is an o-  
 pen sepulchre, with their tounge they  
 haue dysceaued: the poyson of aspes is  
 vnder their lippes: \* whose mouthes  
 are full of cursynge and bytternes.  
 \* Their fete are swifte to shedde bloude,  
 \* Destruction and wretchednes are in  
 their waies. And the waye of peace they  
 haue not knowen. \* There is no feare of  
 God before their eyes.

**Y**ea, and we know that whatsoe-  
 uer the lawe sayeth, he sayeth it to them  
 whiche are vnder the lawe. That all  
 mouthes maye be stopped, & al & woulde  
 be subdued to god, because that \* by the  
 dedes of the lawe, shall no fleshe be iusti-  
 fied in the sight of God. For by & lawe  
 cometh the knowledge of synne.

**N**ow verely is the righteousnes that  
 cometh of God declared withoute the  
 fulfillynge of the lawe, haupnge witnes  
 yet of the lawe and of the prophetes.  
 The ryghteousnes no doute whiche is  
 good before God, cometh by the faith  
 of Iesus Christ, vnto all and vpon all  
 that beleue.

There is no dyfference: for all haue  
 synned, and lacke the prayse that is of  
 valoure before God: but \* are iustified  
 frely by his grace, through the re-  
 dempcion that is in Christ Iesu, whom  
 God hath made a \* seate of mercy tho-  
 row faith in his bloude, to shew & righ-  
 teousnes which before him is of valoure,  
 in that he forgeneth the synnes that are  
 passed, which God did suffre to shewe at  
 this tyme, the ryghteousnes that is a-  
 lowed of him, that he might be counted  
 iuste, and a iustifier of him whiche bele-  
 ueth on Iesus.

**W**here is then thy retoynging?  
 It is excluded. By what lawe: by the  
 lawe of woakes: Naye: but by the lawe  
 of faythe.

**F**or we suppose \* that a man is  
 iustified by faith without the dedes of  
 the lawe. Is he the God of the Jewes  
 onely? Is he not also the God of & Gen-  
 tyls? Yes, euen of the Gentyls also. For  
 it is God only which iustifieth circum-  
 cision whiche is of faythe, and vn-  
 circumcison thorow faythe. Do we then  
 destroye the lawe thorow faythe?

Ym. i. God

psal. v. c

psal. v. b.

psal. v. b.

psal. v. b.

psal. v. b.

Gala. ii. c.

D

psal. lxxxix.

John. 2. a

psal. lxxxix.

Gala. ii. c.

psal. lxxxix.

psal. lxxxix.



# The Epistle

God for byd. But we rather mayntaine the lawe.

## The Notes.

a. This saying doth S. Ambrose expounde in this wyse. They workynge nothynge, nor acqwytinge hym any thynge at al, are iustified by faythe alone, by the gyfte of god. This word alone (though many men be therewith vniustly offended) is also euidently exprest by Paule hym selfe in these wordes. Frely without the lawe, withoute workes, it is the gyfte and suchelyke. Whiche thou muste marke, for they are all one with this exposition of S. Ambrose. By faith alone we are iustified whiche sayinge signifyeth thus mache. Quely by the beleue wherewith we beleue, that the mercede of God graunted in Christes bloude doeth saue vs: are we pronounced ryghteous. This worde alone, excludeth workes, not þ thou shouldest not do them (for to al good workes commaunded in the scripture, arte thou bounde, and called to walke in them, and muste earnestly stude and endeuoure thy selfe to leaue none of them vndone) but that thou shouldest in no case thike, that thou arte thereby iustified or made ryghteous before God.

## The.iiii. Chapter.

He declarerh by the example of Abraham, þ fayth iustifieth, and not the lawe, nor þ workes therof.

Cap. li. a



What shal we say the, that \* Abraham our father as pertaynyng to þ flethe, dyd fynde? If Abraham were iustified by dedes,

then hath he wherin to reioyce: but not w God. for what saith the scripture? \* Abraham beleued God, and it was counted vnto him for righte-  
ousnes. To him that worketh, is the rewarde not reckened of fauoure, but of dutie. To him that worketh not, but beleueth on him that iustifieth þ by godlye, is his faith counted for ryghteousnes. Euen as Dauid describeth þ blessedfulnes of the man vnto whome God ascribeth righteousnes without dedes.

Gene. 15. b  
Gala. iii. a  
Jacob, 2, b

Isa. xliii. a  
Blessed:  
fulnes,  
what it  
is.

\* Blessed are they, whose vnrightheousnes are forgiven and whose synnes are couered. \* Blessed is that man to whome the Lorde imputeth not synne.

B Came this blessednes then vpon the circuncised or vpon the vncircuncised? We saye verely how þ faith was rekened to Abraham for righteousnes. How was it rekened: in the time of circuncision: or in the time before he was circuncised? \* Not in the tyme of circuncision: but when he was yet vncircuncised.

Gene. 15. b.

Gen. 17. b

And he receaued the \* signe of circuncision, as a seale of þ ryghteousnes which is by faith, which faith he had yet being vncircuncised: that he shoulde be the fa-

ther of al them that beleue, though they be not circuncised, that ryghteousnes might be imputed to them also: & that he might be the father of the circuncised, not because they are circuncised only: but because they walke also in þ stepes of that faith that was in our father Abraham before the tyme of circuncision.

For the promes that he shoulde be the heyre of the world, was not geue to Abraham or to his sede thorow the lawe: but thorow the righteousnes which cometh of faith. \* For yf they which are of the lawe, be heyres, then is saythe but vaine, & þ promes of none effecte. \* Because the law causeth wrath. for where no lawe is, there is no transgression.

Gala. iii. a

\* Therefore by faith is the inheritaunce geuen, þ it might come of fauoure: & the promes might be sure to al þ seede. Not to them onely which are of þ lawe: but also to them whiche are of the saythe of Abraham, \* whiche is the father of vs al. As it is writte: \* I haue made the a father to many nacions, eue before god whome thou hast beleued, whiche quickeneth the deade, and calleth those thinges which be not, as though they were.

Cap. li. a

Gen. 17. a

Whiche Abraham contrary to hope, beleued in hope, that he shoulde be the \* father of many nacions, accordyng to that whiche was spoken: \* So shal thy seed be. And he saynted not in the faith, nor yet cōsidered his owne body which was now deade, eue whē he was almost an hundred yere olde: nether yet þ Sara was past chylde bearyng. He stakered not at the promes of God thorow vnbelefe: but was made stronge in þ saythe, and gaue honout to God full certified, that what he had promised, that he was able to make good. And therefore was it reckened to him for righteousnes.

Gen. 17. a

Gen. 21. b

\* It is not wrytten for him onely, that it was reckened to him for ryghteousnes: but also for vs, to whome it shalbe counted for ryghteousnes, so we beleue on hym that rayled by Iesus our Lord from death: whiche was deliuered for oure synnes, and rose agayne for to iustifye vs.

Rom. 8. a

## The Notes.

a. The inheritaunce that is eternal lyfe, is geuen vnto vs and we receiue it thorow faythe, to the entent that we be sure and doubt not of it. For yf we shoulde deserue it by workes: we shoulde neuer be sure but alwayes doubte that we lacked workes.



workes, or that our euyl workes shoulde haue the vpper hande in the daye of iudgement, and so shoulde our hope be vayne, for such as doubte, can not enioye the promises of god, for as muche as they beleue not certainly that God will petyfourme them.

## The. v. Chapter.

The power of fayth, hope and loue: and howe death raigned fro Adam vnto Christ, by whome onely we haue forgiveness of synnes.

**B**ecause therfore that we are iustified by faith, <sup>a</sup> we are at peace with God thorow our Lord Iesus Christ: by whome we haue a way in thorow faith, vnto this grace wherein we stande: and reioyce in hope of the prayle that shal be geue of God. Nether do we so onely: but also we reioyce in tribulacion. for we knowe that tribulacion bringeth patience, patience bringeth experience, experience bringeth hope. And hope maketh not ashamed, for the loue of God is shed abroad in our hertes, by the holy goost, which is geuen vnto vs.

\* For when we were yet weake, according to the tyme: Christ dyed for vs whiche were vngodly. Yet scarce wyl any man dye for a ryghteous man. But adventure for a good man durste a man dye. \* But God setteth out his loue that he hathe to vs, seynge that whyle we were yet sinners, Christ died for vs. Muche more then now (seynge we are iustified in his bloude) shal we be laued from wrath, thorow hym.

For yf when we were enemyes, we were reconcyled to God by the death of his sonne: muche more, seynge we are reconcyled, we shal be preserued by his lyfe. Not onely so, but we also roye in God by the meanes of our Lord Iesus Christ, by whome we haue receaued the attonement.

**W**herfore as by one man synne entred into the worlde, and death by the meanes of synne. And so death went ouer all men, in so much that al men sinned. For euen vnto the tyme of the law was synne in the worlde, but synne was not regarged, as long as there was no lawe: neuerthelesse death raygned from Adam to Moses, euen ouer them also that sinned not, with lyke transgression as did Adam: which is the similitude of him that is to come. But the gyfte is not lyke as the synne. For yf thorow the synne of one, many be

deade: much more plenteous vpon many was the grace of God and gyfte by grace: which grace was geuen by one man Iesus Christ.

And the gyfte is not ouer one synne, as death, came thorow one synne of one that synned. For damnacion came of one synne vnto condemnation: but the gyfte came to iustifye from many synnes. For yf by the synne of one, death raygned by the meanes of one: much more shal they which receaue aboundaunce of grace of the gyfte of ryghteousnes, raygne in life by the meanes of one (that is to say) Iesus Christ.

A yke wyle then as by the sinne of one, condemnation came on all men: eue so by the iustifyinge of one cometh the ryghteousnes that bringeth life, vpon al men. For as by one manes disobedience many became synners: so by the obedience of one shall many be made ryghteous. But the lawe in the meane tyme entered in, that synne shoulde encrease. Nevertheless where aboundaunce of sinne was, there was more plenteousnes of grace. That as synne had raygned vnto death, euen so myghte grace raygne thorow ryghteousnes, vnto eternal lyfe, by the heipe of Iesu Christ.

## The Notes.

a. To be at peace with God, is none other thinge then to haue tranquillite and rest in our hertes toward God, knowynge assuredly that he accepteth vs and that we please hym. Whiche peace can we not haue other wyse then by fayth and sure truste of remission of synne thorow Christes bloude: for al other meanes be raygned with doubte, and therefore can not obayne this rest.

b. The disobedience of Adam was suche, that it condemned al his posteritie, so that the very infants, whiche haue neyther wrought nor thoughte any euyl, are thereby the chyldren of damnacion and shoulde vnderstande to be dampned, were it not that Christ thorow his bloude by dyng hath redeemed them.

c. That is the lawe forbiddinge vs many mo thynges then God forbade the first man in paradys: encreaseth sin in vs because we do not nor can not refraine the desyre of the thynges therein forbode.

## The. vi. chapter.

For so much as we be deliuered thorow Christ from synne, we muste fashion our selues to lyue as the seruantes of God, and not after our owne lustes. The onely reward of ryghteousnes and lyne.

**W**hat shal we saye then? Shal we continue in synne, yf there may be aboundaunce of grace? God forbid. Howe shal we that are deade as touchynge synne, liue

At peace with God.

Adams disobedience.

The lawe encreaseth synne.

John. 16. 8

Hebr. 11. 8

Jacob. 1. 8

Eph. 1. 8  
Collo. 1. 8  
and, 11. 8

John. 11. 8  
1. Joh. 4. 8

Gene. 11. 8  
Rom. 11. 8

Rom. 11.

lyue



# The Epistle

lyue any longer therein. **R**emembze  
Gala. iii. d  
Colo. ii. b  
 ye not that \*all we whiche are baptised  
 in the name of Iesu Christ, are baptised  
 to dye with him: we are buryed w him  
 by baptyme, for to dye, that likewyse as  
 Christ was raised vp from death by the  
Eph. 4. a.  
 glorie of the father: euen so \* we also  
 should walke in a new life. for yf we be  
 grafte in deathe lyke vnto him: euen so  
 must we be in the resurrection. This we  
 muste remember, that oure olde man is  
 crucified with him also, that the bodye  
 of synne myghte vtterlye be destroyed,  
 that hence forth we shoulde not be ser-  
 uauntes of synne. for he that is deade,  
 is iustified from synne.

**W**herfore \* yf we be deade w Christ,  
ii. Tim. 2. b  
 we beleue that we shall lyue with him:  
apoca. 1. d  
 remembrynge that Christe once rayled  
 from death, \* dieth no more. Death hath  
 no more power ouer him. for as tou-  
 chynge y he dyed, he dyed concernynge  
 synne, once. And as touchynge that he  
 liueth, he liueth vnto God. Alike wyse  
 ymagyn ye also, that ye are a deade con-  
 cernynge synne but are alieue vnto God  
 thorow Iesus Christ oure lord. Let  
 not synne raygne therfore in your mor-  
 tal bodies, that ye should therunto obey  
 in the lustes of it. Nether geue ye youre  
 membres as instrumentes of vnrigh-  
 teousnes vnto synne: but geue youre sel-  
 ues vnto god, as they that are alieue fro  
 death. And geue youre members as in-  
 strumentes of righteousness vnto God.  
 Let not sinne haue power ouer you. for  
 ye are not vnder the lawe, but vnder  
 grace.

**W**hat then? Shal we synne, because  
 we are not vnder the lawe: but vnder  
 grace? God forbid. **R**emember ye not  
John. 8. a  
1. Pet. ii. d  
 how y \* to whosoever ye comit your sel-  
 ues as seruauntes to obey: his seruaun-  
 tes ye are to whom ye obey: whether it  
 be of synne vnto deathe, or of obedyence  
 vnto righteousness? God be thaked, that  
 though ye were once y seruauntes of sinne,  
 ye haue yet obeyed w hearte vnto the  
 forme of doctrine wherunto ye were de-  
 liuered. \* Ye are the made fre fro sin, &  
John. 8. d  
Roma. 8. d  
 are become y seruauntes of righteousness. &

**I** will speake grossly because of the  
 infirmitie of your fleshe. As ye haue ge-  
 uen youre members seruauntes to vn-  
 cleannes & to iniquitie, from iniquity vn-

to iniquity: eue so now geue youre me-  
 bers seruauntes vnto ryghteousnes, &  
 ye may be sanctified. for when ye were  
 the seruauntes of synne, ye were not vn-  
 der righteousness. What frute had ye  
 then in tho thinges, wherof ye are now  
 ashamed. for the ende of tho thiges is  
 death. But now are ye deliuered from  
 synne, and made y seruauntes of God,  
 and haue youre frute that ye shoulde be  
 sanctified, & the ende euerlastynge life.  
 \* for the rewarde of sinne is death: but  
 eternal \* lyfe is the gyfte of God, tho-  
 rowe Iesus Christ oure Lord.

**The Notes.**  
 a. Who so geueth not him selfe ouer to y despyes  
 of synne, but resisteth in al that he can, the concu-  
 piscences there of the same is deade vnto synne.

## The. vii. Chapter.

Christ hath deliuered vs from the lawe & death. Death co-  
 saule sheweth what the fleshe and outwarde cernynge  
 man is, and calleth it the lawe of the members. synne.

**R**emember ye not brethzen (I  
 speake to them that know the  
 lawe) how that the lawe hath  
 power ouer a mā as long as  
 it endureth: for \* the woman whiche is  
 in subieccion to a man, is bounde by the  
 law to the man, as longe as he lyueth. If  
 the man be deade, she is lowled fro the  
 lawe of the man. So then \* yf whyle the  
 mā liueth she couple her selfe with ano-  
 ther man, she shalbe counted a wedlocke  
 breaker. But yf the man be deade, she is  
 fre from the lawe: so that she is no wed-  
 locke breaker, though she couple her  
 selfe with another man.

Euen so ye my brethzen, \* are deade  
 concernynge the lawe by the bodye of  
 Christ, that ye should be coupled to ano-  
 ther (I meane to him that is rylen a-  
 gayne fro death) that we should bynge  
 forth frute vnto God. for whē we were  
 in y fleshe, y lustes of synne which were  
 styrrd vp by the lawe raygned in oure  
 members, to bynge forth frute vnto  
 death. But now are we deliuered from  
 the lawe and deade from that wherun-  
 to we were in bondage that we shoulde  
 serue in a newe conuersacion of y spy-  
 rite, and not in the olde conuersacion of  
 the letter.

**W**hat shal we say then? is the lawe  
 synne? God forbid: but I \* knewe not  
 what synne meante but by the law. for  
 I had not knowen what luste had  
 meante

Gene. ii. c  
 Roma. v. c  
 Eternall  
 lyfe is the  
 deseruice  
 of Christ.

1. Cor. vi. g

Math. v. a

B.

Roma. v. c  
 Gala. iii. d



**Exod. xxi.  
Deut. v. b** meant, excepte the lawe had sayd, \*thou shalt not luste. But synne toke an occasion by the meanes of the commaundement, and wrought in me al maner of concupiscence. For verely without the law, synne was deade. I once lyued without law. But when the commaundement came, synne reupued, and I was deade. **C** And the very same commaundement whiche was ordeyned vnto lyfe, was founde to be vnto me an occasion of death. For synne toke occasion by the meanes of the commaundement, and so dysceaued me, and by the selfe commaundement slewe me. Wherefore \* the lawe is holy, and the commaundement holy, iuste and good.

**1. Cor. i. b  
Gala. iii. e**

Was that then whiche is good, made death vnto me? God forbid. Nay, synne was death vnto me, that it myghte appere, how y synne by the meanes of that whiche is good, had wrought death in me: that synne whiche is vnder y commaundement, myght be out of measure synfull. For we knowe, that the lawe is spiritual: but I am carnal solde \* vnder synne, because I wote not what I do.

**To be  
solde vnder  
der synne  
is to be  
made a  
bondema  
to do the  
wil of sin  
nely.**

For what I woulde, that do I not: but whate I hate, y do I. If I do now that whiche I woulde not, I graunte to the law that it is good. So then now, it is not I that do it, but sinne that dwelleth in me. For I knowe that in me (that is to saye in my \* fleshe) dwelleth no good thyng. To wyl is present with me: but I finde no meanes to performe y whiche is good. For I do not that good thyng whych I woulde: but that euyl do I, whych I woulde not. Finally yf I do that I would not, then is it not I that do it, but synne that dwelleth in me, doeth it. I fynde then by the lawe, y when I woulde do good, euyl is present with me. I delpte in the lawe of God, concerninge the inner man. But I se another lawe in my memberes rebellynge agaynst the lawe of my mynde, and subduynge me vnto the lawe of synne, whych is in my memberes. O wretched man that I am: who shall delpyer me from this body of death? I thanke God thorow Iesus Christ our Lorde. So then I my selfe in my mynde serue the lawe of God, and in my fleshe the lawe of synne.

The Notes.

a. All such are deade concerninge the law, as are dead con thorow say the crucified with Christ, and thorow cernynge baptysme buried together with him, & by newe the lawe, nes of lyfe, yf en agayne with him. For the lawe hath no more power ouer them, then mans lawe hath ouer the bodyes of them that be departed this lyfe.

b. That is, so oppressed with the concupiscence of the fleshe, that maugre ouerheades we conuynct her synne, synne, whiche with al ouer heartes we deteste and abhorre.

## The. viii. Chapter. †

The law of the spirite geueth lyfe. The sperte of God maketh vs Gods chyldren and heires to Christ, the aboundaunte loue of God can not be separated.

**Here is then no damnacion to** them which are in Christ Iesu, which walke not after the fleshe: but after the spirit. For the law of the spyrte that bringeth life thorow Iesus Christ, hath delpyered me \* free fro the law of synne and death. For what the lawe coulde not do in as muche as it was weake because of the fleshe: that performed God, and \* sente his sonne in the similitude of synfull fleshe, and by \* synne damned synne in the fleshe: that the righteousnes requyred of the law, might be fulfilled in vs, which walke not after the fleshe, but after the spyrte.

**John. 8. d  
Roma. vi. d  
Heb. vii. e**

**Luke. 22. b  
John iii. b**

**Synne is  
take here  
for a sinne  
offeringe  
after y bte  
of the bes  
buerdage.**

For they that are carnall, are carnally mynded. But they that are spyrually, are gostly mynded. To be carnally mynded, is death. But to be spiritually mynded is lyfe and peace. Because that y fleshy mynde is enuyte agaynst god: for it is not obediante to the law of god, nether can be. So then they that are geuen to the fleshe, cannot please God.

But ye are not geuen to the flesh, but to the spirit: yf so be that the spyrte of God dwell in you. If there be any man that hath not y sperte of Christ, y same is none of his. If Christ be in you, y body is dead because of synne: but the sperte is lyfe for righteousnes sake. Wherefore yf y spirit of him y raised vp Iesus from death, dwell in you: euē he y rayled vp by Christe from deathe, shall quicken youre mortall bodyes, because that his spyrte dwelleth in you.

† Therefore brethren we are now detters, not to the fleshe, to liue after the fleshe. For yf ye lyue after the fleshe, ye must dye. But yf ye mortifye the dedes of the bodye, by the helpe of the spyrte,

Rom. viii.

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# The Epistle

Gal. iii. b  
1. Tim. i. b  
11. Cor. i. b  
Titus. v. b  
Eph. i. a  
(Adopci-  
on) p is p  
inberp=  
salicepro-  
mpled by  
grace.

pe shall lyue. For as many as are led by the spirite of God: they are the sonnes of god. For ye haue not receaued p spirit of bondage to feare any moare, but ye haue receaued the spirite of \* adopcion wherby we crye Abba father. \* The same spirite certifieth oure spirite that we are the sonnes of God. If we be sonnes, we are also heyyes, the heyyes I meane of god, & heyyes anexed w Christ: yf so be that we suffer together, y we may be glorified together. †

† For I suppose that the afflictions of this lyfe, are not worthy of the glory which shalbe shewed vpon vs. Also the \* feruente desyre of the creatures aby- deth lokynge when the sonnes of God shall appere, because the creatures are subdued to vanyte agaisst their wil: but for his wil which subdueth the in hope. For the very creatures shalbe deliuered fro the bondage of corrupcion, into the glorious libertye of the sonnes of God. For we knowe that euery creature groweth with vs also, & trauayleth in paine euen vnto this tyme.

Not they onely, but eue we also which haue the fyrst frutes of p spirit, mozne in oure selues & wayte for the (adopciō) & loke for the deliuerance of our bodyes. † For we are saued by hope. But hope that is sene is no hope. For howe can a mā hope for that which he seeth? But and yf we hope for that we se not, then do we with patience abyde for it.

Aske wylse the spyrte also helpeth our infirmities. For we know not what to desyre as we oughte: but the spyrte maketh intercession mightely for vs w gronnynges whiche cannot be expessed with tounge. And he that searcheth the hertes, knoweth & what is p meanyng of the spirite: for he maketh intercession for the saynctes accordyng to the pleasure of God. †

1. Par. 18. b  
Plat. vii. c  
Ier. xlii. b  
1. Par. 6. b

† For we know that al thiges worke for the beste vnto them that loue God, which also are called for purpose. For those whiche he knew before, he also ordeyned before, that they shoulde be lyke fashioned vnto the shape of his sonne, that he might be p fyrst begotten sonne amōge many byethre. Moreouer which he appointed before them, he also called. And whyche he called, them also he iu-

stified, which he iustified, them he also glorified.

What shal we then say to these thinges yf \* God be on oure syde: who can be agaisst vs? whiche spared not hys owne sonne, but \* gaue him for vs all: howe shal he not with hym geue vs all thynges also? Who shal laye any thing to the charge of Goddes chosen? it is God that iustifyeth: who then shal con- depne? It is Christ which is dead, yea rather which is rysen agayne, which is also on the right hande of God, and maketh intercession for vs.

Who shal seperate vs from the loue of God? shal tribulaciō or anguisher or persecucion: or other hunger: ether nakednesse: ether pater: ether sweate: As it is wytten: \* for thy sake are we kyl- led al day longe, & are counted as shepe apoynted to be slayne. Neuerthelesse in al these thinges we ouercome strong- ly thorow his helpe that loued vs. Yea and I am sure that nether death, nether lyfe, nether Angels, nor rule, nether po- wer, nether thinges presente, nether thynges to come, neyther highe, nether loweth, nether any other creature shal be able to departe vs from the loue of God, shewed in Christe Jesu oure Lord. †

## The Notes.

- To be geuen to the fleshe, is to lyue in the workes of the fleshe, whiche are respited. Gal. v.
- All that be of Christ, haue the spyrte of Christ dwelling in them. That is they do continually stryue agaynst the fleshe, alwayes desyringe in their heartes to walke in the workes of the spyrte receyved. Gal. v.
- We must suffre with Christ, yf we wyll reigne with hym in glorye.
- The fyrst frutes of the spyrte had the Apostles, as Christe had the fyrst frutes of the resur- reccion, that is, they were the fyrst amonge al nacyns that receyued the gyftes of the spyrte, as Christ was the fyrst that rose from the deade.
- Where faith is, there is hope, and where is no sure hope, there is no christian faythe. Wherefore it may righte wel be sayed, we are saued by hope. That is by the moste certayne and sure faythe in Christes promises, which causeth vsto hope cer- taynely that at the tyme appoynted we shal be deliuered from this greate burden of the fleshe.
- The eternal wysedome of God, dyd before the worlde beganne, appoynte certayne that shoulde professe and ser fourthe the Gospel of his sonne, euen to the worldeys ende, those were they that were, and be dayly called of purpose, that is, they are not onely called, but also elected and chosen.

1. Tim. 1.4. b

Luke. xx. b  
John. iii. b  
Eph. iiii. b

De p se-  
eth what  
Christe  
hath done  
for him  
cānot but  
believe p  
God les-  
ueth him  
and also  
loue God  
agayne.  
Plat. 44. b

Geuen to  
the fleshe  
The spi-  
rite of  
Christe.

Suffer to  
gether.

First fru-  
tes.

Saued by  
hope.

Called of  
purpose.



## The. ix. Chapter.

Paul complayneth vpon the harde heartes of the Jewes that woulde not receaue Christe, and howe the Heythen are chosen in their steade.



**M** Saye the trueth in Christ, & lye not, in that wherof my conscience beareth me wytnes in the holy ghoste, that I haue greate heuyenes & continual sorow in my hearte. For \* I haue wysshed my selfe to be cursed from Christe, for my brethren & my kynsmen as pertainynge to the flethe, which are the Israelytes. To whō pertaineth the adopcion, & the glory, and the cōuenaunces & the lawe that was geuen, and the seruaice of God, and the promyses: whose also are the fathers, and they of whōe (as cōcernynge the flethe) Christe came, whiche is God ouer al thynges blessed for euer Amen.

**I** speake not these thynges as though the wordes of God had take none effecte. For \* they are not al Israelytes which came of Israel: nether are they al chyldren straight waye, because they are the seed of Abraham. \* But in Isaac shall thy seede be called: that is to say, \* they whiche are the chyldren of the flethe, are not the chyldren of God. But y<sup>e</sup> chyldren of promes are counted the seede. For this is a worde of promes, \* about this tyme wyl I come, and Sara shal haue a sonne.

**N**ether was it so with her onely: but also when Rebecca was with chyld by one, I meane by our father Isaac, yet the chyldren were bozne, when they had nether done good nether bad: that the purpose of God whiche is by electyon, myght stande, it was sayd vnto her, not by the reason of workes; but by grace of the caller: the \* elder shal serue the yonger. As it is wyrtten: Jacob he loued, but Esau he hated. What shal we saye then: is there any vntygheousnes with God? God forbyd. For he sayeth to Moyses: I \* wyl shewe mercy to whom I shew mercy: and wil haue compassiō on whome I haue cōpassiō. So lyeth it not then in a mā's wyl or runnyng, but in the mercy of God. For the scripture sayeth vnto Pharaō: \* enē for this same purpose haue I stered the vp, to shewe my power on the, & that my name myghte be declared thowowe out all the worlde. So hath he mercy on whome he

wyl, and whome he wyl, he maketh harde herted.

**T**hou wylte saye then vnto me: why then blameth he vs yet: for who cā resyste his wyl? \* But O man, what arte thou which disputest with \* God? Shal the worcke say to the worcke man: why hast thou made me on this fassio? Hath not the potter power ouer the claye, euē of the same lompe to make one vessel vnto honoure, & another vnto dishonour? Euen so, God wyllynge to shewe hys wraath, and to make his power knowne, suffered with longe pacyence the vessels of wraathe ordeyned to damnacion, that he myghte declare the ryches of hys glorie on the vessels of mercy, whyche he had prepared vnto glorie: that is to saye, vs whiche he called, not of the Jewes onely, but also of the gentyls. As he sayeth in \* Osee: I wyl cal them my people whiche were not my people: and her beloued which was not beloued. And it shal come to passe in the place where it was said vnto them, ye are not my people: that there shalbe called the chyldren of the luyng God.

**B**ut Elisas cryeth concernynge Israel, \* though the nombre of the chyldren of Israel be as the sande of y<sup>e</sup> sea, yet shal but a remnaunte be saued. He synneth the word verely, and maketh it thorte in tyghteousnes. For a thort worde wyl God make on erth. And as Elisas sayde before: \* except the Lord of Saboth had lefte vs seede, we had bene made as Sodoma, and had bene lykened to Gomozra.

**W**hat shal we saye then? We saye that the gentyls whiche folowed not tyghteousnes haue ouertaken tyghteousnes: I meane y<sup>e</sup> tyghteousnes which cometh of faith. But Israel which folowed the lawe of tyghteousnes, coulde not attayne vnto the law of tyghteousnes. And wherfore? Because they sought it not by faith: but as it were by the workes of the lawe. For they haue stombled at the stomblyng stone. As it is wyrtten: \* Beholde I put in Ston a stomblyng stone, and a rocke whyche shal make men fale. And none that beleue on him, shalbe a shamed.

## The. x. Chapter.

Rom. iiii.

The



# The Epistle

The vnfaithfulnes of the Jewes. Two maner  
of ryghteousnes.

**B**rethren, my hartes desyre & prayer to God for Israel is, that they might be saued. For I heare the recorde that they haue a seruēt mynde to godwarde, but not accordynge to knowledge. For they are ignoraunte of the righteousnes whiche is allowed before god, and go aboute to stablish their owne ryghteousnes, and therfore are not obedient vnto the righteousnes whiche is of valewe before God. For \* Christ is the ende of the lawe, to iustifye al that beleue.

Math. v. 2

Leu. 1. 28 a.  
Gala. 3. b

Moses describeth 2 righteousnes \* whiche cometh of the lawe, howe that the man whiche doth the thinges of the lawe, shal lyue therein. But the ryghteousnes whiche cometh of faith, speaketh on this wyse. Saye not in thine hearte, who shal ascende into heauen (that is nothyng els the to fetch Christ doune.) Other who shal descende into the deepe (that is nothyng els but to fetche vp Christ from deathe.) But what sayeth the scripture: \* The worde is nye the, euen in thy mouth and in thine hearte.

Deut. 30. 2

This worde is the worde of b sayth which we preache. For yf thou shalte knowledge with thy mouth that Iesus is the Lorde, and shalte beleue w thine hert that God rayled him vp fro death thou shalt be safe. For the beliefe of the hert iustifyeth: & to knowledge with the mouth maketh a mā safe. For the scripture sayeth: \* whosoener belueth on hym shall not be ashamed.

Eccl. 28. b

**T**here is no dyfference betwene the Jewe & the Gentyl. For one is Lorde o lier al, whiche is ryche vnto all that cal on him. \* For whosoener shal cal on the name of the Lorde, shal be safe. But how shal they call on him, on whom they beleued not: how shal they beleue on hym of whō they haue not hearde: how shall they heare wout a preacher: And howe shall they preache: excepte they be set: As it is wytten: how beautifull are the sete of them which brynge glade tidynge of peace, and brynge glade tydynge of good thiges. But they haue not all obeyed to the Gospell. For Elaias sayeth: \* Lorde who shall beleue oure

Joel. 1. 3  
Act. 11. c.  
and. xxi. c.

Eccl. 111. a  
John. 11. a

sayinges: So then say the commeth by hearinge, and hearynge commeth by the word of God. But I aske: haue they not hearde: No dout, \* their sounde wente oute into all landes: and their wordes into the endes of the worlde.

Psal. xix. a

But I demaūde whether Israel did know or not: fyrste Moses sayeth: I wil prouoke you to enuy, by them that are no people, & by a folye nation I wil anger you. Elaias after y, is bolde and sayeth: \* I am founde of them that sought me not, and haue appered to the that asked not after me. And agaynste Israel he sayeth: all dāye longe haue I stretched forth my handes vnto a people that beleueth not, but speaketh agaynste me. †

Deut. 32. a

Eccl. 111. b  
and. 12. a

Eccl. 12. a

## The Notes.

a. That is, Christ fullyllyeth the law, not so much in obseruynge all the ceremonies, and preceptes thereof, as in persourynge that which was mēt by all the whole course of the lawe. That was, y he beynge pure and wout spotte of synne, should purge oure synful nature by the wedyng of his moste precious bloude, so many of vs (I saye) as should beleue in his name.

Christ is in obseruynge all the ceremonies, and preceptes thereof, as in persourynge that which was mēt by all the whole course of the lawe.

b. By sayth are we made iust, but yet on this condition, that we embrace Christes doctryne & confesse him in worde and deade. For Christ calleth vs to worke in his vineparde, and not to be idle all the dāye. And the wycked seruaunte shall suffer many stripes.

The word of sayth.

c. Some wyl ayme of whom the preachers must be sente: verely of him that is their master, that they be is god. Of him be they sente, whiche preache sent. Christ truly, withoute the desyre of vayne glorie or gaynes. On this sorte doeth Christ proue that he was sente of the father, because he sought his fathers glorie and not his owne.

## The. xi. Chapter.

All the Jewes are not cast away, therfore Paul warneth the Gentyls that be called, not to be hie mynded, nor to despyle the Jewes, for the iudgements of God are deepe and secrete.

**S**ay the: hath God cast awaye his people: God forbyd. For euen I verely am an Israelite, of the seed of Abraham, and of the trybe of Beniamin, God hathe not caste awaye his people whiche he knewe before. Ether wote ye not what the scripture sayeth by the mouthe of Ielpas, howe he maketh intercessio to God agaynst Israel, sayinge: \* Lorde they haue kylled thy prophetes and digged doune thyne alters & I am left only, & they seke my lyfe. But what sayth y answer of god to him againe: I \* haue reserued vnto me leue thousand men

3. Reg. 19. b

3. Reg. 19. b



men whiche haue not bowed the knee to Baal. Euen so at thys tyme is there a remaunte left thorow y<sup>e</sup> election of grace.

Grace & workes are contrary thynges.

If it be of \*grace, then is it not of workes. For then were grace no moore grace. If it be of workes, then is it no moore grace. For then were deservynge no longer deservynge. What then? Israell hath not obtayned that he sought. No but yet the election hath obtayned it.

Grace, vi. c. Math. 13. v. John. x. i. f. Actes. 28. f.

The remnaunte are blynded, accordynge as it is wrytten: \*God hath geuen them the spirite of vniquietnes: eyes y<sup>e</sup> they shoulde not see, and eares that they shoulde not heare, euen vnto this day. \*And Dauid sayeth: let theyr table be made a snare to take them wyth all, and an occasion to fall, and a rewarde vnto them. Let their eyes be blynded y<sup>e</sup> they see not: and euen a bowe downe their backes.

Pla. lxx. a

I saye then: Haue they therfore stombled, that they shoulde but fall onely? God forbyd: But thorow theyr fall is saluacyon happened vnto the Gentyles, for to prouoke them withall. Wherfore yf the fall of them, be the ryches of the worlde: And the mynyshinge of them the ryches of the Gentyles: Howe muche moore shoulde it be so, yf they all beleued. I speake to you Gentiles, in as muche as \*I am the Apostle of the Gentyles, I wyll magnifie mine offyce, that I myghte prouoke them whych are my fleashe, and myghte saue some of them. For yf the callynge awaye of them, be the reconcylynge of the worlde: What shall the receauynge of them be, but life agayne from death? For yf one pece be holy the whole heape is holpe. And yf the rote be holpe, the braunches are holy also.

Roma. 1. 2. 1. Tim. 2. 8. 11. Tim. 1. 1.

Thoughe some of the braunches be broken of, and thou beyng a wyld olive tree, arte grafted in amonge them, and made partaker of the rote and fatnes of the \*olive tree, boost not thy selfe agaynst the braunches. For yf thou boost thy selfe, remembre that thou bearest not y<sup>e</sup> rote, but y<sup>e</sup> rote the. Thou wilt saye then: The braunches are broken of, that I myghte be grafted in. Thou sayest well: Because of vnbefese they are broken of, and thou standest stedfast in fayth. Be not hye mynded, but feare

Actes. 28. c.

seyng y<sup>e</sup> God spared not the naturall braunches, lest haplye he also spare not thee.

Beholde, the kyndenes and rygorousnes of God: On them whych fel, rigorosnes: But towarde the kyndenes: Yf thou continue in hys kyndenes. Or els thou shalt be hewen of, and they yf they \*byde not styll in vnbefese, shall be grafted in agayne. For God is of power to graffe them in agayne. For yf thou wast cutt oute of a naturall wyld olive tree, and wast grafted contrarie to nature in a true Olive tree: Howe much more shall naturall braunches be grafted in their owne olive tre agayne.

u. Cor. 1. 2

I woulde not y<sup>e</sup> thys secreete should be hyd frome you my brethren (lest ye shulde be wise in your owne cōsalties) that partly blyndnes is happened in Israell, vntyll the fulnes of the Gentyles be come in: And so all Israell shall be saued. As it is wrytten: \*There shall come out of Syon he that doeth deliuer, and shall toune awaye the vngodlynes of Jacob. And thys is my conuenaunt vnto them, when I shall take awaye theyr synnes. As concernyng the Gospell they are enemyes for your sakes: But as touchyng y<sup>e</sup> election they are loued for the fathers sakes.

D. Elop. 11. 2. b. Plal. 14. b.

For verely the gyftes and callynge of God are luche, that it can not repent hym of them: for loke, as ye in the time passed haue not beleued God, yet haue nowe obtayned mercy thorow theyr vnbefese: Euen so nowe haue they not beleued the mercy whych is happened vnto you, that they also may obtayne mercy. God hath wrapped all nations in vnbefese, that he myght haue mercy on all.

O the depnes of the aboundaunte wylsome and knowledge of God: howe vnsurcheable are hys iudgements, and hys wayes past fyndynge out: for \*who hath knowen the mynde of the Lorde? Or who was hys counselour? Or who hath geuen vnto him first, that he myght be recompensed agayne: for of hym, and thorow hym, and for hym, are al thynges. To hym be glorye for euer. Amen.

Sapi. 1. 2. b. Elop. 11. c. 1. Cor. 11. 2

The Notes.

a. Thys was not onely spoken of the oppression  
Mm. b. the



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they shoulde suffer by the gentyles: But also of the lacke of faythe, and sure hope whereby they shoulde not ouce be bolde with sure confidence to cal vpon the Lorde their God.

## The .xii. Chapter. ✠

The sweete conuersaciō, loue, and workes of such as beloue in Christ.

**B**eseche you theretofore brethren, by the mercifulnes of God, that ye make youre bodyes a quicke & sacrifice, holy and acceptable vnto God: whiche is youre reasonable seruyng of God, and fashion not your selues lyke vnto thys worlde: But be ye chaunged in youre shape, by the renewinge of youre wyttes that ye maye sele what thyng that good, that acceptable, and perfecte wyl of God is. For I saye (thorowe the grace that vnto me geuen is) to euerye man amonge you, that no man esteeme of hym selfe more then it becometh him to esteeme, but that he discretlye iudge of hym selfe, accordyng as God hath dealt to euerye man the measure of fayth.

As we haue manye membres in one body, & al membres haue not one office: So we beyng many, are one bodye in Christ, and euery man amonge our selues, one anothers membres. ✠

✠ Seruice that we haue diuers gyftes, accordyng to the grace that is geuen vnto vs: Yf anye man haue the gyfte of prophesye, let hym haue it that it be agreyng vnto faythe. ✠ Let hym that hath an offyce, wayte on hys office. Let hym that teacheth, take hede to hys doctryne. Let hym that exhorteth, geue attendaunce to hys exhortacion. ✠ Yf any man geue, let him do it wth singlenes. ✠ Let hym that ruleth, do it wth dylgēce. ✠ Yf any man shew mercy, let him do it wth chertfulness.

Let loue be wythout dissimulaciō. ✠ Hate that whiche is euell, & cleaue vnto that whych is good. Be kynd one to another wth brotherlye loue. ✠ In geuyng honoure, go one before another. Let not the busynes whiche ye haue in hande, be tedious vnto you. Be seruent in the spirite. Apply your selues to the tyme. Reioyse in hope. Be patient in tribulacion. Continue in prayer. Dis-

tribute vnto the necessite of the Sapnetes, & be diligent to harbour. Blesse them whiche persecute you: blesse, but curse not. Be mery with them that are merpe. Wepe wth the that wepe. ✠ Be of lyke affeccion one towarde another. ✠ Be not hye mynded: But make your selues equall wth them of the lower sorte. ✠

✠ Be not wise in your owne opiniōs. ✠ Recompence to no man euell for euyl. ✠ Proude afore hande thynges honest in the syght of al men. If it be possible, howe be it of your parte, haue peace wth all men. Dearly beloued auenge not your selues, but geue roume vnto the wrathe of God. For it is wyrtten: ✠ Vengeaunce is myne, and I wyl rewarde sayeth the Lorde.

Therfore ✠ yf thyne enemye hongre, fede him, yf he thurst, geue hym drynke. For in so doyng thou shalt heape coles of fyre on hys heade. Be not ouercome of euell: But ouercome euell wth goodnes. ✠

## The Notes.

- The sacrifice that God requireth of vs, is to bringe our bodyes to the obedience of Gods lawe.
- In this and manye other places of scripture, prophesye is taken, for expoundinge of the scriptures so that the more darke places be made open and playne by the more maner places, & general articles of the christen fapty.

## The .xiii. chapter. ✠

The obedience of men vnto the rulers. Loue fulfilleth the lawe. It is now no tyme to folow the workes of darkenes.

**E**t every soule submyt hym selfe vnto the auctorite of the hyer powers. ✠ For there is no power but of God. The powers that be, are ordeyned of God. Who so euer therfore resisteth power, resisteth the ordinaunce of God. And they that resist, shall receaue to them selfe dampnacyon. For rulers are not to be feared for good workes, but for euyl. Wylte thou be wythout feare of the power? Doe well then: And so shalt thou be prapled of the same. For he is the minister of God, for thy wealth. But and yf thou do euyl, then feare: for he beareth not a swearde for nought but is the minister of God, to take vengeaunce on

Pha. 4. c

Eccle. 3. c  
Ro. xliii. a

1. Cor. xlii. b  
Eph. 4. a, b  
1. Cor. xlii. a

1. Pet. 4. c

1. Pet. 11. c

Eccle. 32. a

Deut. xv. b

Amos. v. b

Eph. 4. a, b

1. Pet. v. b

1. Pet. ii. b

Phil. 2. a

1. Pet. 3. a  
Eccle. v. c

D  
1. Pet. xii. c  
1. Pet. iii. b  
ii. Cor. 8. c

Deu. 32. b

1. Pet. xxi. b

1. Pet. vi. a  
1. Pet. ii. b



on them that doe euill. Wherefore ye must nedes obeye, not for feare of ben- geaunce onelye: But also because of a conscience. And eue for this cause pay ye tribute. for they are goddes myn- sters, seruinge for the same purpose.

Geue to euery man therfore his due- tie: \* Tribute to whome tribute be- longeth: Custome to whome custome is due: Feare to whome feare belon- geth: Honour to whome honour pat- taineth. \* Owe nothyng to any man: But to loue one another, for he that lo- ueth another, fulfylleth the lawe. for

these commaundementes. \* Thou shalt not commit aduoutre: Thou shalt not kylle: Thou shalt not steale: Thou shalt not beare false wytnes: Thou shalt not desyre and so forth (yf there be anye o- ther commaundemente) they are all comprehended in thys sayinge: \* Loue thyne neyghboure as thy selfe. Loue hurteth not hys neyghboure. Therfore is loue the fulfyllinge of the lawe.

Thys also we knowe, I meane the season, howe that it is tyme that we shoulde nowe awake oute of slepe. for nowe is oure saluacion nerer the when we beleued. The nyghte is passed & the daye is come nye. Let vs therefore cast awaye the dedes of darckenes, and let vs put on the (armoure) of lyghte. Let vs walke honestly as it were in the day lyght: \* Not in eatyng and drynckyng: Neither in chamburyng and wanto- nes, neyther in stryfe and enuyng: but put ye on the Lorde Iesus Christe. And make not prouision for the fleashe, to fulfyl the lustes of it. †

## The Notes.

a. Though thou werest of power to resist the ma- iestates. Yet shoulde thy conscience condemne the, yf thou dydest it, because God commaun- deth the to do both good and euill at their com- maundement: but to doe the good thynges & they commaunde, and yf they commaunde the any euil, so say with Peter and Iohn, it is oure parte ra- ther to obeye God, then men. And yet lyfeneo weapon agaynst the but patiently suffre at their handes, whatsoeuer tyrannye they execute vpon thee, for wot doynge their commaundement.

## The. xiiii. chapter.

The weake oughte not to be despised. No man shoulde offende anothers conscience. Agayne for outwarde thynges shoulde no man condemne another.



Ym<sup>a</sup> that is weake in the sayth, receaue vnto A you, not in disputynge and troubling his con- science. One beleueth that he maye eat all thyng. Another whiche is weake, eateth earbes. Let not hym that eateth, despyse hym that eateth not. And lette not hym whiche eateth not, iudge hym that eateth. For God hath recea- ued hym. \* What art thou that iudgeth another mans seruaunte? Whether he stande or fal, that pertayneth vnto his maister: yea, he shall stande. For God is able to make hym stande.

Thys man putteth difference be- twene daye and daye. Another man counteth all dayes alyke. See that no man wanet in hys owne meanynge. He that obserueth one daye moore then another, doeth it for the Lordes plea- sure. And he that obserueth not one daye moore then another, doeth it to please the Lorde also. He that eateth, doeth it to please & Lorde, for he geueth God thanks. And he that eateth not, eateth not, to please the Lorde wythal, and geueth God thanckes. For none of vs lyueth hys owne seruaunt: Neither doeth any of vs dye his owne seruaunt. If we lyue, we lyue to be at the Lordes wyll. And yf we dye, we dye at the Lor- des wyll. Whether we lyue therefore or dye we are the Lordes. For Christe therfore dyed and rose agayne, and re- uyued that he myght be \* Lorde bothe of the dead and quicke.

But why doest thou then iudge thy brother? Other why doest thou despyse thy brother? We shall be all broughte before the iudgement seate of Christe. For it is wrytten: as truely as I lyue sayeth the Lorde, \* all knees shall bow to me, and al tongues shal geue acknow- ledge to God. So shal euerye one of vs geue accoptes of hym selfe to God. Let vs not therfore iudge one another anye moore.

But iudge thys rather, that no man put a stomblyng blocke or an occasy- on to fall in hys brothers waye. For I knowe and am full certified in & Lorde Iesus, that \* there is nothyng comen of it selfe: but vnto hym that iudgeth it to

Mat. 17. c.  
and. xlii. b.

Exod. 17. c.  
Deut. 17. b.  
Math. 23. d  
Luce. 18. d

Act. 15. d  
Mat. 23. d  
Mar. 12. c.  
Gala. 3. b  
Iacob. 2. b

Luce. 21. f  
Eccl. 31. c.  
and. 27. d.

Rom. xli. a

Iaco. 4. b

Iaco. 4. f  
Phil. 2. b.

Eph. 2. b.  
Phil. 4. b.

Mat. 23. b  
Mark. 7. b  
Iaco. 2. b  
1. Ti. 4. c.



# The Epistle

It to be comen: To hym is it comen. If thy brother be greued wyth thy meate, now walkest thou not charitably. Destroye not hym wyth thy meate, for whome Christe dyed. Cause not youte & treasure to be euell spoken of. For the kingdō of god is not meate and drinke: But ryghteousnes, peace and ioye in the holy ghost. For whosoever in these thynges scructh Christe pleaseth well God, and is commended of men.

Let vs folowe those thynges whiche make for peace, and thynges wherewith one maye edifie another. Destroye not the worke of God for a lytell meates sake. \* All thynges are pure: But it is euill for that man, whiche eateth with hurt of his conscience. It is good neither to eate fleashe, neither to drynke wyne, neither any thyng, wherby thy brother stumblith, either falleth, or is made weake. Hasten thou saythe: Have it w thy selfe before God. Happye is he that condemneth not him selfe in that thyng whiche he alloweth. For he that maketh conscience, is dampned yf he eate: Bycause he doeth it not of saythe. For what soever is not of sayth, is synne.

## The Notes.

**weake** a. Saincte Paul calleth them weake, that not withstandinge they haue the faith of Christe, yet their conscience wyl not suffer them to eate such meates as the lawe of Moyses forbadd. Suche wold not Saincte Paul haue despised, but gently instructed and raughte that to the saythfull al thinges are cleane, and nothyng to be refused, so it be takē with thankes, and that Moyses forbade the vse of ecetrayne beastes and meates: onely because he woulde by the properties of the same beastes or meates, declare what vices the saythfull shoulde refrayne. As by the forbiddinge of swines fleashe, that the saythfull shoulde not delight to wallow in the fylthy puddle of sin, as they delpyghte to wallowe in myre. And ryghte so of other.

## The xv. Chapter.

The infirmite and frailenes of the weake oughte to be borne withal, loue and kindenes, after the samples of Christ.



**W**hiche are stronge, oughte to beate the frailenes of them whiche are weake and not to stande in oure owne confaytes. Let euerye man please his neyghboure vnto his wealthe and edifyinge. Christe pleased not hym selfe: But as it is wyrtten,

\* The rebukes of them whiche rebuked the fel on me. \* Whatsoever thynges are wyrtten afore tyme, are wyrtten for oure learnynge, that we thozow pacience and comfote of the scripture, myghte haue hope.

The God of pacience and consolaciō, geue vnto euerye one of you, that ye be lyke mynded one towarde another after the ensample of Christe Iesu: \* That ye all agreynge together, maye wyth one mouth prayse God the father of oure Lorde Iesu. Wherfore receaue ye one another as Christe receaued vs, to the prayse of God. And I saye that Iesus Christ was a minister of the circumcision for the trueth of God, to confirm the promyses made vnto the fathers. \* And lette the Gentyles prayse God for his mercye, as it is wyrtten: \* For this cause wyl I prayse thee amonge the Gentyles and synge in thy name. And agayne he sayeth: \* Receyue ye Gentyles wyth his people. And agayne, \* prayse the Lorde al ye Gentyles, and laude him all nacions. And in another place Elapas sayeth: There shall be the rote of Jesse, and he that shall ryle to raygne ouer the Gentyles: In hym shall the Gentyles trust. The god of hope fyll you with all ioye and peace in beleynge: That ye maye be ryche in hope thozowe the power of the holye ghost.

I my selfe am full certified of you my brethren, that ye youte selues are full of goodnes and fylled wyth all knowledge, and are able to exhorde one another. Nevertheless brethren I haue some what boldelye wyrtten vnto you, as one that putteth you in remembrance, thozowe the grace that is geuen me of God, that I shoulde be the minister of Iesu Christe amonge the Gentyles, and shoulde minister the glad tidynge of God, that the Gentyles myght be acceptable offerynge, sanctified by the holy ghost. I haue therfore whereof I maye reioyse in Christe Iesu, in those thinges whiche pertayne to God. For I dare not speake of anye of those thynges whiche Christe hathe not wroughte by me, to make the gentyles obedyent, with worde and dede, in mighty signes and wonders, by the power of the spirit of

Psalm. 122. a

Roma. 4. b

Leuit. 24. b

Deut. 32. f

ii. Reg. 22. b

Psalm. 122. f

Deut. 32. f

Psalm. 122. f

Eccl. 1. a

Citus. 1. b

weake

Gala. vi. a



life of God: So that from Jerusalem and the coastes rounde aboute vnto Illicum, I haue fylled al countreyes with the glad tidynge of Christ.

**E** So haue I enforced my selfe to preache the gospel, not where Christe was named, lest I shoulde haue bygge on another mans foundation: But as it is written: \* To whome he was not spoken of, they shall see: And they that hearde not, shall vnderstande. For this cause I haue bene ofte let to come vnto you: But nowe serenge I haue no more to do in these countreyes, and also haue bene desyrous manye yeaeres to come vnto you, when I shall take my iorney into Spayne, I wyll come to you. I truste to see you in my iourney, and to be brought on my waye thitherwarde by you, after that I haue somewhat enjoyed you.

**I** Nowe goe I vnto Jerusalem, and minister vnto the Saynctes. For it hath pleased them of Macedonia and Achaia to make a certayne contributi- on vpon the poore saynctes whiche are at Jerusalem. It hath pleased them to helpe, and their debtors are they. For of the Gentyles be made partakers of their spirituall thynges, their duety is to minister vnto the in carnall thynges. When I haue performed this, and haue brought the this fruit sealed, I wyll come backe agayne by you into Spayne. And I am sure when I come, that I shall come wth aboundaunce of the blessinge of the gospel of Christ. I beseeche you brethzen for our Lorde Jesus Christes sake, and for the loue of the spirite, ye helpe me in my busi- nes wth your prayers to God for me, that I maye be deluyred frome them whiche beleue not in Jewrye, and that this my seruice, whiche I haue at Je- rusalem, maye be accepted of the saynctes, that I maye come vnto you with ioye, by the wyll of God, and may with you be refreshed. \* The god of peace be with you. Amen.

## The. xvi. Chapter.

A chapter of salutations. He warneth them to be ware of mens doctrine, and commendeth vnto the certayne godly men, that were louers and breth- ren truly.



Commende you vnto Phebe our sister (whiche is a minister of the congregacion of Gen- chys) that ye receaue her in the Lorde as it be cometh saynctes, and that ye assiste her in what soeuer busines she nedeth of poure ayde.

For she hath suckered manye, & myne owne selfe also. Grete Prisca & Aquila my helpers in Christ Iesu, whiche haue for my life layde doune their owne neckes: vnto whiche not I onely geue thaunkes, but also the congregacion of the Gentyles. Like wise grete the con- gregacion y is in their house. Salute my welbeloued Epenetos, which is the first fruite amonge them of Achaia. Grete Marpe whiche bestowed muche labour on vs. Salute Andronicus and Junia my colyns, whych were pris- oners with me also, whiche are well taken amonge the Apostles, and were in Christ before me. Grete Amplias my beloued in the Lorde. Salute Urban our helper in Christ, and Stachis my beloued. Salute Appelles approued in Christe. Salute them whiche are of Aristobolus household. Salute Herodion my kinsman. Grete them of the household of Narcissus whiche are in the Lorde. Salute Triphena and Triphosa, whiche women byd labour in the Lorde. Salute the beloued Persis, whiche laboured muche in the Lorde. Salute Rufus chosen in the Lord, and his mother and myne. Grete Asincris- tus, Philegon, Hermas, Patrobas, Her- men, and the brethzen whiche are with them. Salute Philologus and Julia, Nereus and his sister, and Olimpha, and all the saynctes whiche are with them. \* Salute one another with an holy kisse. The congregacions of Christ salute you.

\* I beseeche you brethzen, marke the whiche cause deuision and geue occas- ions of euell, contrary to the doctrine whiche ye haue learned: And auoyde them. For they that are suche, serue not the Lord Jesus Christ: But their owne bellies, and with swete preachynges and flatteryng woordes deceaue the heartes of the innocentes. For poure of bedpence

first fruite  
that is  
first that  
was con-  
uered to  
God.

11. Cor. 13. 1

Collo. 11. 1  
Eph. 5. 5

Phil. 11. 1

1. Cor. 14. 1  
and, 12. 1  
Roma. 1. 1

Actes. 11. 1  
and, 24. 1  
1. Cor. 11. 1  
11. Cor. 8. 1  
and, 12. 1

1. Cor. 14. 1



# The Epistle

bedience extendeth to all men. I am glad no doute of you. But yet I woulde haue you wyse vnto that whiche is good, & to be innocentes as concerning euell. The God of peace treade Satan vnder youre fete shortly. The grace of oure Lorde Iesu Christ be with you.

Timotheus my worke felowe, and Lucius & Iaso & Sopater my kinsme, salute you; I Tercius salute you, whiche wrote this epistle in the Lorde.

*Notes xix.* \* Gaius myne hoste and the hoste of all the congregacions, salutech you. Crastus the chamberlayne of the cytye salutech you. And Quartus a brother salutech you. The grace of oure Lorde Iesu Christ be with you all. Amen.

To him that is of power to stablishe you accordinge to my gospel and preaching of Iesus Christe, in utterynge of the mysteries whiche was kepte secretesence the worlde begaune, but nowe is opened by the scriptures of prophesye at the commaundemente of the euertlastynge God, to stire vp obedience to the faythe, published amonge all nacions: To the same God, whiche alone is wise, be prayse thowowe Iesus Christ for ever. Amen.

To the Romaynes.

Sente frome Corinthum by Phebe she that was the minister vnto the congregacion at Cenchrea.

## The Prologue vpon the fyrst Epistle of saynt Paul to the Corinthians.



His Epistle declareth it selfe from chapter to chapter, that it needeth no Prologue or introduction to declare it. Whē Paul had conuerred a greete numbꝛ at Corinthum, as pe treade Act. xiiii. and was departed, there came immediatly false apostles and secrete makers, and diue eueꝝ man disciples after him, so that the people were whole vniuersed, demed, and at variaunce among them selues, eueꝝ man for the scale of his doctoure, those new apostles not regarding what deuilspon vniuerses of lpyunge, or what false opinions were amonge the people, as longe as they might be in aucthoure, and well at ease in their be'yes. But Paul in the foure first Chapters with great wisdom and sobernes, rebuketh,

first the deuision and the authores thereof, & callethe the people to Christ agayne, & teacheth how and for what the preacher is to be taken.

In the first he rebuketh the vniuerses & was amonge them.

In the first he rebuketh the debate, and goinge to lawe together, pleatinge their causes before the heathen.

In the .vii. he resourmeth them, concerninge chastyte and mariage.

In the .viii. he teacheth the stronge to forbear the weaker that yet vnderstande not the liberie of the gospel, and that with a cōsample of himselfe. Whiche thoughte he were an apostle and had aucthoure, yet of loue he abstayned to winne other. And he feared them with the ensamples of the old Testament, and rebuketh diuerse disorders that were amonge them, concerninge the Sacrament & the goinge bare headed of married women.

In the .xii. he teacheth of the many folde giftes of the spirit, and proueth by a similitude of the body, that al giftes are geue that eche shoulde helpe otheꝝ; and thowowe loue do seruice to otheꝝ, and proueth that where loue is not, there is no thinge that pleaseth God. For þe one shoulde loue anotheꝝ, is at that God requirerh of vs. And therfore if we despye spirituall giftes he reauereth those giftes to be desired that helpe oure neyghbours.

In the .xv. he teacheth of the resurrection of the bodye.

And in the last he exhorterh to helpe the pore sapuores.

## The fyrst Epistle of Saynte Paule the Apostle to the Corinthyans.

The .i. chapter.

He commendeth the Corinthians, exhorterh them to be of one mynde; and rebuketh the deuision that was amonge them. Worldly wisdom is foliwhes before God. Yea, there is no wisdom but in the despyed crosse of Christe.



Aule by vocacion an Apostle of Iesus Christ, thowowe the wyll of God, and brother Softenes.

Vnto the congregacion of God, whiche is at Corinthum. To them that are sanctified in Christe Iesu, sayntes by callinge, with all that cal on the name of our Lord Iesu Christ in enery place, bothe of thetyꝝ and of oures.

\* Grace be with you and peace from God oure father, and frome the Lorde Iesus Christe.

Roma. i. & Gala. i. 2

† I thanke



✠ I thanke my God alwayes on  
pout behalfe, for the grace of God whi-  
che is geuen you by Iesus Christ, that  
in all thynges ye are made ryche by  
hym, in all learyng and in all know-  
ledge, euen as the testimonye of Iesus  
Christe was confirmed in you, so that  
ye are behynde in no gyfte, and wayte  
for the appearynge of oure Lorde Ie-  
sus Christe, whiche shall strengthe you

1. Cor. v. d

**B** vnto the ende, that ye maye be blame-  
lesse in the daye of oure Lorde Iesus  
Christe. For God is saythfull, by  
whome ye are called vnto the felowship  
of hys sonne Iesus Christe oure Lord.  
I beseeche you brethren in the name of  
oure Lorde Iesus Christe, that ye all  
speake one thyng and that there be no  
dissencion amonge you: But be ye knyt  
together in one mynde and in one mea-  
nyng: It is shewed vnto me (my bre-  
thren) of you, by them that are of the  
house of Cloe, that there is stryfe  
amonge you. And this is it that I  
meane: Howe that commenlye amonge  
you, one sayeth: I holde of Paule: ano-  
ther, I holde of Apollos: The thyrde I  
holde of Cephas: The fourthe I holde  
of Christe. Is Christe denided? Was  
Paule crucified for you? Either were  
ye baptysed in the name of Paule? I  
thake God ꝑ I christened none of you,  
but Crispus & Gaius, lest any shoulde  
say that I had baptysed in myne owne  
name. I baptised also ꝑ house of Ste-  
phana. Forthermore knowe I not whe-  
ther I baptised any man or no.

1. Cor. xiii. c  
1. Cor. x. c.

Notes. 18. d  
1. Cor. xiii. a  
and, xvi. c

**C** For Christe sent me not to baptise,  
but to preach the gospel, not with wys-  
dome of wordes, lest the crosse of Christ  
shoulde haue bene made of none effect.  
For ꝑpreachyng of the crosse is to them  
that perishe folishnes, but vnto vs whi-  
che are saued, it is the power of God.  
For it is written: I wyll destoye the  
wisdomme of the wyse, and wyll caste a-  
waye the vnderstandynge of the prou-  
dent. Where is the wise? Where is the  
scribe? Where is the searcher of thys  
worlde? Hath not God made the wysdō  
of this worlde folishnes?

Roma. i. b

1. Cor. x. d

1. Cor. x. c

**D** For when the worlde thoroowe wys-  
dome knewe not God, in the wysdome  
of God: It pleased God thoroowe fol-  
ishnes of preachyng to saue them

that beleue. For the Jewes require a  
signe, and the Grekes seke after wysdō.  
But we preache Christ crucified, vnto  
the Jewes an occasiō of fallynge, and  
vnto the Grekes of folishnes: But vnto  
them whiche are called bothe of the  
Jewes and Grekes, we preach Christ  
the power of God, and the wysdome of  
God. For the folishnes of God is wis-  
ser then men: And the weakenes of  
God is stronger then men. Brethren,  
loke on youre callynge, howe that not  
manye wyse men after the fleashe, not  
manye myghtye, not manye of hye de-  
gre are called: But God hath chosen  
the folyshe thynges of the worlde, to  
confounde the wyse. And God hath  
chosen the weake thynges of the worlde,  
to confounde thynges which are myght-  
ye. And byle thynges of the worlde,  
and thynges whiche are despyled, hath  
God chosen, yea, and thynges of no re-  
putacion, for to byng to noughte thin-  
ges of reputacion, that no fleashe shulde  
reioyce in his presence. And vnto hym  
partayne ye in Christe Iesu, whiche  
of God is made vnto vs wysdome, and  
also righteousnes, and sanctifyng and  
redempcion. That accordynge as it is  
written: he whiche reioyseth, shuld re-  
ioyce in the Lorde.

Math. 8. d  
Luke. xi. d  
John. ii. c  
and, vi. d

Colo. ii. a

John. xii. a

## The Notes.

a. The Grekes do sometye signifie their owne  
nacion only as in the Actes. vi. a Sometye al ꝑ  
Gentiles, as here and Roma. i. b  
b. Here reioyseth in the Lorde, that knoweth cer-  
tainly that God wissheth him good, & fauoureth  
him so, that the thyng, which he doeth pleaseth  
God, and ꝑ which he doeth not as he shoulde do, is  
forguen him, & not imputed to him. Icreim. vi. g  
and Roma. viii. c.

Grekes.

They re-  
ioyce in ꝑ  
Lorde.

## The. ii. Chapter.

It is not eloquence and glorious paynted wor-  
des of worldly wisdomme, that can edifie & couere  
soules vnto Christe, but the playne wordes of the  
scripture. For they make mencion of hym and of  
hys crosse.



**A**ND I brethren when I  
came vnto you, came  
not in gloryousnes of  
wordes, or of wysdome,  
shewyng vnto you ꝑ te-  
stimonye of God. Repre-  
ther shewed I my selfe that I knewe a-  
ny thyng amonge you saue Iesus  
Christe, euen the same that was cruci-  
fied. And I was amonge you in weake-  
nes, and in feare, and in muche trem-  
blyng

a



# The fyyst Epistle

bling. And my wordes & my preaching was not w entisynge woordes of mannes wisdom: But in shewynge of the spirite and of power, & your sayth shuld not stande in the wysdome of men: but in the power of God.

That we speake of, is wisdom: amonge them that are perfecte: Not the wysdome of thys worlde, neither of the cruelars of thys worlde (whiche goe to nought) but we speake the wisdom of God, whych is in secretes and lyeth hyd, whiche God ordeyned before the worlde, vnto oure glozve: whych wisdom none of the cruelars of thys worlde knewe. For had they knowen it, they woulde not haue crucified the Lorde of glozve. But as it is writen: \* The eye hath not sene, and the eare hath not hearde, neyther haue entred into the heart of man, the thynges whiche God hath prepared for them that loue him.

Act. xiii. d

Esa. 64. a

Roma. 8. a

But God hath opened them vnto vs by his spirite. For the \* the spirite searcheth all thynges, yea, the bottome of Goddes secretes. For what man knoweth the thinges of a man, saue the spirite of a man, which is with in him? Euen so the thynges of God knoweth no man, but the spirite of God. And we haue not receaued the spirite of the worlde: But the spirite whiche cometh of God, for to knowe the thinges that are geuen to vs of God, whych thynges also we speake, not in the conynge wordes of inannes wisdom, but with the conynge wordes of the holpe ghosste; makynge spirituall comparisons of spirituall thynges. For the naturall man perceaueth not the thinges of the spirite of God. For they are but folynghes vnto hym. Neither can he perceaueth them, because he is spirituall, discussteth all thynges: Yet he hym selfe is iudged of no man. \* For who knoweth the mynde of the Lorde, other who shall infourme hym? But we vnderstande the mynde of Christe.

1 Cor. 12. a

1 Cor. 12. b  
1 Cor. 12. c  
1 Cor. 12. d

## The. iii. Chapter.

Paul rebuketh the sectes and the authors thereof. Christe is the foundation of his church. No man ought to rejoyce in men, but in God.



And I coulde not speake vnto you brethren, as vnto spirituall: But as vnto carnall, euen as it were vnto babes in Christe. \* I gaue you mylke to dryncke and not meate. For ye then were not stronge, no neither yet are. For ye are yet carnall. As longe bearely as there is amonge you enuyng, strife, and dissencion: Are ye not carnall, and walcke after the maner of men? As longe as one sayeth, I holde of Paule, and another I am of \* Apollo, are ye not carnall? What is Paule? What thyng is Apollo? Onely my nisters are they by whome ye beleued, euen as the Lorde gaue euerye man grace. I haue planted, Apollo watered: But God gaue encrease. So then, nether is he that planteth anye thinge, nether he that watereth, but God whiche gaue the encrease. He that planteth and he that watereth, are neither better then the other. Euery man yet shall receaue hys rewarde accordynge to hys labour. We are goddes labourers, ye are goddes husbandys, \* ye are goddes byldynge. Accordynge to the grace of God geuen vnto me, as a wyle bylder haue I layde the foundation. And another bylde thereon. But let euerye man take hede howe he byldeth vpon. For other foundation can no man laye, then that whych is layde, \* whiche is Iesus Christe. If anye man bylde on thys foundation, golde, syluer, precious stones: Tymbre, haye, or stobble: Euerye mannes worcke shall appeare. For the daye shall declare it, and it shall be shewed in fyre. And the fyre shall trye euerye mannes worcke what it is. If anye mannes worcke that he hath bylde vpon, byde, he shall receaue a rewarde. If anye mannes worcke burne, he shall suffre losse, but he shall be safe hym selfe: Neuerthelesse, yet as it were thowhe fyre.

1 Cor. 12. b

1 Cor. 12. c  
1 Cor. 12. d

1 Cor. 12. e

1 Cor. 12. f

\* Are ye not ware that ye are the temple of God, and howe that the spirite of God dwelleth in you? If anye man desple the temple of God, hym shall God destroye. For the temple of God is holpe, whych temple ye are. Let no man deceaue hym selfe. If anye man

seme



Some wyle amonge you, lette hym be a  
sole in this world, that he may be wise.  
For the wysdome of thys worlde is fo-  
lyshnes with God. For it is wyrtten:  
\*he compasseth the wyle in their craft-  
tynes. And agayne, \*God knoweth the  
thoughtes of the wyle that they bee  
vayne. Therfore let no man reioyce in  
men. For al thynges are poures, whe-  
ther it be Paul, ether Apollo, ether Ce-  
phas: whether it be y world, ether lyfe,  
ether death, whether they bee presente  
thynges or thynges to come: al are pouts:  
¶ ye are Christes, & Christ is Gods. ¶

## The Notes.

a. Day here signifieth the time when God bly-  
geth to lyght the thinge that is hyd. By fyre un-  
derstand exquisite and perfect true iudgement,  
whiche when it hath opened the faulte and er-  
roure, affliction of forrinkinge and repenting  
dorth folowe. Sayncte Paule entreaterly here of  
preachers, whych succeded him, when he was  
departed from the Corinthians. He had layed  
a good foundation, let other take hede (saich he)  
what they buylde thereon. If they buylde thin-  
ges worth for Christ: their workes wyl remaine  
and abyde euen whyn they be sene in the lyght.  
Whiche thing he signifieth when he sayth: The  
day shal declare it. But if they bring in Jewysh  
fashions, they shal happelye deceiue for a tyme,  
but at length their deceit shal be opened, as sone  
as it is begonne to be examined with true and  
sincere iudgement, whiche is signified by thys  
worde, fyre. Thus doth Erasmus expound this  
place, in his annotations vpon these wordes.  
Hare and suble. Prouynge also by the autho-  
ryte of Sayncte Ambrose, Jerome, and other  
old doctours, that it maketh nothyng for pur-  
gatory though many haue wonderfully labou-  
red to wrighte it to that purpose.

## The. iiii. Chapter. ¶

The preachers are but ministers. Judge-  
ment belongeth vnto God only.

**E**t men thys wyle esteeme vs  
euen as the \* ministers of  
Christ, & disposers of the \* se-  
cretes of God. furthermore  
it is requyred of the disposers y they  
be founde saythfull. With me is it but  
a very smal thing, y I shuld be iudged  
of you, ether of (mas day.) No I iudge  
not mine owne self. I know nought by  
my self: yet am I not thereby iustified.  
It is the Lord that iudgeth me. Ther-  
fore iudge nothyng before the tyme  
but yf y Lord come, whiche wyl lyghte  
thynges that are hid in darckenes and  
open the counselles of the heartes.  
And then shal euery man haue prayse  
of God. ¶

These thynges brethren I haue de-  
scribed in mine owne person & Apollos.

for your sakes, that ye myght learne  
by vs, that no man counte of him selfe  
beyonde that which is aboue wyrtten:  
that one swell not agaynst another for  
any mans cause. For who preferreth  
ther? What hast thou, that thou hast  
not receaued? If thou haue receaued  
it, why reioycest thou as though thou  
haddest not receaued it? Nowe ye are  
full: now ye are made ryche: y e raygne  
as kynges without vs: and I woulde  
to God ye did raigne, that we myghte  
raigne with you.

We thinketh that God hath set forth  
vs which are Apostles, for the lowest  
of al, \* as it wer me appointed to death.  
For we are a galyng stocke vnto the  
world, and to the Angels, and to men.  
We are folles for Christes sake, and ye  
are wyle thorow Christ. We are weak,  
¶ ye are strong. Ye are honozable, and  
we are despyed. Euen vnto thys day  
we hunger and thirst, and are naked,  
and are boffetted with fyestes, & haue  
no certaine dwelling place, and labour  
\* workynge wyth our owne handes.  
We are reuyled, and yet we blesse. We  
are persecuted, & suffer it. We are euyl  
spoken of, & we pray. We are made as  
it wer y fylthines of y world, y of scow-  
ring of al thynges, eue vnto this tyme.

I wyrt not these thynges to shame  
you: but as my beloued sones I warne  
you. For though ye haue ten thousand  
instructours in Christ: yet haue ye  
not many fathers. In Christ Iesu, I  
haue begotten you thorow the Gospel.  
Wherefore I desyre you to folowe me.  
For this cause haue I sente vnto you  
Timotheus, which is my deare sonne  
and saythfull in the Lord, whych shal  
put you in remembraunce of my wates  
whych I haue in Christ, euen as I teas-  
che euery where in al congregacions.  
Somewhat as though I wolde come  
no more at you. But I wil come to you  
shortely \* yf God wyl: & wyl knowe,  
not the wordes of them whych swell,  
but the power: for the kyngdome of  
God is not in wordes, but in power.  
What wyl ye? Shal I come vnto you  
wyth a rodd e, or els in loue and in the  
spryt of mekenes?

## The. v. Chapter.

An. i.

After

John. v.

psa. 114. b.

Jacob. 1. c.

1. Cor. 11. d.  
Roma. 8. e

1. Cor. 12. g.  
1. Cor. 12. h.  
2. Cor. 13. e

1. Cor. 13. c.  
1. Cor. 13. d.

2. Cor. vi. d

2. Cor. 12. d

Mannes  
daye is  
mannes  
wysdom.



# The fyrst Epistle

After what maner Paule curseth the manne, that had commyted fornicacion with his mother in lawe,

**F**orneica-  
tion,  
**Leui. 18. a.**  
**Colo. 3. a.**  
**Math. 18. c.**  
**1. Tim. 1. d.**  
**Excomu-  
nicacion**  
**is to de-  
stroy flesh**  
**ly wisdom**  
**& the spi-  
rite maye**  
**be sounde**  
**in & doc-  
trine of**  
**Chyrt**  
**C**here goeth a comen sayinge that ther is fornicacion among you, and suche fornicacion as is not once named amonge the gentyls: **\*one** shoulde haue his fathers wyfe. And ye swell, and haue not rather sorrowed, that he whiche hathe done thys dede, might be put from amonge you. For I verely as absent in bodye, euen so present in spirite haue determyned al redy (**\*as** though I were present, of hym that hathe done thys dede, in the name of oure Lord Iesu Chyrt, when ye are gathered together, and my spirite, with the power of the Lord Iesus Chyrt, to **\*delyu**er hym vnto **Satan**, for the destruccions of the flesh, that the spirite may be saued in the daye of our Lord Iesus.

Your reuoyling is not good: I know ye not that a lytle leuen lowzeth the whole lompe of dow. Pourge therfore the old leuen, that ye may be new dow, as ye are swete bread. For Chyrt oure esterlambe is offered by for vs. Therfore let vs kepe holy day, not with olde leuen, nether with the leuen of malicy, oufnes and wickednes: but with the swete breade of purenes and trithe.

**D**I wrote vnto you in a pistle that ye should not company with fornicatours And I meant not at all of the fornicatours of this worlde, ether of the couetous, oz of extorsioners, cyther of the ydolaters: for the must ye nedes haue gone out of the worlde. But nowe I wyte vnto you, **\*that** ye company not together, yf anye that is called a brother, be a fornicatour, oz couetous, oz a worshypper of ymages, ether a tailar, ether a dronkard, oz an extorsionar: with hym that is suche, se that ye eate not. For what haue I to do, to iudge them whiche are without: Do ye not iudge them **&** are within: Them **&** are wythout, God shal iudge. **\*Put** away from amonge you that euyl person.

**1. The. 3. d.**  
**If anye &**  
**professeth**  
**Chyrt be**  
**suche no:**  
**norther**  
**Chyrt**  
**ma maye**  
**beare him**  
**company.**

**Deu. 13. b.**

**To go to**  
**lawe.**

**The. vi. chapter.**  
He rebuketh them for gonyge to lawe together before the heathen, and reprouerh vncleanes.

**S**ow dare one of you haupng by lines with another go to law vnder the wicked, **&** not rather vnder

der the sayntes: **\*Do** ye not know **&** the sayntes shal iudge the worlde: If the worlde shalbe iudged by you: are ye not good inough to iudge smal trifles: knowe ye not how **&** we shal iudge the angels: Howe muche moze maye we iudge thinges that pertayne to **&** life: If ye haue iudgementes of worldely matters, take them which are despised in the congregacion, **&** make them iudges. This I sape to youre shame. As ther vtterly no wyseman among you: What not one at al that can iudge betwene brother and brother, but one brother goeth to lawe with another: and that vnder the vnbelleuers?

Now therfore ther is vtterly a faute amonge you, because ye go to law one with another. Why rather suffer ye not wrong: why rather suffre ye not youre selues to be robbed: naye, ye youre selues do wronge, **&** robbe: **&** that **&** brethren. Do ye not remember how that **&** vnrightheous shal not inheret the kingdome of God: Be not deceaued. **\*For** nether fornicatours, neyther worshippers of images, nether whoymongers, nether weaklynges, nether abusers of the selues in the makinge, nether theues, nether couetous, nether dronkardes, nether cursed speakers, nether pillars, shal inheret the kingdome of God **&** And suche ware ye verely: but ye are washed: ye are sanctified: ye are iustified by the name of the Lord Iesus, and by the spirite of our God

All thinges are lawfull vnto me: but al thinges are not profitable. I maye do al thinges: but I wyll be broughte vnder nomas power. Meates are ordeined for **&** belly, **&** the bellye for meates: but God shal destroy both it **&** the. Let not the body be applied vnto fornicacion, but vnto **&** Lord, **&** the Lord vnto **&** body. God hathe raysed by the Lord, **&** shal raise vs by by his power.

**\*Ether** remember ye not, that youre bodyes are the **\*members** of Chyrt: Shall I nowe take the members of Chyrt, and make them the members of an harlot: God forbyd. Do ye not vnderstande that he which coupleth himselfe with an harlot, is become one bodye: **\*for** two (saythe he) shalbe one fleshe. But he that is ioyned vnto the

**Mat. 18. d.**  
**and. 18. d.**

**Gala. 5. d.**  
**Eph. 5. a**  
**These &**  
**such lyke**  
**haue no**  
**parte in**  
**Chyrt.**

**Sanctified**  
**unge &**  
**justifyinge,**  
**come by**  
**Chyrt &**  
**his spirit**

**1. Cor. 6. c.**  
**Our bodyes**  
**are &**  
**members**  
**of chyrt.**

**Gene. 2. d.**  
**Mat. 22. a**  
**Mar. 2. a**  
**Eph. 5. a.**



the Lorde is, one spyrte.

¶ **I**fle fornicacion. All synnes that a man doth, are without the body. But he that is a fornicator, sinneth against hys owne body. Etyher knowe ye not how that your bodies are the temple of the holpe ghoſte, whiche is in you, whome ye haue of God, & howe that ye are not your owne: for ye are dearelye bought. Therfore glozifye ye God in your bodies, & in your ſprytes, for they are Goddes.

¶ The. vii. Chapter.

¶ **O**f marriage, virginite, and widde whead.

**Q** concerning the thinges wherof ye wrote vnto me: it is good for a man, not to touch a woman. Neuertheles to auoyde fornicacion, let euery man haue hys wyfe: & let euery woman haue her husband. Let the man geue vnto the wyfe due benediction. Lyke wyfe also the wife vnto the man. The wyfe hath not power ouer her owne body: but the husbände. And lyke wyfe the husbände hath not power ouer hys owne body: but the wyfe. ¶ Wythdrawe not your selues one frome another, excepte it be wyth consent for a tyme, for to geue your selues to fastyng and prayer. And after ward come againe to y same thing, lest Satā tēpt you for your incōtinency.

**B** This I saye of fauour, and not of commaundement. For I wold that all men were as I my selfe am: but euery man hath hys proper gyft of God, one after thys manner, another after that. I saye vnto the vnmarried menne and wyddowes: it is good for them yf they abyde euen as I do. ¶ But and yf they cannot abstayne, let them mary. For it is better to mary then to a burne.

¶ Vnto the married commaunde not I, but the Lorde: that the wyfe separate not her selfe frō the man. If she separate her selfe, let her remaine vnmarried, or be receiued vnto her husband agayne. And let not the husbände put away hys wyfe from hym.

**C** To the remnant speake I, and not y Lorde. If any brother haue a wyfe y beleueth not, yf she be content to dwell with him, let hym not put her away. And the womā which hath to her husbände an infidel, yf he consent to dwe

lyth her, let her not put hym away. For the vnbelaunge husband is sanctified by the wyfe, & the vnbelaunge wyfe is sanctified by the husband. Or elles were your chyldzen vnclene: but nowe are they pure. But and yf the vnbelaunge departe, let hym depart. A brother or a sister is not in subieccō to such. God hath called vs in peace: for how knowest thou o woman, whether thou shalt saue y manne, or no? Or whether thou shalt saue y womā or no: but eue as God hath distributed to euery mā.

¶ As the Lorde hath called euery person, so let him walcke: and so ordē I in all congregacions. If any man be called beyng circumcised, let him ad nothing therto. If any be called vncircumcised: let hym not be circumcised. Circumcisyon is nothing, vncircumcision is nothyng: but the keeping of y cōmaūdementes of god is altogethe.

¶ Let euery man abyde in the same state wherin he was called. ¶ **A**rt thou called a seruaunt: care not for it. Neuertheles yf thou mayst be free, vse it rather. For he that is called in y Lorde being a seruaūt, is the Lordes fre mā. Lyke wyfe he that is called beyng free, is Chrystes seruaunt. Ye are dearelye bought: be not mens seruaūtes. ¶ **B**rethren, let euery man wherin he is called, therein abyde wyth God. ¶ **A**s concerning byrgyns, I haue no commaūdement of the Lorde: yet geue I counsell, as one y hath obtayned mercy of the Lorde to be saythfull. I suppose that it is good for y present necessity. For it is good for a man so to be. ¶ **A**rt thou bound vnto a wyfe: seke not to be low sed. ¶ **A**rt thou low sed from a wyfe: seke not a wyfe. But yf thou take a wyfe thou synnest not. Lyke wyfe yf a byrgyn mary, she synneth not. Neuerthelesse suche shall haue trouble in theyr fleshe: but I saue you.

¶ This saye I brethren, the tyme is shorte. It remaineth that they which haue wiues, bee as though they had none, and they that wepe be as though they wept not: & they that reioyce, bee as though they reioysed not: & they y bpe, be as though they possessed not: & they that vse this world, be as though

¶ **A**n. ii. they

Cob. vi. b.  
and. viii. a  
Joel. ii. d.

i. Tim. v. f

Matt. v. e,  
and. xix. a.

Eph. iii. a

i. Tim. vi. a

Psalm. xc. a.  
ii. Pet. 3. b.



# The fyrst Epistle

Cl. 4. b.  
1. Joh ii. c.

Mat. vi. d.  
Luke. v. e.

they vsed it not. For\*the passio of thys world goeth away. & I wold haue you without care. The syngle man careth for the thynges of the Lord howe he may please the Lord. But he that hath married, careth for the thynges of the worlde, how he maye please his wyfe. There is difference betwene a virgin & a wyfe. The syngle woman careth for the thynges of the Lord, that she maye be pute both in body and also in spirit. But she that is married, careth for the thynges of y<sup>e</sup> world, how she may please her husband. This speake I for your profit, not to tangle you in a mare: but for y<sup>e</sup> which is honest and comlye vnto you, and that ye may quietly cleaue vnto the Lord without separacyon.

**E** If any man thinke that it is vncomly for his virgin, yf she passe the tyme of mariage, and yf so nede requyre, let hym do what he listeth, he sinneth not: let them be coupled in mariage. Neuer thelesse he that purposeth surely in his heart, haupuge none nede: but hathe power ouer hys owne wyll: & hathe so decreed in hys herte, that he wyll kepe hys byrgyn, doth wel. So then he that foryeth hys byrgyn in mariage, dothe well. But he y<sup>e</sup> foryeth not hys virgin in mariage, doth better. The\* wyfe is bounde to the lawe as longe as her husband lyueth. If her husband slepe, she is at lyberte to mary with whome she wil, only in the Lord. But she is happyer yf she so abyde, in my iudgement. And I thinke verely that I haue the spyrite of God.

The Notes.

**To burne** a. After. S. Ambrose, the consente of the wyll is thys burnynge.  
**Pure.** b. Not that chyldren are by nature, cleane and pure without synne, for that wer against y<sup>e</sup> Apostle him selfe, who proueth. Ro. v. that all are vnder originall synne, and naturally the chyldre of Gods wrath. As Ephe. ii. But here his meaning is, yf like as al thynges are cleane, so y<sup>e</sup> cleane, so is y<sup>e</sup> vncristian woman to the Christian ma. So that he maye be conuersant w<sup>th</sup> her and not offende, and that the chyldren of them are not to be reputed as vylawfull and vnpure.  
**Engeser** c. To be the seruauit of men, is to do any thing for the fauour of men, and so oughre we not to serue men. But to do them bodely seruice accordynge to the order of the countreyes wherin we lyue, is not forboden but commended, yea, and that to be done so faithfully, as though it were god hym selfe that we serue. For so Dauid writeth, not w<sup>th</sup> eye seruice as men pleasers, but as men scrupuge the Lord & not men, Ephe. vi.

d. Chastitie is a gyft of God, and is (as al other moxall vertues be) an honest habyte of y<sup>e</sup> mynde wherby the outrageous lustes of the fleshe be repressed & kept vnder, so that they cause vs not to vse or desire the vylawful company of the contrary secte, that is the man of woman, or woman of manne. This chastitie oughre to be in euey Chyrtian man & woman, be they maryed or vnmaryed. This chastity haue we not of lonze tyme compted worthye the name of chastitye but thought the only to be chaste: which haue restrained mariage. In verie dede, luche, if they refrayne all fleshely compaigny, and desyre of the same, are mooste chaste. And yf they do w<sup>th</sup> al refrayne the busynes of the worlde, are mooste apte to preache the worde a minister in the congregacio of God. But otherwyse the quiet married man is more apte for that offyce. For the troubles and cares of the worlde are mooste to be auoyded in churche ministers.

The. viii. Chapter.

**H**ereby rebuketh them that vse their liberty to the schaunder of other, and sheweth how meane ought to behaue ths toward such as be weake. **I** speake of thynges\* dedycate vnto ydols, we are sure that we al haue knowledge. Knowledge maketh a man swell: but loue edifieth. If any man thynke y<sup>e</sup> he knoweth any thyng, he knoweth nothyng yet as he ought to knowe. But yf any man loue God, the same is knowen of hym.

**T**o speake of meate dedycat vnto ydols, we are sure y<sup>e</sup> ther\* is none ydol in y<sup>e</sup> worlde, and that ther is none other God but one. And though ther be that are called Goddes, whether in heauen other in erth (as there be Goddes manye and lordes manye) yet vnto vs is there but one God which is the father, of whome are all thynges, and we in him: and one Lord Iesus Chyrt by whome are al thynges, and we by him. But euery man hath not knowledge. For\* some suppose that ther is an ydol vntyl this houre and eate as a thyng offered vnto the ydole, and so their consciences beyng yet weake, are defiled. Meate maketh vs not acceptable to god. Nether if we eat, are we y<sup>e</sup> better. Nether if we eat not, are we y<sup>e</sup> worste.

**B**ut take hede that youre lybertye cause not the weake to faule. For yf some man se the which hath knowledge syt at meate in the ydols temple, shall not the conscience of hi which is weake, be boldened to eat those thynges which are offered to y<sup>e</sup> ydole? And so thow we thy knowledge shall y<sup>e</sup> weake brother perishe for whome Chyrt dyed.

sothen



to thow thy knowledge shall y weake  
brother petyche for whome Christ died.  
When ye synne so against the brethren,  
and wounde their weake consciences, ye  
synne against Christe. Wherfore \* yf  
meate hurte my brother, I will eate no  
fleshe whyle the world standeth, because  
I wil not hurte my brother.

## The. ix. Chapter.

Love forbeareth the thyng that he maye do  
by the lawe. He e. horetch them to runne on forth  
in the course that they haue begonne.

Rom. 12. b  
Charyte  
what it  
doeth.

Actes. 18. a  
Paul pro  
ueth hym  
selfe an A  
postle e-  
qual to y  
best, in y  
the spiryt  
hereth re-  
corde to  
his prea-  
ching, &  
in y as ma-  
ny were  
by him co-  
uered as  
by y other  
Apostles.



**A** I not an Apostle: am  
I not fre? \* haue I not  
sene Iesus Christ oure  
Lorde? Are ye not my  
worke in the Lorde? If I  
be not an Apostle vnto  
other, yet am I vnto you. For the seale  
of myne Apostleshippe are ye in y Lorde.  
Myne answer to the y aske me, is this.  
Haue we not power to eate & to drinke?  
Ether haue we not power to leade a  
boute a syster to wyfe, as well as other  
Apostles, and as the brethren of y Lorde  
and Cephas? Ether onely I and Bar-  
nabas haue not power this to do? Who  
goeth a warfare any tyme at his owne  
cost? who planteth a vineyarde, and ea-  
teth not of y frute? Who feedeth a flocke  
and eateth not of the mylke?

Saye I these thynges after the ma-  
ner of men? Or sayeth not the lawe the  
same also? For it is wyrtten in y lawe  
of Moyses: \* Thou shalt not mossell the  
mouth of the oxe that treadeth out the  
corne. Dothe God take thoughte for  
oren? Ether sayeth he it not al together  
for our sakes? For oute sakes no doute  
this is wyrtten: that he which eareth,  
shoulde eate in hope: and that he whiche  
thoweth in hope, shoulde be partaker of  
his hope. \* If we loue vnto you spiry-  
tuall thynges: is it a great thing yf we  
repe youre carnall thynges? If other  
be partakers of this power ouer you,  
wherfore are not we rather?

Deut. 25. b  
L. Cum. b. c

Roma. 15. f  
Gala. 6. b

The prea-  
cher hath  
ryghte to  
challenge  
a lyuinge  
for his la-  
boure.

Actes. 18. g

Math. 23. b

Actes. 18. g

Neuerthelesse \* we haue not bled  
this power: but suffre all thynges lest  
we shoulde hynder the Gospel of Christ.  
Do ye not vnderstande howe that they  
which minister in the temple, haue theyr  
findinge of the temple? And they which  
wayte at the aulter, are partakers w  
the aulter. \* Euen so also dyd the Lorde  
ordayne, that \* they which preache the

Gospell, shoulde lyue of the Gospell:  
\* But I haue bled none of these thynges.

1. Thes. 2. e  
2. Thes. 3. d

Neither wrote I these thynges that  
it shoulde be so done vnto me. For it were  
better for me to dye, then that any man  
shoulde take this reioysynge from me.  
In y I preache the gospell, I haue no-  
thyng to reioyce of. For necessite is put  
vnto me. Woe is it vnto me yf I preach  
not the Gospell. If I do it w a good wil  
I haue a rewarde. But if I do it agast  
my wil, an office is committed vnto me.  
What is my rewarde then? Verely that  
when I preache the Gospell, I make the  
Gospell of Christe fre, that I mylse  
not myne auctorite in the Gospell.

He y wor-  
keth of  
loue to his  
neygh-  
bour hath  
his re-  
warde.

For though I be fre from all me, yet  
haue I made my selfe seruaunte vnto  
all men, that I might wyne the moo.  
\* Vnto y Jewes, I became as a Jewe,  
to wyne the Jewes. To the that were  
vnder the lawe, was I made as though  
I had bene vnder the lawe, to wyne  
them that were vnder the law. To them  
y were wout lawe, became I as though  
I had bene without lawe (when I was  
not without law as pertainynge to god,  
but vnder a law as concerning Christ)  
to wyne them that were without lawe.  
To the weake became I as weake, to  
wyne the weake. In all thyng \* I  
fastyoned my selfe to all men, to saue at  
the lest waye some. And this I do for  
the gospels sake, that I might haue my  
parte therof.

Actes. 26. g  
Gala. 6. a

Cor. 1. 9

\* Perceauye ye not how y they which  
runne in a course, runne all, yet but one  
receaueth the rewarde. So runne that  
ye maye obtayne. Euery man y proueth  
masterpes, abstayneth from al thynges.  
And they do it to obtayne a corruptible  
croune: but we to obtayne an \* vncor-  
ruptible croune. I therfore so runne,  
not as at an vncertayne thig. So fight  
I, not as one that beateth the ayer: but  
I tame my bodye, and byynge it into  
subieccion, lest after that I haue prea-  
ched to other, I my selfe shoulde be a  
caste awaye.

2. Tim. 4. d  
1. Pet. 2. d

## The. x. Chapter. \*

Desceareth them with the ensamples of y olde  
Testament, and exhorteth them to a Godly con-  
uersacion.

AN. iii.

Brethren



# The fyfste Epistle

As it were  
in y<sup>e</sup> old re  
amer, so  
shal it do  
in y<sup>e</sup> newe



Brethren I would not that ye should be ignoraunt of this, how that our fathers were al vnder a cloude, and al passed thorow the sea, and were all baptyzed vnder Moyses, in the cloude, and in the sea: and did al eate of one spirituall meate, and did al dryncke of one manner of spiritual drinke. And they drinke of y<sup>e</sup> spiritual rocke that folowed them, which rocke was Christ. But in many of them had God no delite. For they were ouerthrowen in the wyldernes.

These are ensamples to vs that we should not luste after euyl thynges, as they lusted. Nether be ye worshyppers of ymages as were some of them accor- dyng as it is wyrtten: \* The people sate doune to eate and dryncke, and rose vp agayne to play. Nether let vs comit fornicacio as some of the committed for- nicacion, and were destroyed in one day xlii. thousande. Nether let vs tempte Christ, as some of them tempted, & were destroyed of serpentes. Nether mur- mure ye as some of the murmured, and were destroyed of the destroyer.

All these thynges happened vnto the for ensamples, and were wyrtten to put vs in remembraunce, whom the endes of the worlde are come vpon. Wherefore let him that thinketh he standeth, take hede leaste he fall. There hath none o- ther temptacion taken you, but such as foloweth the nature of man. But \* God is saythful, which shall not suffer you to be tempted aboue your strength: but shal in the middes of y<sup>e</sup> temptacio make a waye to escape oute. \* Wherefore my deare beloued fle from worshyppynge of ydols.

I speake as vnto them which haue discrecion, iudge ye what I say. Is not the cup of blessinge whiche we blesse, partakynge of the bloude of Christ: is not the breade whiche we breake, parte- takynge of the body of Christ: because that we (though we be manye) yet are one breade, & one body in as much as we al are partakers of one breade. Beholde Israel which walketh carnally. Are not they whiche eate of the sacryfice, parte- takers of the aulter?

What say I then: \* that the ymage is any thyng: or y<sup>e</sup> it whiche is offered

to ymages is any thyng: Naye, but I saye, that these thynges which the gen- tyls offer, they offer to deuyls, and not to God.

And I woulde not that ye shoulde haue fellowship with the deuyls. Ye can not drinke of the cup of the Lorde, and of the cup of the deuyls. Ye cannot be partetakers of the Lordes table, and of the table of deuylles. Ether shall we prouoke the Lorde? Or are we stronger then he? All thynges are lawfull vnto me, but \* al thynges are not expediente. All thynges are lawfull to me, but all thynges cdispe not. \* Let no man seke his owne profyt: but let euery mā seke anothers welthe.

What soeuer is solde in the market, that eate, and aske no questions for con- science sake. For the earthe is the lordes, and al that therein is. If any of the whiche beleue not, byd you to a feaste, & yf ye be dysposed to go, whatsoeuer is set before you: eate, askynge no questy- on for conscience sake. But yf any mā say vnto you: this is dedycate vnto ydols, eate not of it for his sake that shew- ed it, and for hurtynge of conscience. The earth is the lordes and all y<sup>e</sup> therein is. Conscience I say, not thyne: but the conscience of y<sup>e</sup> other. \* For why should my libertie be iudged of another mans conscience. For yf I take my part with thanks: why am I euyl spoken of for that thing wherfore I geue thāks?

\* Whether therfore ye eate or drinke, or whatsoeuer ye do, do all to y<sup>e</sup> prayse of God. \* Se that ye geue none occasi- on of euyl, nether to y<sup>e</sup> Jewes, nor yet to the gētyls, nether to y<sup>e</sup> congregacion of God: euen as I \* please all men in all thynges, not sekynge myne owne profyt, but the profyt of many, that they might be saued. Follow me as I do Christ.

## The Notes.

a. We shoulde be so full of loue and so circum- specte, that we shoulde geue none occasion to the ignoraunte to speake euyl of vs for our lybertie, and for that whiche we maye lawfully do before God.

## The xi. Chapter.

He rebuketh them for the abuse and misorde that they had aboute the Sacrament of the body and bloude of Christ, and byngeth them agayne to the fyfthe instruction.

I commend

Eccle. 37. b  
1. Cor. xii. b

If we haue professed euery mā to seke as nothers wealte.

Plal. 24. c.

1. Cor. 8. b.

2. Tim. 4. 3

Collo. 3. c  
Loue se- kerh byz neighbours profit

1. Cor. 1. b.

Why shoulde I my lybertie geue to God.



**I** Comende you brethren that ye remembre me in al thynges, and kepe the ordinaunces euen as I deliuered the to you. I woulde ye knewe that Christ is the heed of euery man.

**Gene. ii. d**  
**Eph. v. e**  
And the man is the womans heed. And God is Christes heed. Euery man praynge or prophesyinge hauinge any thig on his heed, shameth his heed. Euery woman þ prayeth or prophesyeth bare headed, dishonesteth hyr heed. For it is euen all one, and the very same thyng, euen as thoughe she were shauē. If the woman be not couered, let her also be shoren. \* If it be shame for a woman to be shorne or shauen, let her couer her heed.

**Deut. xxi. a**  
A man ought not to couer his heed, for as muche as he is the ymage & gloz of God. The woman is the gloz of the man. \* For the man is not of the woman, but the woman of the man. Nether was the man created for the womans sake: but the woman for þ mannes sake. For this cause ought the woman to haue

**Gen. i. b**  
**1 Peter ii. 1**  
power as muche to say, as a sygne þ woman is in subiection and hath an heed ouer hyr.

\* power on her heed, for þ angels sakes. Neuerthelesse, nether is the man without the woman, nether the woman without the man in þ Lorde. For as the woman is of the man, euen so is the man by the woman: but all is of God. Judge in your selues whether it be comly þ a woman praye vnto God bare headed. Or els dothe not nature teache you, that it is a shame for a man, yf he haue longe heere: & a prayse to a woman, yf she haue longe heere: for her heere is geuen her to couer her withall. If there be any man amonge you þ lusteth to stryue let him know that we haue no suche custome, nether the congregacions of God.

**Math. x. a**  
**1 Theloz desupper**  
\* This I warne you of, & comende not that ye come together: not after a better maner but after a worse. \* First of al when ye come together in the congregacion, I heare that there is dysfencion amonge you: and I partely beleue it. For \* there muste be sectes amonge you, that they which are perfect amonge you, might be knowen. Whē ye come together, a man can not eate the Lordes supper. For euery man beginneth afore to eate his owne supper. And one

is hongry, & another is droncken. Haue ye not houses to eate & to dryncke in? Or els despyse ye the congregacion of god, and shame them þ haue not. What shal I say vnto you: shal I praise you: In this prayse I you not.

That whiche I deliuered vnto you I receaued of the Lorde. For the Lorde Iesus the same night in which he was betrayed, toke breade: and thanked and brake, & said. \* Take ye, & eate ye: this is my body whiche is broken for you.

\* This do ye in the remembraunce of me. After the same maner he toke the cup, whē supper was done, saying: This cup is the new testamente in my bloude.

Whis do as ofte as ye drinke it, in þ remembraunce of me. For as often as ye shal eate this breade, & dricke this cup:

\* ye shal shew the Lordes death, & tll he come. Wherfore whosoener shal eate of this breade, or dryncke of the cup vn-

worthely, shal be gyltye of the body and bloude of the Lorde. \* Let a man therfore examen him selfe, and so let hym eate of the breade and dryncke of the cup. For

he that eateth or dryncketh vnworthely, eateth and dryncketh his owne damnacion, because he maketh no difference of þ Lodes body. & for this cause many

are weake and sicke among you, & many slepe. If we had truly iudged oure selues, we should not haue bene iudged. But when we are iudged of the Lorde

we are chastened, because we should not be damned with the worlde. Wherfore my brethren when ye come together to eate, tary one another. If any man hongry, let him eate at home, that ye come not together vnto condemnacion. Other thinges wil I set in order when I come.

The Notes.

a. Of these wordes is sufficiently spoken in the xvi. of Mathew.

b. Wpō these wordes would some mēkaine builde the opinion of the bodely presēce of Christ in the sacrament. What difference (saye they) woulde there be, yf the sacramente were not the naturall body of Christ. Certes this difference. The sacramental breade & wyne beyng distributed among the faithful and receyued of the same, shal certyfy the euen (as it were sensibly) of their redemption by Christ, where the commune breade dothe but fede the body. Yea and the more spiritual interpreters of this place, do take these wordes to be spoken of the congregacion, whiche is truly called the body of the Lorde. As thoughe Pauls woulde haue sayed. Puttinge no difference betwene the faithful and the vnbeleynge.

Mat. 26. c.  
Mar. 14. b  
Luk. xxi. b.

The institution of the Sacramente.

1 Peter. ii. d.  
1 Actes. i. b.

Eccle. 18. c.  
ii. Cor. 13. b.

1 John. ii. c.

This is my bodie. Makege no difference. &c.



# The fyrste Epistle

## The.xii. Chapter. ✠

The dyuersitie of the gyftes of the holy goost, geuen to the comferte & edifyinge of one another, as the members of a mans body serue one another.

Onely þ  
spiritual  
teach  
ers þ  
Christe is  
the Lord.

Math. ix. f

Rom. x. f. a  
One sp  
rite. One  
Lord.  
One God

Ephe. 4. b  
The gyf  
tes of the  
spirit are  
geuen vs  
to do ser  
uice to  
our bre  
thren.

B

1. John. 4. a

Rom. xxi. a  
Ephe. 3. b

1. Cor. 12. a

**A** spiritual thiges bre  
thren I would not haue  
you ignorant. \* Ye  
know that ye were gen  
tys, & went your wayes  
vnto domine ydols, euen  
as ye were led. Wherefore I declare vnto  
you, þ \* no man speakynge in þ sp  
rite of God, despyeth Iesus. Also no man  
can say þ Iesus is the lord: but by the  
holy gooste. \* There are diuersities of  
gyftes verely, yet but one spirite. And  
there are differences of administracy  
ons, and yet but one Lord. And there are  
diuers maners of operacions, & yet but  
one god, which worketh al thinges that  
are wrought, in al creatures. \* The gif  
tes of \* the spiryte are geuen to euery  
man, to profyt the congregaciõ. To one  
is geuen thowgh þ spirit, the utteraunce  
of wysdome. To another is geuen the  
utteraunce of knowledge by þ same spi  
rite. To another is geuen faith, by the  
same spirite. To another the gyftes of  
helynge by the same spirit. To another  
power to do miracles. To another pro  
phesye. To another iudgement of spi  
rites. To another diuers tonges. To a  
nother the interpretation of tonges.  
And these all worketh euen þ selte same  
spirite, deuindinge to euery man seueral  
gyftes, euen as he wyll. ✠

\* for as the body is one, and hath  
many members, and all the members of  
one body thowgh they be many, yet are  
but one body: euen so is Christe. for in  
one spirite are we all baptyzed to make  
one body, whether we be Jewes or Gen  
tys, whether we be bonde or fre, & haue  
\* all droncke of one spirite. for the body  
is not one member, but many. If þ fote  
say: I am not the hande, therefore I am  
not of the body: is he therefore not of the  
body? And yf þ eare saye, I am not the  
eye: therefore I am not of the body: is he  
therefore not of the body? If al the bo  
dy were an eye, where were then þ eare?  
If all were hearynge: where were the  
smellynge? But now hath God dispo  
sed the members euery one of them in  
the body, at his owne pleasure. If they

were all one member: where were the  
body? Now are there many members,  
yet but one body. And þ eye can not saye  
vnto the hande, I haue no nede of the:  
nor the heade also to þ fete, I haue no  
nede of you. Yea rather a greate deale  
those members of the body whiche seme  
to be most feble, are moste necessary. And  
vpon those members of the body which  
we thynke lest honest, put we moste ho  
nestie on. And oure vngodlye partyes  
haue most beautye on. For our honeste  
members nede it not. But God hath so  
dysposed the body, & hath geuen most  
honour to that parte which lacked, lest  
there shoulde be any stryfe in the body:  
but that the members shoulde indiffe  
rently care one for another. And yf one  
member suffer, all suffer with hym: yf  
one member be had in honour, al mem  
bers be glade also.

Ye are the body of Christ, & members  
one of another. And God hath also ord  
eyned in the congregacion, fyrste the  
\* Apostles, secondarely prophetes, third  
ly teachers, then them þ do myracles:  
after that, the gyftes of healyng, hel  
pers, gouerners, diuersitye of tonges.

Are all Apostles? Are all prophetes?  
Are all teachers? Are all doers of mira  
cles? Haue all the gyftes of healyng?  
Do all speake with tonges? Do all in  
terpreter? Couet after the beste gyftes.  
And yet shewe I vnto you a moze ex  
cellent waye.

## The.xlii. Chapter. ✠

The nature and condicions of loue.

**I** thought I spake w the ton  
ges of men and angels, & yet  
had no loue, I were euen as  
soundinge brasse: or as a tike  
lyng cymball. And thowgh I coulde  
prophesye, and vnderstode all secretes,  
& al knowledge: yea, yf I had a \* all  
saythe, so þ I coulde moue mountaigns  
out of their places, & yet had no loue, I  
were nothyng. And thowgh I besto  
wed al my goodes to fede the poore, and  
thowgh I gaue my bodye euen that I  
burned, and yet had no loue, it profyt  
teth me nothyng.

Loue suffreth longe and is corteous.  
Loue enuyeth not. Loue dothe not fro  
wardly, swelleth not, dealeth not disho  
nestly, \* seeketh not her owne, is not pro  
uoked

Math. x. a  
Luke. xi. a  
Ephe. 4. c

all faith  
is as mus  
che to say  
as to say  
saythe.  
Mat. vii. c  
Luke. xii. c

1. Cor. x. f  
Phil. ii. b



uoked to angre, thyncketh not euell, re-  
toyseth not in iniquite: But retoyseth  
in the trueth, suffreth all thynges, be-  
leueth all thynges, hopeith al thynges,  
endureth in all thynges. Though that  
prophefyinge fayle, other tongues shal  
cease, or knowledge banyshe awaye, yet  
loue falleth neuer awaye.

For oure knowledge is vnperfecte, &  
our prophefyinge is vnperfecte. But  
when that whiche is perfecte, is come,  
then that whiche is vnperfecte, shall be  
done awaye. When I was a chylde, I  
spake as a chylde, I vnderstode as a  
chylde, I imagined as a chylde. But as  
soone as I was a man, I put awaye  
chyldeishnes. Nowe we see in a glasse,  
euen in a darcke speakyng: But then  
shall we see face to face. Nowe I know  
vnperfectlye: But then shall I knowe  
euen as I am knowen. Nowe abyde  
faythe, hope, and loue, euen these thre:  
But the chiefe of these is loue.

The Notes.

the chiefe  
of these is  
loue. a. Paule speaketh not here of iustificacion, but of  
the profit of the congregacio. And in this respect  
is loue the chiefe because it loketh diligent  
to the ende of our neyghbour, and seeketh meanes to  
succoure the same: Euen as in iustificacion faith  
cleaueth onelye and fullye vnto Christes bloude,  
whiche is the onely, and sufficient price for syn,  
and is therefore chiefe therein. On this sort doeth  
Bramuse expounde in his annotation vpon this  
place.

The. xliii. chapter.

Paule sheweth þ þ gifte of prophecy, interpretig  
or preaching excellently the gift of tongues, & how  
they both ought to be used.

**I** Aboune for loue and co-  
uet spirituall gyftes:  
and mooste chieslye for to  
prophefye. for he that  
speaketh with tongues,  
speaketh not vnto men,  
but vnto God. for no mā heareth him.  
Howe be it in the spirite he speaketh  
mysteres. But he that prophecieth,  
speaketh vnto men, to edifynge, to ex-  
hortacion, and to comforte. He that  
speaketh with tongues, profiteth hym  
selfe: \* He that prophecieth edifieth the  
congregacion. \* I woulde that ye all  
spake wyth tongues: But rather that  
ye prophecied. for greater is he that  
prophecied, then he that speaketh w  
a tongues, excepte he expounde it also:  
That the congregacion maye haue e

disynge. Nowe brethren yf I come vn  
to you speakyng wyth tongues: what  
shall I profyt you, excepte I speake to  
you, other by reuelacion or knowledge,  
prophefying, or doctrine.

Moreouer, when thynges wythout  
lyfe: geue sounde: whether it be a pipe,  
or an harpe: except they make a distinc-  
cion in the soundes: Howe shall it be  
known what is pyppd or harped: And  
also yf the trompe geue an vncertayne  
voyce, who shall prepare hym selfe to  
fight: Euen so likewise when ye speake  
wyth tongues, except ye speake wordes  
that haue significacion, howe shal it be  
vnderstode what is spoken: for ye shal  
but speake in the ayre.

Manye kyndes of voyces are in the  
worlde, and none of them are wythout  
significacion. If I knowe not what the  
voyce meaneth, I shall be vnto hym  
that speaketh, an alpent, and he that  
speaketh shall be an alient vnto me. E-  
uen so ye (for as muche as ye couet spi-  
ritual gyftes) like þ ye may haue plens-  
tye vnto the edyfyng of the congreg-  
gation.

Wherefore lette hym that speaketh  
with tongues, praye that he may inter-  
pret also. If I praye with tongues, my  
spirite prayeth: But my mynde is with-  
out fruite. What is it then: I wyl pray  
wyth the spirite, and wyl praye with  
the mynde also. I wyl synge wyth the  
spirite, and wyl synge wyth the mynde  
also.

for els when thou blestest with the  
spirite, howe shall he that occupieth the  
roume of the vlearned, saye Amen, at  
thy geuyng of thanckes, seynge he vn-  
derstandeth not what þ sayest. Thou  
berelpe geuest thanckes well, but the  
other is not edifyed. I thanke my God,  
I speake with tongues moore then ye  
all. Yet had I leuer in the congrega-  
cion, to speake syue woordes with my  
mynde to the infor Macyon of other, ra-  
ther then ten thousande wordes wyth  
the tongues.

\* Brethren, be not chyl dren in wyl.  
Howe be it as concernyng maliciou-  
nes, be chyl dren, but in wyl be perfecte.  
In the lawe it is wyrtten, \* with other  
tongues, and with other lypes wyl I  
speake vnto thys people, and yet for all

that,

Eph. 4. 2.

Clayton.

Ro. xii. b.

1. Cor. xii. 9

1. Cor. xii. 9



# The fyrst Epistle

All dedes  
must be  
sauced w  
p doctrine  
of God, &  
not with  
good mea  
sure.

that, will they not heare me, saythe the  
Lorde. Wherefore, toges are for a sygne,  
not to the that beleue: but to them that  
beleue not. Contrary wyse, prophesying  
serueth not for the that beleue not: but  
for them which beleue.

If therfore when all the congrega-  
cion is come together, and all speake  
with tongues, there come in they that  
are vnlarned or they which beleue not:  
Wyll they not saye that ye are oute of  
poure wittes? But and yf al prophesie,  
and there come in one p beleueth not, or  
one vnlarned, he is rebuked of all me,  
and is iudged of euery man: and so are  
the secretes of his heart opened, and so  
falleth he doune on hys face, and wor-  
shippeth God, & sayeth p God is with  
you in dede.

Howe is it then brethren? When ye  
come together, euerye man hathe hys  
songe, hathe hys doctrine, hathe hys  
tongue, hath his reuelacion, hath hys  
interpretacion. Let all thinges be done  
vnto edifyinge. If any man speake  
with tongues, let it be two attonce or  
at the moste thre attonce, and that by  
course, and let another interpret it. But  
yf there be no interpreter, let hym kepe  
silence in the congregacion, & let hym  
speake to him selfe and to God.

1. Ioh. 4. a.

Let the Prophetes speake two at-  
tonce, or thre attonce, and let the other  
iudge. If anye reuelacion be made to  
another that sitteth by, lette the first  
holde his peace. For ye maye all pro-  
phesy one by one, that all maye learne,  
and all maye haue comforte. For the spi-  
rites of the prophetes are in the power  
of the prophetes. For God is not the  
causer of stryfe: But of peace, as he  
is in all other congregacions of the  
Saynctes.

Rome. 13. g

1. Tim. ii. b  
Gene. iii. c  
1. Cor. xi. a.

\* Let poure wiues kepe silence in  
the congregacions. For it is not per-  
mitted vnto them to speake: But let the  
be vnder obedience as sayeth the law.  
If they wyll learne anye thyng, lette  
them aske their husbandes at home.  
For it is a shame for women to speake  
in the congregacion. Spronge p worde  
of God from you? Either came it vnto  
you onelye? Yf anye man thynke hym  
selfe a prophete, either spiritual: Let  
hym vnderstande, what thynges I

The wo-  
mans muste  
be in sub-  
iection to  
her hus-  
bande.

wryte vnto you. For they are the com-  
maundementes of the Lorde. But and  
yf anye man be ignoraunte, let him be  
ignoraunte. Wherefore brethren conet  
to prophesy, & forbid not to speake with  
tongues. And let all thynges be done  
honostlye and in order.

The Notes.

a. To speake with tongues or with the spirite, to speake  
is to speake that other vnderstande not. As prie- w tonges  
stes say their seruice. To speake with the minde,  
is to speake other vnderstande, as when p prea-  
cher preacheth to the people in a tongue p they  
vnderstande.

The. xv. Chapter. ✠

The resurreccion of the dead.



Brethren, as pertayning  
to the gospell whiche I  
preached vnto you,  
whiche ye haue also ac-  
cepted, & in the whiche ye  
continue, by the whiche  
also ye are saued: I doe you to wryt, af-  
ter what maner I preached vnto you,  
yf ye kepe it, excepte ye haue beleued in  
bayne.

For first of al I delyuered vnto you  
that whiche I receaued: How p\* Christ  
died for oure synnes, agreynge to the  
scriptures: And that he was buryed,  
and that he arose agayne the thirde  
dave accordinge to the scriptures: And  
that he was sene of \* Cephas, then of p  
twelue. After that he was sene of moo  
then fye hundred brethren attonce:  
Of whiche manye remayne vnto this  
dave, and manye are fallen a slepe. After  
that appered he to James, then to all  
the Apostles.

1. Cor. 15. b.  
1. Ioh. 1. a.  
1. Ioh. 1. a.  
1. Ioh. 1. a.  
1. Ioh. 1. a.

1. Ioh. 1. a.

And laste of all he was sene of me,  
as of one that was bozne oute of due  
tyme. For I am the lest of all the Apo-  
stles, whiche am not worthye to be cal-  
led an Apostle, bycause \* I persecuted  
the congregacion of God. But by the  
grace of God I am that I am. And  
hys grace whyche is in me, was not in  
bayne: But I laboured more abound-  
dauntlye then they all, not I, but the  
grace of God whyche is with me. Whe-  
ther it were I or they, so we preach, and  
so haue ye beleued. ✠

1. Cor. 15. b.  
1. Ioh. 1. a.  
1. Ioh. 1. a.  
1. Ioh. 1. a.

✠ If Christ be preached howe that  
he rose from the dead: Howe saye some  
that are amonge you, p there is no res-  
urreccion of the dead? Yf there be no  
resurreccion of the dead: the is Christ  
not

Resurrec-  
cion.



Not rylen. If Chryste be not rylen, then  
**C** is oure preachynge bayne, and youte  
 fayth is also in bayne. Yea, and we are  
 founde false wytnesses of God. For we  
 haue testified of God, howe that he rai-  
 sed bp Chryst who he rayled not bp, yf  
 it be so that y dead rise not bp agayne.  
 For yf the dead ryle not agayne, then  
 is not Chryste rylen agayne. If it be so  
 that Chryst rose not, then is your fayth  
 in bayne, and yet are ye in youte syn-  
 nes. And cherto they whiche are fallen  
 a slepe in Chryste, are perished. If in  
 thys lyfe onelye we beleue on Chryste,  
 then are we of all men the miserablest.

But nowe is Chryst rylen from the  
 dead, and is become the fyrste frutes  
 of them that slepe. For by a man came  
 death, and by a man came the resurrec-  
 tion of the deed. For as by Adam all  
 dye: euen so by Chryste, shall al be made  
 alyue, and euerie man in hys owne  
 order. **R**

The fyrste is Chryste, then they that  
 are Chrystes at hys commynge. Then  
 commeth the ende, when he hath dely-  
 uered bp the kyngdome to God the fa-  
 ther, when he hath put doune all rule,

**D** authorite & power. For he must raygne  
 \*till he haue put all his enemyes vn-  
 der his fete. The last enemy that shalbe  
 destroyed, is death. \*For he hath put al  
 thynges vnder his fete. But when he  
 sayeth, all thynges are put vnder him,  
 it is manifest, that he is excepted, whi-  
 che dyd put all thynges vnder hym.  
 When all thynges are subdued vnto  
 hym: Then shall the sonne also be sub-  
 iect vnto him & put all thynges vnder  
 hym, that God maye be all in all thyng-  
 ges. Either els what doe they whiche  
 are baptysed ouer the dead, yf the dead  
 rise not at al? Why are they then a bap-  
 tised ouer the dead? Yea, and why stand  
 we in icoperdye euerie houre. By oure  
 reioysynge whyche I haue in Chryste  
 Jesu our Lorde, I dye daylye. That I  
 haue fought with bestes at Ephesus  
 after the maner of men, what aduaun-  
 tageth it me, if y dead ryle not agayne.

**E** tageth it me, if y dead ryle not agayne.  
 \*Let vs eate and dryncke, to morowe  
 we shall dye. Be not deceaued: Many-  
 cious speaking corrupte good maners.  
 Awake truelye out of slepe, and synne  
 not. For some haue not the knowledge

of God. I speake thys to your rebuke.

But some man wyl say: howe arise  
 the dead: with what bodyes come they  
 in: thou sole, \*that which thou sowest,  
 is not quickened except it dye. And  
 what sowest thou. Thou sowest not  
 that body that shall be: but bare corne  
 (I meane either of whete, or of some o-  
 ther) a god geueth it a body at his plea-  
 sure, to euerie seede a seuerall bodye.

\* All fleashe is not one maner of  
 fleashe: but there is one maner of fleashe of  
 men, another maner fleashe of bestes,  
 another maner fleashe of fithes, and an-  
 other of byrdes. There are celestial bo-  
 dyes, and there are bodyes terrestriall.  
 But the glorye of the celestiall is one,  
 and the glorye of the terrestriall is an-  
 other. There is one maner glorye of the  
 Sunne, and another glorye of the  
 Moone, & another glorye of the starrs.  
 For one starre differeth fro another in  
 glorye. So is the resurreccion of the  
 dead. It is sown in corrupcion, and  
 rylen in incorrupcion. It is sown in  
 dishonoure, and rylen in honoure. It  
 is sown in weakenes, and rylen in  
 power. It is sown a naturall body,  
 and rylen a spirituall bodye. There is  
 a naturall bodye and there is a spiri-  
 tuall bodye: as it is written: The fyrst  
 man \*Adam was made a liuyng soule:  
 And the last Adam was made a quic-  
 kenynge spirite. How be it, that is not  
 fyrste whyche is spirituall: But that  
 which is naturall, and then that why-  
 che is spirituall. \*The fyrst man is of  
 the earth, earthly: The seconde man is  
 the Lord from heauē. As is the earthy,  
 such are they that are earthy. And as is  
 the heauēly, such are they that are hea-  
 uenly. And as we haue borne the yma-  
 ge of the earthy, so shall we beate the y-  
 mage of the heauēly.

Thys say I brethren, that b fleashe  
 and bloude cannot inherite the kyng-  
 dom of God. Neither doeth corrupcy-  
 on enherite vncorruption. Beholde, I  
 shewe you a mystery. \* We shall not  
 all slepe: But \*we shal all be chaunged,  
 and that in a moment, and in the twink-  
 lynge of an eye, at the sounde of the last  
 trompe. For the trompe shal blowe, and  
 the dead shall ryle incorruptible, and  
 we shalbe chaunged. For thys corrup-  
 tible

John. xi. b

Collo. i. c

1 Cor. x. a  
 Hebr. i. b,  
 and E. c

1 Cor. viii. c  
 Hebr. ii. b

Gene. ii. d

1 Cor. xii. b  
 1 Cor. x. b

1 Cor. iii. d

Phil. i. d



# The fyfthe Epistle

tyble muste put on incorruptibylte:  
And thys mortall muste putte on im-  
mortalyte.

When thys corruptyble hath put  
on incorruptybylte, and thys mortall  
hath put on immortalyte: Then shalbe  
broughte to passe the sayinge that is  
written. \* Death is consumed into vic-  
torye. Death where is thy stynger? Hel  
where is thy byctorye? The stynger of  
death is synne: and the strengthe of syn  
is the law. But thankes be vnto God,  
whych hath geuen vs \* byctorye tho-  
rowe our Lorde Iesus Christ. Ther-  
fore my deare brethzen be ye stedfast &  
vnmouable, alwayes ryng in y<sup>e</sup> workes  
of the Lorde, for as muche as ye knowe  
howe that your labour is not in vayne  
in the Lorde.

## The Notes.

baptysed  
ouer the  
dead.

a. In myne opinion, the translation shoulde be  
better, if it were baptysed for y<sup>e</sup> dead. For though  
it be credible ynough, & wel agreunge to y<sup>e</sup> pur-  
pose, that some men shoulde be baptysed (that is  
to saye washed) ouer the graues of men departed  
this life, in token y<sup>e</sup> those same bodies shuld at y<sup>e</sup>  
last daye be purgified, and so rased agayne: Yet  
is it more lyke y<sup>e</sup> truer, y<sup>e</sup> in this place. S. Paule  
allured to the lawe of Moyses, whiche was that  
whosoever shoulde touche the vncleennes of a  
dead body, shoulde be vncleane tyeuenys, and  
shuld not be worthy to eat of y<sup>e</sup> halowed thinges  
till he had washed his cleaue w<sup>th</sup> y<sup>e</sup> water, to declare  
the hope of the purgifyng of y<sup>e</sup> same body, & y<sup>e</sup> glori-  
ous resurrection of y<sup>e</sup> same. So that to be bapti-  
sed or washed for the dead, is as muche to saye, as  
for touching of the dead corpes of mē departed.

These and  
bloud can  
not inher-  
it y<sup>e</sup> king-  
dome of  
God.

b. That is to say: this corruptible, vnpure & sin-  
ful cleaue must be purged, for it can inherite the  
kingdom of God, whiche is vncorruptible, pure,  
and that can abyde no synne. No remedye ther-  
fore this cleaue must be chaunged and rise incor-  
ruptible, that it may entre into that kyngdome.

## The .xvi. Chapter.

He putteth them in remembraunce of y<sup>e</sup> gathering,  
for the poore christians at Ierusalem, and conclu-  
deth his spi<sup>rit</sup>le with the salutations of certayne  
louinge brethzen.



If the \* gatherynge  
for the Sainctes, as  
I haue ordeyned in  
the congregacions  
of Galacia, euen so  
doe ye. Upon some  
sondaye let euerye  
one of you put a syde at home, and laye  
vp whatsoeuer he thynketh mete, that  
there be no gatherynge when I come.  
When I am come, who soeuer ye shall  
alowe by your letters, them wyll I

sende to brynge your libtalltye vnto  
Ierusalem. And yf it be mete that I  
goe, they shal go wyth me. I wyll come  
vnto you after I haue gone ouer Ma-  
cedonia. For I wyll goe thorowout  
\* Macedonia. Wyth you perauenture  
I wyll abyde a while: Or els wynter, y<sup>e</sup>  
ye may brynge me on my way whithers  
soeuer I goe.

I wyll not see you nowe in my pas-  
sage: But I truste to abyde a whyle  
wyth you, yf God shall suffre me. I wil  
tarre at Ephesus vntyll wynter tyme.  
For a greates doze and a fructifull is ope-  
ned vnto me: \* And there are many ad-  
uersariyes. \* Yf Tymotheus come, see  
that he be without feare w<sup>th</sup> you. For he  
worketh y<sup>e</sup> worke of y<sup>e</sup> Lorde as I doe:  
Let no man despise hym: But conuaye  
hym forth in peace, that he maye come  
vnto me. For I looke for hym wyth the  
brethzen.

To speake of brother \* Apollo: I  
greatlye desyred hym to come vnto you  
wyth the brethzen, but hys mynde was  
not at al to come at thys tyme. How be  
it he wyll come when he shall haue con-  
uenient tyme. Wathe ye, stande fast in  
the saythe, quyte you lyke men, and be  
stronge. Let all your busynes be done  
in loue.

Brethzen, ye knowe the house of  
\* Stephana, how that they are the first  
fruites of Achata, and that they haue  
appoynted them selues to minister vn-  
to the sayntes: I beseeche you that ye  
be obedyent vnto suche and to all that  
helpe and laboure. I am glad of the  
commynge of Stephana, Fortunatus  
and Achaicus: For that whiche was  
lackynge on your parte, they haue  
supplied. They haue comforted my spi-  
rite & yours. Take therfore y<sup>e</sup> ye know  
them that are suche.

The congregacions of Asia salute  
you, Aquyla and Priscylla salute you  
muche in the Lorde, and so doeth the  
congregacion that is in their house. Al  
the brethzen grete you. \* Grete ye one  
another wyth an holpe kyss. The salu-  
tacion of me Paule wyth myne owne  
hande. Yf anye man loue not the lorde  
Iesus Christ, \* the same be Anathema  
maranatha. The grace of the Lorde  
Iesus Christe be wyth you all. My  
loue

Act. xi. d  
Rom. xv. f  
1. cor. xiii. a  
and. ii. a

B  
Act. xix. d  
1. cor. i. c

1. cor. xv. e  
Act. xix. b

C  
Act xviii. c  
1. cor. i. b  
and. iii. a

1. cor. i. c

D

Rom. xvi. e

Wherof  
be accus-  
sed at the  
Lords co-  
minge, or  
as so wyl  
y<sup>e</sup> same be  
excomuni-  
cate & ac-  
cursed to  
deathe.



loue be with you all in Chyſte Jeſu.  
Amen.

The end of the fyrſt Epiſtle to the  
Corinthians. Sente from Philippos,  
by Stephana, and Fortunatus,  
and Achaicus, and Ti-  
motheus.

## The Prologe vpo the.ii. Epiſtle of. S. Paul to the Corinthians.



In the fyrſt Epiſtle he re-  
buketh the Corinthians that  
pely, ſo in this he comforteth  
them and prayſeth them and  
commandeth him that was  
excommunicate to bee receiued  
lounglie into the congrega-  
cyon agayne.

And in the fyrſt and ſeconde Chapters he  
ſheweth his loue to the ward, how that al that  
he ſpake, or dyd ſuffer, was for their ſakes and  
for their ſaluacion.

Then in the.iii.iiii. and v. he prayſeth the  
office of preachynge of the Goſpell about the  
preachynge of the lawe, and ſheweth that the  
Goſpel groweth thorow perſecution, & thorow  
the croſſe, whiche maketh a man ſure of eternal  
lyfe: and here and there he toucheth the falſe pro-  
phets, whiche ſtudied to turne the faith of  
the people from Chriſt vnto the workes of the  
lawe.

In the.vi. and. vii. Chapters he exhorte-  
th them to ſuffer with the Goſpell, and to lyue as  
it becommeth the Goſpel, and prayſeth him in  
the later cude.

In the.viii. and. ix. Chapters he exhorte-  
th them to helpe the poore ſayntes that were at  
Jeruſalem.

In the.x. xi. and. xii. he inueryeth agaynſt the  
falſe prophetes.

And in the laſte Chapter he threates  
uerth them that hadde ſpynne,  
and not amended them  
ſelues.

## The ſecond Epi- ſtle of. S. Paule the Apoſtle to the Corinthians.

The fyrſt Chapter.

The conſolacion of god in trouble. The loue  
of Paule towards the Corinthians, and his  
excuse that he came not to them.



Rule an Apoſtle of  
Jeſu Chriſt by  
the wyll of God,  
and brother Ti-  
motheus.

Vnto the con-  
gregacion of god,  
which is at Corin-  
thum with al ſayntes whych are in

al Achaia. \* Grace be with you & peace  
from God oure father, and frome the  
Lorde Jeſus Chyſte.

\* Blessed be God the father of oure  
Lord Jeſus Chyſt, the father of mer-  
cy, and the God of all comfort, which  
comforteth vs in al oure tribulacion,  
in ſo much that we are able to comfort  
them which are troubled, in whatſoe-  
uer tribulacion it bee, with the ſame  
comfort, wherewith we oure ſelues are  
comforted of God. For as the afflic-  
cions of Chriſte are plenteous in vs,  
euen ſo is oure conſolacion plenteous  
by Chyſte.

Whether we be troubled for your  
conſolacion & ſaluacion, which ſalu-  
acion ſheweth her power in that ye ſuf-  
fer the ſame afflictions, whych we al-  
ſo ſuffer: or whether we be comforted  
for your conſolacion: yet our hope is  
ſteadfaſt for you, in as muche as we  
know how that as ye haue your parte  
in afflictions, ſo ſhall ye be partakers  
of conſolacion.

Brethren, I wolde not haue you ig-  
norant of our trouble, which happed  
vnto vs in Aſia. for we wer gre-  
ued out of meaſure paſſyng ſtrength,  
ſo greatlye that we deſpeared euen of  
lyfe. Alſo we receaued an aunſwere  
of death in our ſelues, & that becauſe  
we ſhoulde not put oure truſte in oure  
ſelues: \* but in God, whiche rayſeth  
dead to lyfe agayn, & which deliuered  
vs from ſo great a death, and doth deli-  
uer. On whome we truſt, that yet here  
after he wyll deliuer, by the helpe of  
your prayer for vs, that by the mea-  
nes of manye occaſions, thankes may  
be geuen of many on oure behalfe, for  
the grace geuen vnto vs.

Oure reioyſyng is thys, the testi-  
mony of oure conſcience, that in ſingle-  
nes and Godlye purenes and not in  
fleſhlye wyſdome, but by the grace of  
God

Roma i. a.  
i. Cor. i. a.  
Gala i. a.  
Eph. i. a.  
i. Pet. i. a.  
i. Pet. v. a.

B  
Afflictions  
or paſſions  
of chryſte  
are ſuche  
ſuffrages  
as Chriſt  
ſuffered.  
Collo. i. s

Actes xix. s

Deut. x. b.  
i. Re. ii. b

i. Cor. 4. c.

C  
Conſcience



# The .ii. Epistle

God, we haue had oure conuersacion in the worlde, and mooste of all to you wardes. We wyte no nother thynges vnto you, the that ye read & also know. Yea, and I trust ye shall fynde vs vnto the ende, euen as ye haue founde vs partly: for we are your reioysynge, euen as ye are oures in the day of the Lorde Iesus.

1. The. ii. c.

1. Cor. xlii. a

Math. v. r.  
Iaco. v. b.

And p<sup>r</sup>o-  
mises of  
God are  
geuen vs  
only for  
Christes  
sake.

Rom. 8. a  
Eph. iii. c

Yea, yea,  
Nay, nay

\* And in this confidence was I minded the other tyme to haue come vnto you, that ye myghte haue had yet one pleasure more, and to haue passed by you into Macedonia, & to haue come a gayne out of Macedonia, vnto you, & to haue bene leade forth to Jewrye warde of you when I thus wyse was minded: did I vse lightnes? Or thinke I carnallye those thynges whiche I thynke that with me should be a yea, yea, and naye naye. God is saythfull: for our preachyng vnto you, was not yea, and naye. For Goddes sonne Iesus Chryste whiche was preached amonge you by vs (that is to saye, by me and S<sup>c</sup>yluanus and Timotheus) was not yea, and naye: but in hym it was yea: for al the promises of God, in hym are yea: and are in him Amen, vnto the laude of God thorow vs. For it is God whiche stablished vs and you in Chryste, and hath anoynted vs, whiche hath also sealed vs, and hath geuen the earnest of the spyryte into oure hertes.

## The Notes.

a. In the v. of Mat. these wordes are as much to say, as it is so, it is nat so. A plaine and simple aunswer without oth or facynge. Whereby is meant that the saythe & credence of Christen men shoulde be such, that their yea, and naye myght be taken in all matters, that they shoulde talke of. But in this place they are takē for vnconstauntnes of mynde, as to say both yea, and naye to one thyng.

## The. ii. Chapter. †

The sheweth the cause of his absence and exhorteth them to forgue the man that was fallen, & to receaue him agayne with loue.

1. Pet. v. a



I call God for a recorde vnto my soule, that for to saue you wythal, I came not any more vnto Corinthum. \* Not that we be lordes ouer your sayth: but helpers of your ioye. For by sayth ye stand. But I determined this in my selfe, that I woulde not come at

gayne to you in heynnes. For yf I make you sorre, who is it that shoulde make me glad, but the same whiche is made sorre by me? And I wrote thys same Epistle vnto you, lest yf I came, I shoulde take heynnes of them, of whome I ought to reioyce. Certaynly thys confidence haue I in you all, that my ioye is the ioye of you all. For in greate afflyccion and angursh of hert I wrote vnto you with many teares: not to make you sorre, but that ye myghte perceaue the loue whych I haue most specially vnto you.

If any man hath caused sorow, the same hath not made me sorre, but partly: lest I shoulde greue you all. \* It is sufficiente vnto the same man that he was rebuked of manye. So that nowe contrary wyse ye oughte to forgive him and comforte hym: lest that same persone shoulde be swallowed by wyth ouer muche heynnesse. Wherefore I exhorte you, that loue may haue strength ouer hym. For this cause verely dyd I wyte, that I myght know the proke of you, whether ye shoulde be obedyent in all thinges. To whom ye forgue anye thyng, I forgue also. And verely yf I forgave anye thinge, to whom I forgave it, for your sakes forgave I it, in the roume of Chryste, lest Satan shoulde preuente vs. For his thoughtes are not vnknownen vnto vs.

When I was come to Troada for Christes Gospels sake (and a greate doore was opened vnto me of the Lorde) I had no rest in my spirite, because I found not Titus my brother: but toke my leaue of them and went away into Macedonia. Thanckes be vnto God whiche alwates geueth vs the victory in Chryst, and openeth the sauer of his knowledge by vs in euery place. For we are vnto God the swete sauoure of Chryst, both amonge them that are saued, and also amonge them whiche perishe. \* To the one parte are we the sauour of deathe vnto deathe. And vnto the other parte are we the sauour of lyfe vnto lyfe. And who is mete vnto these thynges? For we are not as many are whiche choppe and chaunge with the worde of God: but euen oute

B  
1. Cor. v. b.

1. Pet. ii. c.

of



of purenes, and by the power of God, and in the syghte of God, so speake we in Chyſte.

## The.iii. Chapter.

He prayſeth the preachynge of the Goſpell as boue þe preachynge of the lawe.

**W**e begyn to prayſe oure ſelues againe. Rede we as ſome other, of Epyſtles of recomendaci- on vnto you: or letters of recomendacion from you? Ye are oure epiſtle wyrtten in oure hertes, whych is vnderſtand and reade of al men, in that ye are knowen, how that ye are the epiſtle of Chyſte, myniſtered by vs and wyrtten, not with ynke: but with the ſpirit of the lyuing god: not in tables of ſtone, but in fleſhly tables of the herte.

Exod. 24. d.  
Deut. 10. d.  
Iere xxxi. f

**S**uch truſt haue we thowow Chyiſt to God ward, not that we are ſufficient of our ſelues, to thinke any thing as it were of our ſelues: \* but our ablenes cometh of God, which hath made vs able to miniſter the new teſtament, not of the letter, but of the ſpirit. For a þe letter killeth, but the ſpirit geueth lyfe.

Phi. ii. b.

1. Cor. xiii. a

**I**f the miniſtracion of death thowow the letters ſygured in ſtones was glorious, ſo that the chyldren of Iſraell coulde not beholde the face of Moſes for the glozpe of hys countenaunce (which glozpe neuertheleſſe is done away) why ſhall not the myniſtracion of the ſpirit be much moze glorious? For if the miniſtring of condemnaci- on be glorious: much moze doeth þe miniſtracyon of ryghtwylnes exced in glozpe. For no dout þe whiche was there glorified is not once glorified in reſpect of thys excedyng glozpe. Then yf that whiche is deſtroyed was glorious, muche moze ſhall that whiche remaineth, be glorious.

**S**eynge then that we haue ſuche truſte, we vſe greate boldnes, and do not as Moſes, which put a baile ouer his face that the chyldren of Iſraell ſhould not ſe for what purpoſe that ſerued which is put awaye. \* But theyr min- des were blynded. For vntyll thys daye remaineth the ſame coueringe vntaken away in the olde teſtamente when they reade it, which in Chyiſt is

met. xiii. b.  
mar. tin. b.  
Luce. 8. a.  
Iere. 28. f.  
Ioh. 12. f.  
Rom. 2. b.

put awaye. But euen vnto thys daye, when Moſes is redde, the baile han- geth before their heartes. Neuerthe- leſſe \* when they tourne to the Lord, the baile ſhalbe taken awaye. \* The Lord no dout is a ſpyrpt. And where the ſpirit of the Lord is, there is ly- bertye. But we all beholde the glozpe of the Lord with his face open, and are chaūged vnto the ſame ſimilitude, from glozpe to glozpe, euen of the ſpirit of the Lord.

Exo. 34. d.  
Roma xi. d.  
Ioh. iii. c

## The Notes.

a. Far wyde are they, that take thys letter to be the ſpitterall ſence of the ſcripture thowowout, and do thereby exhorite men to reſrayne the rea- dyng of the body of the ſcripture without en- terpretours. For S. Paule entended none other in this place but to teach the worthynes of the Goſpell to be far aboue the lawe and the mini- ſtracion therof to be much moze worthy to be eſtmed, then the miniſtracion of the lawe, be- cauſe the one (that is the lawe) bringeth deathe and damnacion for ſynne, and the other (that is the Goſpell) bringeth lyfe, and remyſſion of ſynnes. That thys is the verye meanynge of the Apoſtle in thys place: is playne to as manye as luſte to weyghe the ſcre, or to to reade S. Au- guſtine in his boke of the ſpirit and letter, and Eraſmus in his Paraphraſis, and annotations

The let- ter killeth et.

## The.iiii. Chapter.

A true preacher is diligent. He corrupteth not the worde of God. He preacheth not him ſelfe, but ſeketh the honour of Chyiſt, yea though it be with the peryle of his lyfe.

**H**erfoze ſeyng that we haue ſuche an office, euen as mer- cye is come on vs, we ſaynte not: but haue caſte from vs the clokes of vnhoneſtpe, and walke not in craftynes, nether corrupt we the worde of God: but walke in opẽ truth, and repoyte oure ſelues to euery mans conſcience in the ſyght of God. If our Goſpell bee yet hyd, it is hyd amonge them that are loſt, in whom \* the God of thys world \* hath blynded the min- des of them which beleue not, leaſt the lyght of the glorious goſpel of Chyiſt whiche is the ymage of God, ſhoulde ſhynne vnto them.

Ioh. xii. c  
Eſay vi. c  
mat. xiii. b.  
mar. xiii. b.  
Luce. 8. b.  
Ioh. xii. f.  
Actes. 28. f

**F**or we preache not oure ſelues, but Chyiſte Jeſus to be the Lord, and oure ſelues youte ſeruauntes, for Je- ſus ſake. For it is God \* that commaū- ded the lyghte to ſhynne out of darck- nes, which hath ſhined in our hertes for to geue the lyght of the knowledge of the glozpe of God, in the face of Je- ſus

Gene. i. a.  
1. Peter. i. d



# The seconde Epistle

lus Chyfte.

**11. Cor. v. a** But we haue thys treasure in \*ets then vessels, that the excellent power of it myght appeare to be of God, and not of vs. We are troubled on euerye syde, yet are we not without hyft. We are in pouertye: but not vtterly without somewhat. We are persecuted: but are not forsaken. We are cast downe: ne uerthelesse we peryshe not. And we alwayes beare in our bodys the dying of the Lorde Iesus, that the lyfe of Iesu myghte appere in oure bodies.

**Roma. 8. f** \* For we which liue, are alwayes deliuered vnto deathe for Iesus sake, that the life also of Iesu might appere in oure mortall fleshe. So then deathe worketh in vs, and lyfe in you. \* Seyng then that we haue the same spirit of fayth, accordynge as it is wyrtten: \* I beleue, and therfore haue I spoken. We also beleue, & therfore speake. **1. Cor. 11. 6. b** For we know that he which rayled bp the Lorde Iesus, shall rayle bp vs also by the meanes of Iesus, and shall sette vs with you. For al thynges do **1. Cor. 11. a.** I for youre sakes: that the plenteous grace by thanckes geuen of manye, maye redounde, to the prayse of God.

Wherefore we are not weryed, but though oure outward man peryshe, yet the inward man is renewed daye by daye. \* For oure excedynge tribulacions which is momentany and lyght, prepareth an excedynge and an eternall waight of glozy vnto vs, whil we loke not on the thynges whych are sene, but on the thynges which are not sene. For thynges whych are sene, are temporal: but thynges whych are not sene, are eternall.

## The Notes,

The God of thys worlde.

a. Thys God is in the: xvi. of Luke called Mammon, in the. xiiii. of Iohn, the prince or ruler of thys worlde. By al that I can gether bothe of this place and of the other: it shoulde be spoken of ryches accordynge to the significacion of this worde Mammon, a worde of the Syrian tongue. Prynce and God of this worlde it is called because the wycked worldelynges geuynge the selues to the vniuersall gettyng together, and heping therof, it is their prince and God. Some call the deuyl by these names, who are not far wyde. For the deuyl is a great doer in all these thynges, as an enemye that seeketh al occasions to deface the church of Christ, by drawing them from the true seruyce of god, to the ffolle seruyce

of God, to the ffolle seruyce of Mammon the riches of this worlde.

b. By the face of Iesus Chyfte, is to be vnderstande the lowe degre of his manhode, accordynge to the similitude and lyknes wherof of Iesus. true preachers and professours of Christ wer, be and shall to the worldes ende be esteemed.

c. Thys outward manne is somtyme called the oldeman, somtyme the flesch, what the flesch signifyeth shall ye fynde in the prologe to the Romaynes. **Outward manne.**

## The. v. Chapter.

The rewarde for sufferynge trouble.



We knowe lutely of our \*erthy mancyon wher in we nowe dwell were destroyed, that we haue abyldynge ordeyned of God, an habytacio[n] not made with handes, but eternal in heauen. And herfore sygh we, desyring to be clothed with oure mansi[n]on whiche is frome heauen: so yet of that we bee founde clothed, and not naked. For as longe as we are in this tabernacle, wee sygh and are greued, for wee woulde not be vnclothed, but woulde be clothed bp, that mortallite might be swallowed bp of lyfe. He that hathe ordeyned vs for this thyng, is God: \* which verye same hathe geuen vnto vs the earnest of the spyryte.

Therefore we are alwaye of good chere, and knowe wel that as longe as we are at home in the body, we are absent from God. For we walke in fayth and se not. Neuerthelesse we are of good comfort, and had leuer to be absent from the body and to bee presente with the Lorde. Wherefore, whether we be at home or from home we endeuoure oure selues to please him. \* For we must all appeare before the iudgemente seate of Christ, & euerye manne maye receaue the workes of his body accordynge to that he hathe done, whether it be good or bad.

\* Seyng then that we knowe, howe the Lord is to be feared, we fare fayne wyth menne. For we are knowen wel ynoughe vnto God. I truste also that we are knowen in youre consciences.

We prayse not oure selues agayne vnto you, but geue you an occalion to reioyce of vs, that ye maye haue some what agaynst them, whych reioyce in the face, and not in the hearte. For of we



we be to feruent, to God are we to feruent. If we kepe measure, for your cause kepe we measure. for the loue of Christe constraineth vs, because we thus iudge, yf one be deade for all, that then are all dead, & that he died for al, that they which lyue, shoulde not hence forth liue vnto them selues, but vnto him which died for the & rose againe.

Whetfoze hence forth we know we no mā after the fleshe. In so much though we haue knowen Christ after the fleshe, nowe hence forth we knowe we him so no moze. Therfoze if any man be in Christ, he is a new creature. Olde thinges are passed away, behold al thinges are become new. Neuerthelesse al thiges are of god, which hath reconciled vs vnto hi self by his Jesus Christ, & hath given vnto vs his office to preach his attonement. For God was in Christ, & made agreement betwene the worlde & him selfe, & imputed not their finnes vnto them: & hath committed to vs his preaching of his attonement. Now then are we messengers in the roume of Christe euen as though god did beseech you thorow vs. So pray we you in Christes stede, that ye be at one with God: for he hath made hym to be synne for vs, whiche knewe no synne, that we by his meanes shoulde be that ryghtewesnes whiche before God is allowed.

## The Notes.

a. We fare fayre with menne. That is, we playe not the prauers with cursynges and excommunications, neither vse we violence maliciously amonge the people, but feare God, & intreate the people louingly, to draw them vnto Christe.

b. The attonement betwene god & man in Christ is the Apostles office to preach. To bee synne for vs: that is to say, to be the sacrifice for our synnes: for synne in the scripture is somtyme taken for the sacrifice of synne. As De. xiii. & priests eate the sinnes of the people. And Rom. viii. By synne he damned synne in the fleshe.

## The. vi. Chapter.

An exhortacion to receaue the word of god with thankfulness and amendment of life, The diligence of Paule in the gospel, & how he warneth them to exchue the company of the heithen.

As helpers therfoze exhorthe you, ye receaue not the grace of God in vaine. For he sayeth: I haue heard the in a tyme accepted: & in the day of saluacion, haue I lucke, red the. Beholde, nowe is that well accepted tyme: behold now is that day of

saluacion. Let vs geue no man occasi- on of euyl, that in oure office be founde no faute: but in all thynges let vs be haue our selues as ministers of god. In muche patience, in afflictions, in necessite, in angurthe, in stryppes, in prysonnement, in stryfe, in labour, in watchyng, in fastyng, in purenes, in knowledge, in longe sufferynge, in kynndnes, in the holy goost, in loue vnfayned, in the wordes of truthe, in the power of God, by the armoure of rightewisnes on the ryght hand and on the left, in hope not a dishonour, i euil repozte & good repozte, as deceauers & yet true, as vnknownen, & yet knownen: as dynges, and beholde we yet lyue: as chastened, and not kyled: as sorowynge, and yet al- way mery: as pooze, and yet make ma- ny riche: as hauyng nothing, & yet pos- sessyng all thynges.

O ye Corinthyans, oure mouth is opē vnto you. Our hert is made large: ye are in no strayte in vs, but are in a strayte in your owne bowelles. I promyse you lyke rewarde with me, as to my chyldren. Set your selues therfoze at large, and beate not a straungers yoke with vnbeleuers for what fel- lowshyp hath ryghtewesnes with vn- ryghtewesnes? What company hath light with darcknes? What concord hath Christ with Beliall? Ether what partie hath he that beleueth, with an in- fydel? how agreeth the temple of God wth ymagēs? And ye are the temple of the lyuynge God, as sayd God. I wyl dwell amonge them and walcke amonge them, & wyl be their God: & they shalbe my people. Whetfoze come out from amonge them, & separte your sel- ues (saith the Lord) and touch none vn- cleane thyng: so wyl I receaue you, and wil be a father vnto you, & ye shal- be vnto me sonnes & doughters, sayth the Lord almighty.

## The. vii. Chapter.

He exhorteth them to receaue the promises of God thankfully. The Corinthians are commen- ded for their obedience & loue toward Paule,

Synge that we haue lucke & promises derely beloued, let vs cleanse our selues from al filthines of the fleshe & spirit, and growe vp to full holynes in the

1. Cor. iii. a

B

Armoure of righte- ousnes: is the word of god with hope loue feare. &c. whiche Paule cal- leth the armour of lyght. Ro- ma. xiii.

C

Deut. 7. a

Math. 8. b

D

1. Cor. iii. b) and. vi. b.

Exo. xli. g. Leu. xvi. b. Ezech. 37. g

1. Cor. v. 2. c.

1. The. 1. c

Chyppes seruantes seke chris- tian will, and lyue not theyr owne plea- sure, but at his.

1. Cor. i. 1. a

1. Cor. xxi. a

Rom. iii. b

Collo. i. c

Collo. ii. a

1. Cor. v. 2. b

Roma. 8. b

1. Cor. 49. c



# The second Epistle

fear of god. Understand vs, we haue hurt no man: we haue corrupt no man: we haue defrauded no man: I speake not this to condemne you: for I haue shewed you before that ye are in oure heartes do dye a lyue w<sup>th</sup> you. I am very bold ouer you, and reioyce greatly in you. I am fylled with comforte & am exceeding ioyous in al oure tribulacions.

**B** Act. xvi. s cedonia, \* oure fleche had no reste, but we were troubled on euery syde. Outward was fightyng, inward was feare.

**R** Cor. i. s Nevertheless \* God that comforteth the afflicted, comforted vs at the comyng of Titus.

And not w<sup>th</sup> hys comynge onely: but also with the consolacion wherewith he was comforted of you. For he tolde vs your desyre, your mournyng, your feruente mynde to me warde: so that I now reioyce y<sup>e</sup> more. Wherfore though I made you sorry with a letter, I repent not: though I dyd repent. For I perceaue that that same epyistle made you sorry, though it were but for a reason. But I now reioyce, not that ye were sorry, but that ye so sorowed, that ye repented. For ye sorowed godly: so that in nothyng ye wer hurt by vs. For godly sorow causeth repentaunce vnto saluacion not to bee repented of: when

**Eccle. x. s** \* worldly sorow causeth death.

Beholde what diligence thys godly sorow that ye toke, hath wrought in you: yea, it caused you to cleare youre selues. It caused indignacion, it caused feare, it caused desyre, it caused a feruent mynde, it caused punishment: for in all thynges ye haue shewed youre selues that ye were cleare in that matter. Wherfore though I wrote vnto you, I did it not for his cause that did hurt neyther for hys cause that was hurte: but that oure good mynde whiche we haue toward you in the syght of God, myght appere vnto you.

**D** Therefore we are comforted, because ye are comforted: yea, and exceedingly the more ioyed we, for the ioy that Titus had: because hys spryde was refreshed of you all. I am therefore not now ashamed though I boasted my self to him of you. For as al thynges which I preached vnto you are true, euē so is

oure boasting, that I boasted my selfe to Titus with al, found true. And now is his inward affection more abundant toward you, when he remembreth the obedience of euery one of you: how with feare and tremblinge ye receaued hym. I reioyce that I may be bold ouer you in all thynges.

## The. liii. Chapter.

He putteth the in remembraunce to helpe y<sup>e</sup> poore sayntes at Ierusalem, accordyng as the Macedonians dyd.



**D**o you to witte brethren, of the grace of God whiche is geuen in the congregacions of Macedonia, howe that y<sup>e</sup> aboundaunce of their reioysing is, that they are tryed with much tribulacion. And therto though they were exceedyng poore, yet haue they geue exceedyng richly, & that in singlenes. For to their powers (I beare recorde) yea, and beyond their power, they were wyllyng of their owne accord, & prated vs w<sup>th</sup> great instaunce, that we wold receaue their benefyt, and suffre them to be partakers w<sup>th</sup> other \* in ministringe to the sayntes. And thys they dyd, not as we looked for: but gaue their owne selues first to the Lord, & after vnto vs by the wyl of God: so that we could not but desire Titus to accomplishe y<sup>e</sup> same beniuolence amōg you also, euen as he had begonne.

Now therefore, as ye are rich in al partes, in saythe, in word, in knowledge, in al feruentnes, & in loue, which ye haue to vs: euen so se that ye be plenteous in this beniuolence. This say I not as commaūding: but because other are soferuent, therefore proue I your loue, whether it bee persyte or no. Ye knowe the liberalitie of our Lord Iesus Chryste, which though he wer \* rich, yet for your sakes became poore: that ye throughe his pouerty, might be made rich.

And I geue counsell here to. for this is expedient for you, which began, not to do only: but also to wyl a pere a go. Now therefore performe the dede: that as ther was in you a redynes to will, euen so ye may performe the dede, \* of that which ye haue. For \* if ther be first a wyllyng mynde, it is accepted

accorde

Actes x. s  
1. Cor. 16. s  
2. Cor. 12. s  
Rom. xv. s

1. Cor. 13. s

1. Pet. 1. s  
1. Tim. 1. s

1. Tim. 1. s  
1. Tim. 1. s



# To the Corinthians, Fol. cxi.

according to that a man hath, & not according to that he hath not.

**I**t is not my mynde that other bee set at ease, and ye broughte into countenance: but that ther be equalnes now at thys tyme, that youre aboundaunce lucker their lacke: that theyr aboundaunce may supplie youre lacke: that there may be equalite, agreeing to that whych is wyrtē. \* He that gathered much, had neuer the more aboundaunce, & he that gathered lyttel had neuer the lesse. Thankes be vnto God, which put in the hert of Titus & same good mind toward you. For he accepted & request: yea, rather he was so wel willing, that of his owne accord came vnto you.

**W**e haue sent with hym that brother, whose laude is in the gospell thowwe out al the congregacions: and not so onlpe, but is also chosen of the congregacions to be a felow w<sup>th</sup> vs in our tozney concerning this beniuolens that is mynistrēd by vs vnto the prayse of the Lorde, and to sterre vp youre prompte mynde.

**F**or thys we exschue, that any man shoulde rebuke vs in this plenteous distribucion: that is mynistrēd by vs, and therfore make prouision for honest thynges, not in the syght of God only, but also in the syght of men.

**W**e haue sent with them a brother of ours whom we haue oft tymes proued diligent in many thynges, but now much more diligent. The great confidence whych I haue in you, hath caused me this to do: partlye for Titus sake whych is my felow and helper as concerninge you, partlye because of other whiche are our brethren, and the messengers of the congregacions, & the glory of Christ. Wherfore shewe vnto them proffe of your loue, and of the reioysyng that we haue of you, that the congregacions maye see it.

## The. ix. Chapter.

In this Chapter dothe he the same that he dyd in the Chapter goynge before, that is, moueth them to helpe the poore brethren at Ierusalem.

**I**f the ministryng to & saynctes it is but superfluous: for me to write vnto you: for I know yout redynes of mynde, whereof I boast my

selfe vnto them of Macedonia, & saue & Achaia was prepared a yere ago, & your feruētnes hath prouoked many. Neuerthelesse, yet haue I sente these brethren, lest our reioysyng ouer you shoulde be in vayne in thys behalfe, & that ye (as I haue sayd) prepare your selues, lest peradventure yf they of Macedonia come with me, and fynde you vnprepared, the boast that I made in thys matter, shoulde be a shame to vs. I saue not vnto you.

**W**herfore I thought it necessary to exhort the brethren, to come beforehand vnto you for to prepare youre good blessing promysed afore, that it might be redy: so that it be a blessinge, & not a defrauding. \* This yet remember, howe that he which soweth lyttel, shal reape lyttel, & he that soweth plenteously shal reape plenteously. And lette euery man do accordynge as he hath purposed in hys hearte, not groundyngly, or of necessity. \* For God looueth a chearfull geuer.

**G**od is able to make you ryche in al grace, that ye in all thynges hauyng sufficient vnto the vtmost, may be rich vnto all maner good workes, as it is wyrtē. \* He hath sparshed abroad and hath geuen to the poore, hys righte welnes remaineth for euer. He & syn: derh & lower sede, shal multiplye bread for fode, & shal multiplye youre sede & increase the frutes of your rightewesnes. \* That on all partyes, ye may be made ryche in all synghenes, whych causeth thowwe vs, thankes geuyng vnto God.

**F**or the office of this ministracion, not only supplieth the nede of the saynctes: but also is aboundaunte here in, that for this laudable ministring, thankes might be geuen to god of many, which prayse God for the obedience of youre professyng the Gospell of Christ, & for youre singlenes in distybutyng to the & to all men: & in theyr prayrs to God for you, longe after you, for the aboundaunte grace of God geuen vnto you. Thankes be vnto God for hys vnspeakable grfte.

## The. x. Chapter.

He toucheth the false Apostles, & defendeth his auctorite and callynge.



# The second Epistle

**A** Paule my selfe besech you by the mekenes & softenes of Chryste, whiche when I am presente amonge you, am of no reputacion, but am bolde towarde you beyng absent. I besech you that I nede not to be bold when I am present (with that same cōfydence, wherewith I am supposed to be bolde) agaynst some whyche repute vs as though we walked carnally. Neuerthelesse though we walke compassed with the flesh, yet we warre not fleshly.

Ephe. vi. c

**B** \* For the weapens of oure warre are not carnal thynge, but thinges myghty in God, to caste downe strong holdes, wherewith we ouerthrowe ymaginacions, & euery hye thing y exalteth it selfe agaynst the knowledge of God and byynge into captiuite all vnderstandynge to the obedience of Chryst, and are redy to take vengeance on all disobedience, when youre obedience is fulfilled. Loke ye on thynges after the vter apperaunce.

**C** If any man trust in hym selfe that he is Chrystes, let the same also consydre of hym selfe, that as he is Chrystes, euen so are we Chrystes. And though I shoulde boaste my selfe some what more of our auctoryte whych the Lord hath geuen vs \* to edifie and not to destroy you, it shoulde not be to my shame. Chrys saue I, leaste I shoulde seme as though I went about to make you a frapde wyth letters. For the Epistles (sayth he) are soze & strong: but hys bodily presence is weake, & his speache is rude. Lette hym that is such thynke on this wise, that as we are in wordes by letters whē we are absent, such are we in dedes when we are present.

2 Cor. xiii. c

**D** For we cannot fynde in our hertes to make oure selues of the nombze of thē, or to compare our selues to thē, whiche laud thē selues, neuertheles whyl they measure thē selues wyth them selues, & compare them selues wyth them selues, they vnderstande nought. But we wyl not reioyce aboue measure: but accordynge to the quantitie of y measure which God hath distributed vnto vs, a measure that reacheth euen vnto you. For we stretch not out oure selues beyonde measure as though we had not

teached vnto you. For euē to you haue we come with y gospel of Chryst, & we boaste not our selues out of measure io ther mēs labours. Yea, & we hope, whē your fayth is increased amonge you, to be magnifyed accordynge to our measure, more largelye, and to preache the gospell in those regions whych are beyonde you: and not to reioyce of that which is by another mā's measure prepared all redy. Let him y reioyleth, reioyle in the \* Lord. For he that praiseth him selfe, is not allowed: but he whome the Lord prayleth.

Let euery mā reioyce in that Chryst died for him, & not in y holynes of hys owne workes.

## The. xi. Chapter.

Paule (vnder sufferaunce) commendeth him selfe & defendeth his auctoryte agaynst y false prophetes

**W**oulde to God, ye coulde suffer me a littel in my folithnes: yea, & I praye you forbear me. For I amgelous ouer you with godly gelously. For I coupled you to one man, to make you a chaste virgen to Chryst. But I feare lest as y serpent \* begyled Eue, thorow his suttelty, euen so your wittes shuld be corrupte from y singleness that is in Chryst. For yf he y cometh, preache a nother Iesus then hym whom we preached: or yf ye receaue a nother spyrit then y whych ye haue receaued: eyther another gospel thē that ye haue receaued, ye mighte right wel haue ben cōtent. I suppose that I was not behind the chiefe Apostles. Though I be rude in speakynge, yet I am not so in knowledge. Howe bett amonge you we are knowē to y vtmost what we are in al thinges. Wyl I therein sinne, because I submytted my selfe, y ye might be exalted, & because I preached to you y Gospel of God free? I robbed other congregaciōs, & toke wages of thē, to do you seruike with al. And whē I was present w you, & had nede, \* I was greuous to no man, for y whiche was lacking vnto me, y bzyethen whiche came from Macedonia, supplied: & in al thynges I kept my self that I shuld not be greuous to you: & so wil I kepe my self

2 Cor. xiii. a

2 Cor. xiii. b

If the trueth of Chryst be in me, this reioysynge shal not be takē from me in the regions of Achata. Wherfore? Because I loue you not? God knoweth. Neuerthelesse what I do, that wyl I do, to cutte away occasyon from them which



whych desyre occalyon, & they mighte be founde lyke vnto vs in that wherin they reioyce. For these false Apostles are dysceatefull workers, and fastyon them selues like vnto the Apostles of Chryste. And no maruayle, for Satan hym selfe is chaunged into the fastyon of an angell of lyght. Therefore it is no great thyng, though he hys ministers fastyon them selues as though they were the mynisters of ryghteoulnesse: whose ende shalbe accordeyng to theyr dedes.

I say agayne, lest any man thynke I am folyshe: or els euen now take me as a sole, that I may boast my selfe a litell. That I speake I speake it not after the wayes of the Lord: but as it were folyschly, whyle we are now come to bo-  
**E**sting. Seyng that many reioyce after the flesh, I wyll reioyce also. For ye suffice soles gladly, because ye ye youre selues are wyle. For ye suffice euen ye a manne byng you into bondage: ye a man deuoure ye a man take: ye a man exalt him selfe: ye a man smyte you on the face. I speake as concernynge re-  
 buke, as though we had bene weake.

To much meynes & obedience is not alowed in the kingdom of god, but all muste be accordeyng to knowledge

Phil. iii. a

Deu. xv. a

Act. xv. c

Act. 14. c

Act. 27. g

Act. 5. d

Howe be it wherin soeuer any man dare be bolde (I speake folyschly) I dare be bolde also. They are Ebryes, so am I: they are Israelytes, euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Chryst (I speake as a sole) I am more: In labours more aboundant: In stryppes a-  
 boue measure: In pryson more plente-  
 ously: In death ofte. \* Of the Jewes syue tymes receaued I euery tyme. xl. stryppes saue one. \* Chryse was I beaten wyth rodde. \* I was once stoned. \* I suffred thirte shipwracke. Night & day haue I bene in the depe of the sea. In tozneyng often: in paryl of waters: in paryls of robbers: in iopardyes of myne owne nacion: in iopardies amog the hethen. I haue bene in paryls in cy-  
 ties, \* in parylles in wyldernes in paryls in the sea, in paryls amonge fals brethren, in labour & traualle, in watchyng often, in hunger, in thyrste, in fastynges often, in colde & in nakednes. And besyde the thynges which outwar-  
 dy happen vnto me, I am cōbryd daily, & do care for al congregacions. Who is

sicke, & I am not sicke: Who is hurt in the sayth and my hert burneth not: If I muste nedes reioyce, I wyll reioyce of myne infirmities.

## The. xii. Chapter.

Paul is taken vp into the third heauen, and heareth wordes not to be spoken of.

**I**n the God and father of our Lord Iesus Chryst, which is blessed for euermore, knoweth that I lye not. \* In the cytie of Damascen, the gouernour of the people vnder kynge Aterias, layde watch in the cyty of the Damascens, and would haue caught me, \* and at a window was I let doune in a basket thorow the wall, and so sca-  
 ped hys handes.

Act. ix. d

It is not expedyent for me no dout to reioyce. Neuertheles I wyl come to visions & reuelacions of the Lorde. I know a mā in Chryste aboue. xiii. yea-  
 res agone (whether he wer in the bodye I cannot tell, or whether he were out of the bodye I cannot tel God knoweth) which was take vp in to the thyrde hea-  
 uen. And I know the same man (whether in the body, or out of the body, I cannot tell God knoweth) how that he was take vp into Paradise, and heard wordes not to be spoken, whiche no man can viter. Of thys man wyl I reioyce, of my selfe wyl I not reioyce, except it be of myne infirmities. And yet though I wold reioyce, I shoulde not be a sole: for I wold say the truth. Neuerthelesse I spare, lest any manne shoulde thinke of me aboue that he seith me to be, or heareth of me.

B

Job. ii. b

\* And lest I shuld be exalted out of measure thorow the aboundaunce of re-  
 uelacions, ther was geuen vnto me a buquiesnes of the flesh, the messenger of Satan to buffet me: because I shuld not be exalted out of measure. For this thinge belought the LORD thirte, that it myght depart from me. And he said vnto me: my grace is sufficient for the. For my strength is made perfecte thorow weakenes. Verry gladly therfore wil I reioyce of my weakenes, that the strength of Chryst may dwel in me. \*  
 Therefore haue I delectacion in infirmities, in rebukes, in nede, in persecucions, in anguyshe, for Chrystes sake.

Do. iii.

For



# The seconde Epistle

¶ The xlii. Chapter.

For whē I am weake, thē am I strong.

I am made a foole in boasting my selfe. Ye haue compelled me: I oughte to haue bene commended of you. \* For in nothyng was I inferiour vnto the chiefe Apostles, though I be nothyng, yet I tokes of an Apostle wer wrought among you with al pacience, wyth signes and wonders, & mighty dedes. For what is it wherin ye wer inferiours vnto other congregacions excepte it bee therein that I was not greuous vnto you. For geue me this wrong done vnto you. Beholde now the thyrde tyme I am redy to come vnto you: & yet wyl I not be greuous vnto you. For I seke not poures, but you. Also the chyldren ought not to lape by for the fathers & mothers: but the fathers and mothers for the chyldren.

Actes. 20. 8.  
2. Cor. 11. 7.  
Ecl. 46. c.  
1. Reg. xii. a.

I wyl very gladly bestow, & wyl be bestowed for your soules: though he the more I loue you, & lesse I am loued again. But be it that I greued you not: neuerthelesse I was craftye & toke you with gyle. Dyd I pill you by anye of them which I sent vnto you? I desired Titus, & with hi I sent a brother. Did Titus defraude you of anye thyng? walked we not in one spirite? walked we not in lyke steppes? Agayne, thynke ye I we excuse oure selues? We speake in Chryst in the syght of God.

Gal. iii. d.

1. Cor. 9. a.

But we do all thynges dearlye beloved for your edifyinge. For I feare lest it come to passe, that when I come I shall not fynde you suche as I wold: and I shalbe founde vnto you such as I would not: I feare lest ther be founde amonge you debate, enuynges, wrath stryfe, backbytynge, whysperynge, swellynge and disorde. I feare leaste when I come agayne, God byynge me lowe amonge you, and I be constrained to bewaile manye of them whyche haue synned all redye, and haue not repented of the vnclennes, fornicacion & wantones which they haue comitted.

The Notes.

a. Though men of much greater knowledge the I am, do take this vniuerfines for the resistence, that they wycked made agaynst the resistence, of Daule: yet in my iudgemente, the tere geueth rather that it shoulde bee the weakenes of his owne flesh which did continually pul him back, and as it were withstand him by force of armes in the affaires & busines of the spirite.

He promyseth to come vnto them and exhorteth them to to ordre them selues that he may fynde them perfecte and of one mynde.



¶ We come I the thyrde tyme vnto you \* in the mouthe of two or thre witneses shal euery thyng stande. I tolde you before, and tell you before: & as I sayde when I was presente wyth you the second tyme, so wyte I now being absent to the which in tyme paste haue sinned, & to al other: that yf I come agayne, I wyl not spare, seing ye seke experyence of Chryst which speaketh in me, which among you is not weake, but is mightye in you. And berelye though it came of weakenes I he was crucified, yet liueth he thorow I power of God. And we no doute are weake in hym: but we shal lyue with him, by the might of God amonge you.

\* Droue your selues whether ye are in the faithe or not. Examine your owne selues: knowe ye not your owne selues howe that Iesus Chryste is in you, except ye be cast awaies? I trust I ye shal know I we are not cast awaies. I desire before God I ye do none euill, not I we shuld seme commendable but I ye shoulde do I which is honest: & let vs be counted as lewde persones. We can do nothyng agaynst I trueth, but for the truth. We are glad when we are weake, & ye strong. Thus also we wyl for, euen that ye were perfect. Therefore wyte I these thynges beinge absent, lest when I am present, I shoulde vse sharpnesse accordynge to the power which I Lorde hath geuen me, to edifye, and not to destroy. fynally brethre fare ye wel, be perfect, be of good comfort, be of one minde, liue in peace, and the God of loue and peace shalbe with you. \* Grete one another in an holy kynde. Al the sayntes salute you. The grace of our Lorde Iesus Chryste, and the loue of God, and the felowshyppe of the holpe gooste be wyth you all. Amen.

¶ The end of the second epistle to the Corinthians.

Sent from Philippos a citie in Macedonia, by Titus and Lucas.

The

Deut. 17. b.  
Mat. 18. c.  
Joh. vii. b.  
Heb. ii. c.

Math. x. d.

1. Cor. xi. e.  
Ecl. 18. f.

1. Cor. x. c.

1. Cor. 16. c.

Saintes.  
Loh. Acc.  
res. 17. c.



# The Prologe

Upon the Epistle of. S. Paul  
to the Galathians.



**A**percade. Acti. xv. howe certaine came from Hierusalem to Antioch and beyed the disciples there, affirminge that they could not be saved except they were circumcised. And so after Paule had converted the Galathians and coupled them to Christe, to trust in him onely for the remission of synne, and hope of grace and saluacion, and was departed: there came false Apostles vnto them (as vnto the Corinthians, and vnto all places, where Paule had preached) and that in the name of Peter, James and John, whome they called by Apostles, & preached circumcision and the keepinge of the lawe, to be saved by, and minished Pauls authoritie.

To the confounding of those, Paule magnifyeth his office and Apostle shyppe in the two first Chapters and maketh hymselfe equall vnto the hygher Apostles, and concluded that euery man muste bee iustified without deservynge, without workes, and without help of the lawe, but alone by Christe.

And in the thirde and fourthe, he proueth the same with scripture, examples and similitudes, and sheweth that the lawe is cause of more sin, and bringeth the curse of God vpon vs, and iustifyeth vs not: but that iustifying cometh by grace promised vs of god thorow the deservynge of Christ, by whome (yf we beleue) we are iustified without helpe of the workes of the lawe.

And in the v. and. vi. he exhorteth vnto the workes of loue which folowe fayth and iustifying. So that in al his Epistle he obserueth this ordre. First he preacheth the damnacion of the lawe: then the iustifying of fayth, and thirde the workes of loue. For on that condicion that we loue and worke, is the mercede geuen vs.

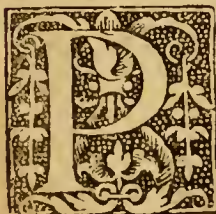
## The Epistle of

Saynet Paule vnto the  
Galathians.

### The first Chapter.

Paule rebuketh them because they were fallen a way fro the Gospell, sheweth his owne conuersacion, magnifieth his office and Apostleship, and declareth hym selfe to bee equall wryth the hygher Apostles.

21



**P**aule an apostle not of men, nether by manne, but by Iesus Christe, and by God the father which raised him from death: and all the brethren which are with me.

Vnto the congregacions of Galacia.

\* Grace be wryth you and peace frome God the father, and from oure Lorde Iesus Christe, whiche gaue him selfe for oure synnes, to del puer vs frome this present euill worlde, thorow the wyl of God oure father, to whome be prayse for euer and euer. Amen.

Roma. i. a.  
1. Cor. i. a.  
ii. Cor. i. a.

I maruaile that ye are so sone turned from him that called you in the grace of Christ, vnto another Gospell, which is nothyng els, but that ther be some whiche trouble you, and intend to peruerthe the Gospell of Christe. Neuerthelesse though we oure selues, or an angell from heuen, preache any other gospel vnto you, the that which we haue preached vnto you, holde him as a cursed. As I sayde before, so saie I now agayne, yf anye manne preache any other thyng vnto you, then that ye haue receaued, holde him accursed. Preache I mannes doctrine or Gods? Other go I about to please men? If I studied to please men, I were not the seruaunte of Christ.

Actes. i. a.

Job. xxi. a.

\* I certifie you brethren, that the Gospell whiche was preached of me, was not after the manner of men, nether receaued I it of man, nether was I taughte it: but receaued it by the reuelacion of Iesus Christ. For ye haue heard of my conuersacion in tyme past, in the Jewes wayes, how that be yonde measure \* I persecuted the congregacyon of God, and spoyled it: and preuayled in the Jewes waye, aboue many of my companions, which were of myne owne nacion, and was a much more feruent mayntener of the traditions of the elders.

Act. viii. a.  
ix. xxi. a. b  
i. Cor. xv. b

Phil. iii. a.

But wh en it pleased God, whiche seperated me frome my mothers wombe, and called me by his grace, for to declare his sonne by me, that I shoulde preache him amonge the heathen: immediately I commened not of my matter with a fleche and blood, neither returned to Ierusalem to them whiche were Apostles before me: but went my wayes into Arabia, and came agayne vnto Damasco. Then after thre yeare, I returned to Ierusalem to se Peter, and abode with hym. x. daies, no nother of the Apostles sawe I, save James the Lordes brother. The thinges

Acte. a. ix. b  
an d. xxi. b

Mat. 16. b

¶ Do. iiii.

which



# The Epistle

u. Cor. x. d.

whiche I wryte, beholde, \* God knoweth I lye not.

After that I wente into þe costes of Syria & Cilicia; and was unknowen as touchyng my person vnto the congregacions of Jewye, which were in Chyryste. But they hearde only, that he which persecuted vs in tyme past, now preacheth the fayth whiche befoze he destroyed. And they glorified God on my behalfe.

The Notes.

Of men.

a. Paule, though he came longe after the Apostles, yet had he not his authoryte of Peter, nor of anye other that wente befoze hym. Acyther brought he with hym letters of recommendacion, or bulles of confirmacion. But the confirmacion of his apostleshippe, was the worde of God, conscience of men, and the power of the spirite, that testified with him by myracles and many folde gyftes of grace.

Fleth and bloude.

b. What is men and mens counsell. For so signifyeth fleth and bloude in this place:

The. ii. Chapter.

He with addeth Peter in the face, and proueth that the lawe and circumcysion are not necessarye to saluacion.

A

A. t. xv. a. Paule defendeth the liberty of þe Gospel.

**W**hen. xliiii. yeares thereafter, I went by agayne to Jerusalem \* with Barnabas, and toke with me Titus also. Yea, and I wente by by reuelacion, and communed with the, of the Gospel whyche I preach among the Gentyls: but betwene our selues, with the which were counted chese, lest it should haue bene thoughte that I shoulde runne, or had runne in bayne. Also Titus which was with me, though he were a Greke, yet was not compelled to be circumcised, & that because of incommers beyng false brethren which came in amonge other to speie out our libertie which we haue in Christ Iesus, that they myght byrte vs into bondage. To whom we gaue no roume, no not for þe space of an houre, as concernyng to be brought in to subieccio: & that because þe truth of þe Gospel might continue with you.

Paule is of as byc auctorite as Peter, James or John.

2. Bar. 19. e. Eccl. 35. b. Act. 15. e. Roma. 1. d. Ephe. vi. b. Collo. iii. d.

Circumcision are þe Jewes & vncircumcision the Scythes

Of the which seemed to be great, (what they were in tyme passed it maketh no matter to me: \* God loketh on no mans persō) neuerthelesse they which seemed great, added nothing to me. But contrary wyle, whē they sawe that the Gospel ouer þe vncircumciston was comytted vnto me, as the Gospel ouer the \* circumciston was vnto Peter;

for he that was myghtye in Peter: in þe Apostle shippe ouer the circumciston, the same was myghty in me amonge þe gentyls: and therefore when they perceived the grace that was geuen vnto me, the James, Cephas & John, which seemed to be pylers, gaue to me & Barnabas the ryghte handes, and agreed with vs, þe we shoulde preache amonge the Hethen, & they amonge the Jewes: warning only that we shoulde remember the poore. \* Which thyng also I was diligent to do.

Actes. xi. d. 2. Cor. 9. a.

And when Peter was come to Antioche, I withstood him in the face, for he was worthy to be blamed. For yet that certaine came from James, he ate with the Gentyls. But when they were come, he withdrew and separated hym selfe, fearyng them which were of the circumcysion. And the other Jewes by semblid lyke wyle, in so much that Barnabas was brought into their simulation also. But when I sawe, that they went not the ryght way after the truth of the Gospel, I sayde vnto Peter befoze al men, yf thou being a Jew, liuest after the maner of the Gentyls, & not as do the Jewes: why causest thou þe gentyls to lyue as do þe Jewes? We which are \* Jewes by nature, and not sinners of the Gentyls, know that a manne is not iustified by the dedes of the law: but by the faythe of Iesus Chyryste. And therefore we haue beleued on Iesus Chyryste, that we myght be iustified by the fayth of Chyryste, and not by the dedes of the lawe: because that by the dedes of the lawe no fleth can be iustified.

Paule rebuketh Peter in the face.

1. Cor. 11. a. Rom. 11. c.

Dedes of lawe iustifie not, but fayth iustifieth

D

If then whyle we seke to bee made ryghtwile by Christ, we our selues are founde sinners, is not then Chyryst the minister of synne: God forbidd. For yf I byld agayne that which I destroyed, then make I my selfe a trespasser.

But I thorowe the lawe, am dead to þe law: that I might lyue vnto God. I am crucified with Christ. I lyue bere-lye: yet now not I, but Chyryste lyueth in me. For the lyfe which I nowe lyue in the fleth, I lyue by the fayth of the sonne of God \* which loued me, & gaue him selfe for me. I despyse not þe grace of God. \* For yf ryghtewysnes come

Ephe. v. a.

Rom. 11. a.

of



of the law then Christ died in bayne.

The Notes,

**Dedes of the lawe.** a. The law vttereth my spynne, and threateneth damnacion for the same, and thereby dyueth me to Christe for merce and remission. For in the dedes of the law, is none to be founde. For when we haue done all, we are vnto vnpurposeable seruantes, and haue done but our darie. We can not therefore by these dedes, deserue remission of our former offences.

**Dedes to the lawe.**

b. So manye as thow the threatenynge of the law haue fled vnto Christ, and be crucified with him by mortifyinge their fleshye desyres & carryinge all theyr heauy burthen on his backe: are by the lawe dead to the lawe. What is thow the terrible threatenynge of the lawe: they haue soughte Christe who deluerech from the lawe: al them that come vnto hym, and setteth them at libertye, to serue as free menne, and not as bonde slaues.

The. iiii. Chapter.

He rebuketh the vnstedfastnes of the Galathians shewing the vnperfectnes of the lawe, and declareth neuertheles, that it was not geuen for noughte.

**A** folp the Galathians: who hathe be witched you that ye shoulde not beleue the truth? To whome Iesus Christ was described before the eyes, and among you crucified. Thys only wold I learne of you, receaued ye the spirite by the dedes of the lawe, or els by preachynge of the sayth? Are ye so vnwyse, that after ye haue begonlie in the spyryt, ye wold now ende in the flesh? So many thynges there ye haue suffered in bayne, yf þe bayne, whiche ministered to you the spirite, and worketh myracles amonge you, dothe he it thow the dedes of the law, or by preaching of the faith? \*Euen as Abraham beleued God, and it was ascribed to hym for ryghtewysnes. Understande therefore, that they whych are of faith, the same are the chyldzen of Abraham.

Gen. xxi. b.  
Roma. 4. a.  
Iacob. ii. d.

For the scripture saue afore hande, that God wold iustifie the Hethen thow sayth, and therefore shewed before hande glad tydynge vnto Abraham:

Gen. xxi. a.  
and. xxi. b.

\* In the Hall all nacions be blessed.

So the they which be of sayth, are blessed wyth saythfull Abraham. For as many as are vnder þe dedes of the law, are vnder malediccyon. For it is wyrtew: \* cursed is euery man that continueth not in all thynges whych are wyrtew: ten in the boke of the lawe, to fulfill them. That no manne is iustified by the lawe in the syghte of God, is eui-

Deut. 27. d.

The lawe curseth: but sayth blesteth.

dent. \* For the iuste shall lyue by sayth. The law is not of sayth: \* but the man that falsifieth the thynges contayned in the lawe (shall lyue in them.) But Christe hathe deluerech vs frome the curse of the lawe, and was made a cursed for vs. For it is wyrtew: \* cursed is euery one that hangeth on tree, that þe blessinge of Abraham myght come on the Gentyls thow Iesus Christe, and that we might receaue the promise of the spyryte thow sayth.

Abat. ii. a.  
Roma. i. c.  
Heb. x. g.  
Leut. 23. a.  
Ezech. xx. b.  
Rom. x. a.

C  
Deut. xxi. d.

Wherfore I wyll speake after the maner of men. Though it be but a mas testament yet no man despiseth it, or addeh any thyng thereto, when it is once alowed. \* To Abraham and his sede were the promyses made. He sayth not, in the seedes, as many: but in thy sede, as in one, which is Christ. This I say, that the lawe which began afterward beyond. \* iiii. c. x. xxx. yeaes, doth not disanull the testamente, that was confirmed afore of god vnto Christ ward, to make þe promise of none effect. \* For yf the inheritaunce come of the law, it cometh not of promise. But God gaue it vnto Abraham by promise.

Gene. xv. e.  
Exod. xii. f.  
Iudi. ii. b.  
Ite. 7. a.

Rom. vii. c.

Wherfore then serueth the lawe? \* The law was added because of trasgression (ypl the sede came to which the promise was made) and it was ordeyned by Angels in the hand of a mediator. A mediator is not a mediator of one. But God is one. \* Is the law then agaynst the promise of God? God forbyd. Nowbeit yf there had bene a law geuen which coulde haue geuen lyfe: then no doute ryghtewysnes shoulde haue come by the lawe. But the scripture concluded al thynges vnder sinne that the promise by the saythe of Iesus Christe, shoulde be geuen vnto the that beleue. Before that sayth cam, we wer kept & shut vp vnder þe law, vnto the faith which shuld after ward be declared.

Roma. vi. e.  
and. vi. b.

Acta vii. g.  
Rom. vii. c.

i. Tim. i. d.

D  
The lawe geueth no lyfe but threateneth death

Wherfore the law was our scolemaster vnto the tyme of Christe, that we myght be made ryghtewyse by saythe. But after that sayth is come, now we are we no longer vnder a scolemaster. For ye are all the sonnes of God by the sayth which is in Christe Iesus. For

Do. b.

al



# The Epistle

Rom. vi. a

all ye that are baptysed, haue put on Chryst. Now is there no Jewe nether Gentyll: there is nether bonde nor free: ther is nether man nor woman: but ye are all one\* thynge in Chryst Iesu. If ye be Chrystos, then are ye Abrahams seed, and heyes by promes.

Sonnes of God.

The Notes.

a. True it is, that we are all the sonnes of god so manye of vs as by fapth are new borne chyl- dzen in the generacion of the spryte. And so are we brothers and heyes together with Chryste in the kyngdom of his father. But yet is Chryst (for whose sake we are adopted) the spryt begot ten, euen of the substance of the father, and in di- uinity equale vnto him.

## The. iiii. Chapter. ✠

Paulc sheweth that thorow Chryst we be de- lyuered from the law, and rebuketh the vntayk fulnes of the Galathians.

¶



And I saye that the heyre as longe as he is a chylde, differ- reth not frome a seruaunte, though he be Lord of al, but is vnder tutors and gouerners, vntyll the tyme appoynted of the father. Eue so we, as longe as we were chyl dren, were in bondage vnder the ordinaun- ces of the world. But when the tyme was full come, God sente his sonne borne of a woman and made bonde vn to the lawe, to redeme them which wer vnder the lawe: that we thorow electio myght receaue the inheritaunce that belongeth vnto the naturall sonnes. Because ye are sonnes\* God hath sent the spryte of his sonne into our hear- tes, which cryeth Abba father. Wher- fore now, thou art not a seruaunt, but a sonne. If thou be the sonne, thou arte also the heire of god thorow Chryste. ¶

Not withstandynge, when ye knew not GOD ye dyd seruyce vnto them, \* whiche by nature were no Goddes. But now sayng ye know GOD (yea ra- ther are knowe of God) how is it that ye tourne agayne vnto the weake and \* beggarly ceremonies, where vnto a- gayne ye desyre a freshe to bee in bon- dage: Ye obserue dayes, & monethes, and times, and yeates, I am in feare of you, leaste I haue bestowed on you la- boure in vayne.

Brethren I beseech you, be ye as I am: for I am as ye are. Ye haue not hurte me at all. Ye knowe, how thorowly in- symptie of the fleshe, I preached the

Gospell vnto you at the fyrst. And my temptation which I suffred by reason of my fleshe, ye despyled not, nether ab- horred: but receaued me as an Angell of God: yea, as Chryste Iesus. Howe happy were ye then: for I beare you recorde that yf it had bene possible, ye would haue plucked out youre owne eyes, and haue geuen them to me. Am I therfore become youre enemye, be- cause I tell you the trueth.

They are gelous ouer you amysse. Yea, they intende to exclude you, that ye shoulde be feruent to them warde. It is good alwayes to be feruent, so it be in a good thynge, and not only when I am present with you.

My lyttell chyl dren (of whome I trauaile in byrth agayne, vntyl Chryst be fashioned in you) I woulde I were wyth you now, and could chaunge my voyce: for I stande in a doute of you. ¶ Tell me ye that desyre to bee vnder the lawe haue ye not heard of the law: for it is wyrtten that Abraham had two sonnes\* the one by a bond maide, \* the other by a free woman. Yea, and he which was of the bond woman was borne after the fleshe: but he whiche was of the free woman, was borne by promes. Whiche thinges betoken my- sterie. For these women are two testam- entes, the one from the mounte Syna, whych geendreth vnto bondage, whiche is Agar. For mounte Syna is called Agar in Arabia, and bordreth vpon the cypre, which is now Ierusa- lem, & is in bondage with her chylde.

But\* Ierusalem, whiche is aboue, is free: whiche is the mother of vs all. For it is wyrtte: \* reioyce thou baren, that bearest no chyl dren, breake forth & crye, thou that trauelest not. For the desolate hath many moo chyl dren the she whych hath an husband. Brethren we are after the maner of Isaac, chyl- dren of promes. But as then he that was borne carnallye, persecuted hym y was borne spiritually. Euen so is it now. Neuerthelesse what sayeth the scripture: \* put away the bond woman and her sonne. For the sonne of y bond woman shall not be heyre with the son of the free woman. So then brethren we are not chyl dren of the bond woman: but

Infirmi- ty & tēp- taciō are persecuci- on, rebuk- & crosse

D

Gen. 16. a

Gen. xxi. a  
Heb. xi. a

Apoc. xxi. a

Esa. 54. a

Gen. xxi. b

Luke. xxi. b  
Ioh. iii. b  
Roma. 8. a

Rom. viii. e

1. Cor. 8. a

Beggar- ly cere- monyes.  
Colo. ii. b



but of the fre woman.

The Notes.

The time a. That was the tyme of Christes commynge  
ful come. who made an ende of the lawe and deliuered vs  
from the burthen thereof.

The. v. Chapter.

He laboureth to drawe them awaye from cir-  
cumcysion, and sheweth the battell betwene  
the spyrite and the fleshe, and the fruytes of  
them both.

**S**ande fast therfore in the li-  
bertye wherewith Christe  
hath made vs fre, and wrape  
not youre selues agayne in y

\* yoke of bondage. Behold, I Paul say  
vnto you, that \* yf ye bee circumcised,  
Christe shall profyte you nothyng at  
all. I testifie agayne to euery manne  
which is circumcysed that he is bound  
to kepe the whole lawe.

Ye are gone  
quyte from Christ as many as are iu-  
stified by y law, & are fallen fro grace.  
We loke for, and hope in the spirite, to

be iustified thorow fayth. \* For in Je-  
su Christe, nether is circumcision any  
thyng worth, nether yet vncircumcy-

sion, but \* fayth which by loue is migh-  
ty in operacion. Ye dyd runne wel: who  
was a let vnto you, that ye should not  
obey the truth? Euen that counsel that  
is not of him that called you. \* Al ytell  
leuen doth leue y whole lompe of dow.

**B** \* I haue trust towarde you in the  
Lorde, that ye wyl be none other wyse  
mynded. He that troubleth you, shall  
beate hys iudgemente whatsoeuer he  
be. Brethren yf I yet preach circumcy-  
sion: why do I then yet suffre persecu-  
cyon? For then had the offence whiche  
the crosse geueth, ceased. I woulde to  
God they wer seperated fro you, which  
trouble you. Brethren ye were called in

to (libertye) \* onely let not your liberty  
bee an occasion vnto the fleshe, but in  
loue serue one another. \* For al the law  
is fulfilled in one word, which is this:  
thou shalt loue thyn neyghboure as  
thy selfe. If ye byte and deuoure one a-  
nother: take hede lest ye bee consumed  
one of another.

**I** \* I saie walke in the spyrite, & ful-  
fyll not the lustes of the fleshe. For the  
fleshe lusteth contraye to \* the spyrite,  
& the spirit cotrary to y flesh. These are  
contrary one to the other, so y ye cannot  
do that which ye would. But and y ye

be ledde of the spirite then are ye not  
vnder the lawe. The dedes of the fleshe  
are manifest, which are these, aduouty  
fornicacion, vncleennes, wantonnes, y  
dolatre, witch craft, hatred, variauce  
zele, wrath, stryfe, sedicion, sectes, enuy-  
inge, murder, dyonkennes, glottony, &  
suche lyke: of the whyche I tell you be-  
fore as I haue told you in tyme past,  
that they whych \* comynyt suche thyn-  
ges, shall not inheryt the kyngdome of  
God. But the fruyte of the spyrite is,  
loue, ioye, peace, longe sufferinge, gen-  
tlenes, goodnes, faythfulnes, mekenes  
temperance. \* Agaynst suche there is  
no lawe. They that are Christes, haue  
crucifyed the fleshe with the appetites  
and lustes.

**I** \* If we lyue in the spirite, lette vs  
walke in the spyrit. Let vs not be vaine  
glorious prouokying one another, and  
enuyng one another.

The. vi. Chapter.

He exhorteth them to brotherly loue, and one  
to beare with another. In the ende he warneth  
them to beware of circumcision.

**B**rethren, yf any man be fal-  
len by chaunce into any fault:  
ye which are spiritual, helpe  
to amend hym in the spirite  
of mekenes; consydering thy selfe, lest  
thou also be tempted. \* Beate ye one a-  
nothers burthen, and so fulfill the law  
of Christ. If any man seme to hym self  
that he is somewhat, when in dede he is  
nothyng, the same deceaueth hym selfe  
in his ymaginacion. Let euery manne  
proue hys owne worke, and then shall  
he haue reioysing in his owne self, and  
not in another. \* For euery man shall  
beare his owne burthen.

**L**et him that is taught in the word,  
minister vnto hym that teacheth him,  
in all good thinges. Be not deceaued,  
God is not mocked. \* For whatsoeuer  
a man soweth, that shall he reape. He  
that soweth in his fleshe, shall of the  
fleshe reape corrupcion. But he that so-  
weth in the spirite, shall of the spirite  
reape life euerlastyng. \* Let vs not be  
wery of wel doyng. For when the tyme  
is come, we shall reape with out weri-  
nes. Whyll we haue therfore time, let  
vs do good vnto all men, and special-  
ly vnto them whyche are of the hous-  
hold of fayth.

Behold



# The Epistle

## The Epistle of

Saynet Paule vnto the  
Ephesians.

The fyrst Chapter.

The euerlastyng ordinaunce and election of  
God, in sauyng all men thorow Christ Iesu his  
sonne. We are ordeyned vnto good workes. The  
dominion of Christe.

Behold how large a letter I haue  
wrytten vnto you wyth myne owne  
hand. As many as desyre with vtward  
apperaunce to please carnallye, they  
constrayne you to be circumcised, only  
because they wolde not suffre persecu-  
sion with the crosse of Christ, for they  
them selues whiche are circumcised,  
kepe not the lawe: but desyre to haue  
you circumcised, that they myghte re-  
ioyce in your fleshe.

God forb yd that I should reioyce,  
but in þe crosse of our Lord Iesu Christ,  
wherby the world is crucified as tou-  
chyng me, and I as concernyng the  
world. For in Christ Iesu nether cir-  
cumcisyō auayleth any thing at al nor  
uncircumcision: but a new creature.  
And as many as walke accordyng to  
this rule, peace be on the, & mercy, and  
vpon Israell that pertaineth to God.  
From hence forth, let no mā put me to bu-  
synes. For I beare in my bodye the  
markes of the Lord Iesu. Brethren  
the grace of our Lord Iesu Christe  
be with your spirite Amen.

Gal. v. 1

Nothing  
helpeth  
saue to be  
a newe  
creature.

1. Cor. xiii. c

Vnto the Galathians wrytten  
from Rome.

## The Prologe

vpon the Epistle of Saynet Paule  
to the Ephesians.

This Epistle, and namelye in the  
iii. fyrst Chapters, Paule sheweth þe  
the Gospell and grace therof was  
foretold and predestinate of God  
from before the begynnyng, and de-  
serued thorow Christ, and now at the last sente  
forth that all men should beleue thereon, thereby  
to be iustified, made ryghteous, lyf and hap-  
pye, and to be deliuered frome vnder the damp-  
nation of the law, and captiuitie of ceremonies.

And in the fourth he teacheth to auoyde tra-  
ditions and mennes doctrines, and to be ware of  
puttyng truste in any thyng saue in Christ, af-  
fyrmyng that he only is sufficient, and that in  
hym we haue all thynges, and beside hym nede  
nothyng.

In the v. and. vi. he exhorteth to exercise the  
saythe and to declare it abroad thorow good  
workes, and to auoyde synne, and to arme them  
wyth spirytuall armour agaynst the deuill  
that they myght stande faste in tyme of tribula-  
cion and vnder the crosse.

Rule an Apostle of Ies. I  
su Christe, by the wyll  
of God.

To the sanctes, which  
are at Ephesus, and to  
them whych beleue on  
Iesus Christe.

\* Grace be with you and peace fro  
God our father, and frome the Lord  
Iesus Christ. \* Blessed be God the fa-  
ther of our Lord Iesus Christ, which  
hath blessed vs with all maner of spy-  
rituall blessinges in heuently thynges  
by Christ, accordyng as he had chose  
vs in him, before the foundation of the  
world was laide, that we should be sanc-  
tes, and without blame before him tho-  
row loue. And ordeyned vs before tho-  
row Iesus Christe to be hepyres vnto  
hym selfe, accordyng to the pleasure  
of his wyll, to the praysse of the glorie  
of his grace where with he hath made  
vs accepted in the beloued.

\* By whome we haue redēcyon tho-  
row his bloude, euen the forgeneues of  
synnes, accordyng to the ryches of his  
grace, which grace he shed on vs abou-  
dantly in all wylsome, and prudence.  
And hath opened vnto vs the mystery  
of his wyl accordyng to his pleasure,  
and purposed the same in hym selfe, to  
haue it declared when the tyme were  
full come, that all thynges, bothe the  
thynges which are in heauen, and also  
the thynges whiche are in erthe, shuld  
be gathered together, euen in Christ:  
that is to saye, in hym in whom we are  
made hepyres, and were thereto prede-  
stynate accordyng to the purpose of  
hym whych worketh all thynges after  
the purpose of his owne wyll: that we  
whych before beleued in Christ shuld  
be vnto the praysse of his glorie.

Roma. i. a.  
ii. Cor. i. b

1. Pet. i. a

Predesti-  
nation.

Colo. i. b.  
Redemp-  
cion is þe  
forgene-  
ues of  
synnes.

Mytery  
is secreete  
counsell.

Gal. iii. a.

Predesti-  
nation.

In



In whom also ye (after that ye heard the word of truth, I meane the Gospel of youre saluacion, wherein ye beleued) \*were sealed wyth the holy spyryte of promyse, which is the earnest of oure inheritance, to redeeme the purchased possession, and that vnto the laude of his glory.

Roma. 8. e  
1. Cor. i. d  
and. b. a.

Roma. i. b  
1. Cor. i. b  
Collo. i. a.  
ii. Eph. i. a

Rom. xv. c.

psal. iio. a.

Dan. vii. d

psalm. 8. b  
Heb. ii. d  
3. Cor. xv. d

Eph. v. e  
Collo. ii. c.

**D** wherfore euen I (after that I heard of the fayth which ye haue in Iesu Christe, & loue vnto al sainctes) \*cease not to geue thanks for you, makynge mencyon of you in my prayers, that I god of oure lord Iesus Christ and the father of glory, might geue vnto you I spirit of wysdome, and open to you the knowledge of hym selfe, and lyghten I eyes of youre myndes, that ye myghte knowe what \*that hope is, where vnto he hath called you, & what the riches of hys glorious inheritance is vpon the sayntes, & what is the exceeding greatnes of hys power to vs ward which belue accordyng to the working of that hys myghty power, which he wrought in Christ, when he raysted him fro the dead, & set hym on his right hand in heauenlye thynges, aboue al rule, power, and myghte and dominacyon, & aboue al names that are named, not in this worlde only, but also in the worlde to come: \*and hath put all thynges vnder his fete, and hath made hym aboue all thynges, the \*heade of the congregation which is hys body and the fulnes of him that filleth al in al thynges

## Chc. ii. Chapter.

Paul sheweth them, what maner of people they wer before they conuersyon, and what they are now in Christ.

**A**



And you hath he quykened also that wer dead in trespasses and synne, \*in the which in tyme passed ye walked, accordyng to the course of this worlde, and after the gouernour that ruleth in the ayre, the spirit that now worketh in the chyldren of vnbefese, \*among whiche we also had oure conuersacion in tyme past, in the lustes of oure fleshe, and fulfilled the wyl of the fleshe and of the mynde: and were \*naturallye the chyldren of wrathe, euen as well as other.

Roma. v. a  
Collo. ii. b

Collo. iii. a

We be all by nature the chyldren of wrathe & heires of damnacion

But God whiche is ryche in mercye thowgh his great loue wherwyth he loued vs, euen when we were dead by synne, hath quykened vs together in Christ (\*for by grace are ye saued) and hath raysted vs vp together and made vs sytte together in heuenlye thynges thowghwe Christe Iesus, for to shew in tymes to come the exceeding riches of hys grace, in kyndnes to vs warde in Christe Iesu. For by grace are ye made safe thowgh faythe, and that not of youre selues. For it is the gyfte of God, and cometh not of workes, lest any man shoulde boist him selfe. For we are hys workmanshyppe, created in Christ Iesu vnto \*good workes, vnto the which God ordeyned vs before that we shoulde walke in them.

B  
Eph. x. b  
Titus. x. b

Collo. i. d

Wherfore remember that ye being in tyme passed gentyls in the flesh, and were called vncircumcision to them whiche are called \*circumcision in the fleshe, whiche circumcision is made by handes: Remember I saye, that ye were at that tyme withoute Christe, & were reputed alienates from the comyn welthe of Israell, and were strangers frome the \*testamentes of promyse, and had no \*hope, & were withoute God in this worlde. But nowe in Christe Iesu, ye whiche a whyle ago were far of, are made nye by the bloud of Christe.

Phil. iii. a  
Collo. ii. d

Roma. xv. b

\*For he is our peace, which hath made of both one, and hath broke doune I wall that was a stoppe betwene vs, and hath also put awaye thowgh his fleshe, the cause of hatred, that is to saye, the lawe of commaundementes conteyned in the lawe wyrtten, for to make of twayne one newe man in him selfe so makynge peace: and to reconcile both vnto god in one body thowgh hys crosse, and slewe hatred therby: & came & preached \*peace to you which were a farre of, and to them that were nye. For thowgh hym we both haue an open way, in one spyrit vnto I father.

Eph. 9. b  
Collo. i. b

Eph. 5. 7. c  
Luke. ii. b

\*Nowe therfore ye are no more strangers and foreyners: but citisens with the sayntes, and of the household of God: and are bylt vpon the \*foundacion of the Apostles and prophetes Iesus

1. Cor. iii. b



# The Epistle

Esay. 28. b.  
Actes. 4. b.  
Roma. 12. f.  
Psalm 118. c.  
Mat. 21. d.  
Actes. 4. c.  
1. Pet. 11. b.

\* Jesus Chryste beyng the heade corner stone, in whome euery bilding cou-  
pled together, groweth vnto an holpe  
stemple in the Lord, in whome ye also  
are bylt together, & made an habitacy-  
on for God in the spirit.

The Notes.

Good wor-  
kes.

a. The promises of mercy in Chrystes bloude are  
made vs on that condicion, that we walke in the  
workes commaunded of God louing one another.

The wall

b. Moses law was this wall, whiche shut oute  
the Gentyls from the fold of Gods chosen shepe  
This wall is now taken awaye by Chryst, and  
entraunce is geuen to all nations of the earth  
to come to the knowledge of God, and to lyue in  
brotherly loue together as shepe of one flocke, &  
children of one householde, the cause of hatred  
(is the law of ceremonies) put away.

The. iiii. Chapter. ✕

He sheweth the cause of his imprisonment,  
despyeth them not to saynte because of his trou-  
ble, and prayeth God to make them stedfast in  
his spirit.

**I**n this cause I Paul am  
in y<sup>e</sup> bondes of Jesus Christ  
for your sakes which are be-  
then: If ye haue heard of the  
ministracion of y<sup>e</sup> grace of god \* which  
is geuen me to you warde. \* For by re-  
uelacyon shewed he this mystry vnto  
me, as I wrote aboue in few wordes,  
whereby when ye rede, ye maye knowe  
myne vnderstandynge in the mystry  
of Chryste, whiche mystrye in tymes  
passed was not opewed vnto y<sup>e</sup> sonnes of  
men, as it is now declared vnto hys  
holy Apostles & prophetes by y<sup>e</sup> spirit:  
that the Gentyls shuld be inheritours  
also, and of the same body, and parteta-  
kers of hys promise that is in Chryst,  
by the meanes of the gospel, whereof  
I am made a minister, by the gyfte of  
the grace of God geuen vnto me tho-  
row the workynge of his power.

Acta. xiii. a

Gala. 1. b.

**U**nto me the \* least of all sayntes is  
this grace geue, that I should preach  
amonge the Gentyls the bussearchable  
ryches of Chryst and to make all men  
se what the felowshyppe of the \* Myste-  
rye is, which from the begynnyng of y<sup>e</sup>  
worlde hath bene hyd in God whiche  
made al thinges thorow Jesus Chryst  
to the intent, that now vnto the rulers  
and powers in heauē myght be knowē  
by the congregacion, the manyfolde  
wysdome of God, accordyng to the eter-  
nall purpose, whiche he purposed in  
Chryste Iesu oure Lorde, by whome

1. Cor. xv. a

Collos. 11. c

we are bolde to draw nye in the truste,  
whiche we haue by sayth on hym.

\* Wherefore I desyre that ye saynte  
not because of my tribulacions, for  
your sakes: which is your prayse.

Philip 1. b.  
4. Cor. 11. a

For this cause I bowe my knees  
vnto the father of oure Lorde Jesus  
Chryst, whych is father ouer al that is  
called father in heauen & in erthe, that  
he woulde graunte you accordyng to  
the ryches of hys glozve, that ye maye  
be strengthened wyth might by hys spi-  
rite in the inner man, that Chryst may  
dwell in your hertes by a saythe, that  
ye beinge rated and grounded in loue,  
myghte be able to comprehend wyth  
all sayntes, what is that breadth and  
length, depth & heygth: and to knowe  
what is the loue of Chryst, whych loue  
passeth knowledge: that ye myghte be  
fulfylled w<sup>al</sup> maner of fulnes whiche  
commeth of God.

Unto hym that is able to do exce-  
dyng abouandlye aboue al that we  
aske or thynke, accordyng to the pow-  
er that worketh in vs, be prayse in the  
congregacion by Jesus Chryste, tho-  
row out all generacions from tyme to  
tyme. Amen.

The notes.

a. Where true sayth in Chryste is, there is loue  
to the neyghbour, and sayth and loue, make vs  
vnderstand thinges. Saythe vnderstandeth the  
secretes of God, and the mercy that is geuen her  
in Chryste. And loue knoweth her duety to her  
neyghbour, & can interprete al lawes and ordy-  
nances, and knoweth how far forth they are to  
be kept, and when to be dispensed wyth.

The. iiii. Chapter. ✕

He exhorte them to mekenes, longe suffe-  
ring, to loue & peace, euery one to serue, and edy-  
fy anoth<sup>r</sup> w<sup>th</sup> the gyft that god hath geuen  
him, to beware of straunge doctrine, to lay aside  
the olde conuersacion of greedy lustes, & to walke  
in a new lyfe.

**T**herfore whych am in  
bondes for the Lordes  
ake, exhorde you, \* that  
ye walke worthy of the  
vocacyon wher wyth ye  
are called, in al humbles-  
nes of mynde, and mekenes, and longe  
sufferynge, for bearynge one another  
thorowe loue, and that ye be diligent  
to kepe the vnitie of the spyryte in the  
bonde of peace, beyng one bodye, and  
one spirite, euen as ye are called in one  
hope

The liu-  
ing of a true  
belouer.  
1. Cor. vii. b

Due to God  
Due to Lord,



nyng the conuersion in tyme paffe,

not once named amonge you as it be-  
commeth

## The Notes.

a. Chyfte was angrie at the blyndnes of the  
 Jewes, Math. xxiii. and so was Moyses at the  
 Idolatrye of the Iſrac.ites. Exod. xxxii. And at  
 the ſedition of Chor, Bathan and Abryon. Nu.  
 xxi. Neuertheleſſe this anger or wrath was but  
 a very zeale to the law of God, as thou maiſt ſe  
 by Iſhineas. Rume, xxi. and by Mathathias.  
 i. Math. ii. As for mallice or vnlawful wrath, it is  
 utterly forbidden as appeareth in this Chapter.

¶ The. v. Chapter. †

Exhorteth the to loue, warneth the to beware  
of vncleanes, couetousnes, folish talking, & false  
doctrine. To be circumspecte to auoyde brou-  
kenes, to reioyce and to be thankesfull towarde  
God, to submyt them selues one to another. He  
teacheth howe women should obey their husban-  
des, and howe loyngly men ought to entreate  
their wyues.

**B**e followers of God as  
deere chyldren, and walke in  
loue euen as\* Chyrche loued  
vs, and gaue him selfe for

vs, and gaue them till for  
vs, an offering and sacrifice of a sweet  
sauour to God. So that\* fornicacyon  
and all vncleannes. or couetousnes bee  
not once named amonge you as it be-  
commeth

Pet. II. 5.  
 Job xii. 5.  
 Gal. ii. 5

File 23.0



# The Epistle

commeth saynctes: nether fyllthynes, nether folythe talkyng, nether gestyng which are not comly: but rather geuig of thanks. For thys ye knowe, that no \*whor monger, either vnclene person, or couetous person, which is the wor: hypper of ymages, hathe anye inherytaunce in the kyngdome of Chyrste and of God.

Gala. v. b.  
1. Cor. 6. b.

**B**

Mat. 24. a  
Collo. ii. b.  
Mat. xiii. a  
Luke. xxi. b

\* Let no man deceaue you wyth vaine wordes. For thoww suche thynges cometh the wrath of God vpon the chyl: dzen of vnbelefe. Be not therfore companyons with them. Ye wer once derknes, but are now light in the Lord.

**C**

John xii. e.  
1. Thes. v. a

\* Walke as chyl: dzen of lyghte. For the frute of the spirit is in al goodnes, ryghtwesnes and truthe. Accepte that whiche is pleasynge to the Lorde: and haue no felowshyp wyth the vnfrute: full worckes of dercknes: but rather rebuke them. For it is shame euen to name those thynges, which are done of them in secretes: but all thynges, when they are rebuked of the light, are manifest. For whatsoeuer is manifest, that same is lyghte. Wherefore he sayeth: awake thou that sleepest, and stande bp frome deathe, and Chyrste shall geue the lyght.

Ignorant  
ye are cause  
of euill do-  
yngs,

**D**

\* Take hede therfore that ye walke circumspectly: not as foles: but as wise. \* redeminge the tyme: for the dayes are euill. Wherefore, be ye not vnwylle, but vnderstande what the wyl of the Lord is, & be not droncken with wine, wherih is excess: but be fulfilled with the spirite, speakynge vnto poure selues in \* psalmes and hymnes, and spirituall songes, singynge and makynge melody to the Lord in poure hertes, gryuynge thanks all wayes for all thynges vnto God the father, in the name of oure Lorde Iesus Chyrste: submyttinge your selues one to another in the feare of God.

Redemynge  
the tyme  
is, spedege  
the tyme  
well,

ps. xxi. a  
Collo. iii. c

**E**

Women submyt poure selues vnto poure owne husbandes, as vnto the Lorde. \* For the husbnde is the wy: ues heade, euen as Chyrst is \* the head of the congregacion, and the same is the sauour of the body. Therefore as the congregacion, is in subieccion to Chyrste, lykewyse let the wyues be in subieccyon to theyr husbandes in all

Genes. ii. b.  
1. Cor. xi. a

Ephes. i. b.

thynges. Husbandes loue your wyues euen as Chyrste loued the congrega: cyon, and gaue hym selfe for it, to sanctify it, and clenfed it in the fountaine of water thoww the worde, to make it vnto hym selfe, a glorious congrega: cion without spot or wrynckle, or anye such thing: but that it should be holpe and wythout blame. So oughte men to loue theyr wyues, as theyr owne bodyes. He that loueth hys wyfe, lo: ueth him selfe. For no man euer yet ha: ted his owne fleihe: but nor: yeth and cheriseth it, euen as the Lorde dothe the congregacio, for we are members of hys bodye, of hys fleihe, and of hys bones. \* For thys cause shall a manne leaue father and mother, and shall con: tynue wyth hys wyfe, and two shall be made one fleish. Thys is a great secret but I speake betwene Chyrst and the congregacion. Neuerthelesse do ye so that euerye one of you loue hys wife truly, euen as hym selfe. And lette the wyfe se that she feare her husband.

**B**  
Baptyme  
sauctifye  
thoww the  
word: & is  
thoww  
faith in &  
worde ac-  
cording to  
the coue-  
naunte  
made in  
Chyrste.

**B**

Genes. ii. b  
Mat. xii. a  
Marke, x. a  
1. Cor. vi. b.  
Ephes. v. g.

## The. vi. Chapter.

How chyl: dzen shoulde behaue them selues toward theyr fathers and mothers: likewise fa: thers toward their chyl: dzen: Seruauntes to: ward their masters, agayne masters toward their seruauntes an exhortacion to the spiritu: all batell, and what to capens Chyl: dzen meane shoulde feight with all.



Chyl: dzen \* obey your fathers and mothers in the Lorde: for so is it ryght. \* Honour thy father and mother, that is the fyrst commaundement that hath any promise, that thou mayst bee in good estate, and liue longe on the erth. And ye fathers moue not your chyl: dzen to wrath: but \* brynge them bp wyth the noyter and informacion of the Lord. Seruauntes be obedyent vnto poure carnall masters, with feare and trem: blynge in singlenes of your heartes, as vnto Chyrst: not with seruyce in the eye syght, as men pleasers: but as the seruauntes of Chyrst, doing the wyl of God from the heart with good wyl, seruyng the Lord, and not men. And remeber that what soeuer good thing anye man doeth, that shall he receaue a gayne of the Lorde, whether he be bound or fre. And ye masters, do euen the

**A**  
Collo. iii. d

Exod. 20. b

Exod. xii. b  
Deut. 4. b.  
Psalm. 27. a.

Chyrste  
hath pur-  
chased a re-  
ward for  
al thynges



# To the Philippians Fol. cxiii

## The Prologue

Upon the Epistle of Saynt Paule to the Philippians.

**P**aule prayseth the Philippians, & exhorteth them to stand fast in the true fayth, and to encrease in loue. And bicause that false prophetes study alwayes to impugne and destroye the true fayth, he warneth them of such worke learners, or teachers of worches, & prayseth Epaphroditus. And all this doth he in the firste and seconde Chapters.

In the thirde he reproveth faithles and mannes righteousnes, whiche false prophetes teach and maintaine. And he setteth him for an example, how that he him self had liued in such false righteousnes and holines vncrebekable, that was so that no man coulde complaine on hym, and yet now setteth nought therby, for Christes righteousnes sake. And finally affirmeth that such false prophets are the enemies of the crosse, & make their beales their god. Further the they may safely and without al perill & susceyninge, wil they not preach Christ.

## The Epistle

of Saynt Paule the Apostle vnto the Philippians.

### The fyrste Chapter.

He exhorteth the to encrease in loue, in knowledge and experieuce of godly thinges, maketh mention of his imprisonment at Rome, is glad to heare Christ preached, is content ether to dye or lyue, and prayeth thein to leade a godly conuersation, to be of one mynde, and to feare no persecution.

**P**aule and Timotheus, the seruauntes of Iesus Christe. To all the sayntes in Christe Iesu, whiche are at Philippios w the byshops and deacos. \* Grace be with you and peace fro God oure father, and fro the Lord Iesus Christ.

\* I thanke my God wyth al remembrance of you \* alwayes in al my prayers for you, & praye wyth gladnes, bicause of the felowshyp whiche ye haue in the gospel from the firste daye vnto now: and am surely certified of thys, that he whiche began a good worke in you, shall goo for he wyth it vntill the daye of Iesus Christe, as it becometh me so to iudge of you al, bicause I haue you in my herte, and haue you also euerye one companions of grace

ppp.i. with

the same thynges vnto them, puttinge awaye threathynges: and remembre y eue your master also is in heuē \* nether is ther any respect of person w him.

\* Finally my brethren, be strong in the Lord, & in y power of his might. Put on the armoute of God, that ye maye stande stedfast agaynst the crafty assaults of the deucl. for we wrestle not against fleshe and bloude: but against rule, agaynst power, & agaynst worldly rulers of the darknes of this world, agaynst spiritual wickednes, for heauenlye thynges.

For this cause take vnto you the armout of God, that ye maye be able to resist in the euyl day, and to stand perfect in all thynges.

Standetherfore \* and your loynes gird about with veritie, hauynge on the brestplate of rightwisenes, & shood with shooes prepared by the gospel of peace. Aboue al, take to you y shilde of fayth, wherw ye may quench all y fierye darteres of the wycked. And take the helmet of saluatiō, & the sword of y spirit, which is y word of god. \* And pray alwayes w al maner prayer & supplicatiō: & that in the spirit, & watch ther vnto with all instaunce & supplication for all sayntes, and for me \* that vnterrance may be geue vnto me. y I may open my mouth boldlye, to vtter the secretes of y gospel, wherof I am messenger in bondes, y therin I maye speake frelye, as it becometh me to speake. \*

But that ye maye also knowe what cōdition I am in, and what I do, Tychicus my deare brother, and faythful minister in the Lord, shal shewe you of al thynges, whom I sent vnto you for the same purpose, that ye might know what case I stand in, and that he myght comfort your hertes.

Peace be wyth the brethren, & loue wyth fayeth, from God the father, and from the Lorde Iesus Christe.

Grace be with al the which loue oure Lorde Iesus Christ in purenes.

Amen.

Sente frome Rome vnto the Philippians by Tychicus.

u. par. xix. c.  
Ecl. x. c.  
Roma. ii. b  
Ec. xxv. b  
Colo. iii. c.

Luke. xlii. c.  
I. Pet. ii. c.

Lu. xlii. a  
I. Pet. ii. d.

Col. iii. a.

Rom. i. a.  
Colo. i. a.



# The Epistle

with me, euen in my bondes, as I defende and stablyshe the gospel.

**B** For God beareth me recorde howe greatlpe I longe after you all fro the verpe hert rote in Iesus Christ. \* And this I praye, that youre loue maye increase more and more in knowledge, & in all fealyng, that ye myght accepte thynges most excellent, that ye myght be pure, and suche as should hurte no mans cōscience, vntil y day of Christ, filled w the frutes of ryghteousnes, whyche frutes come by Iesus Christ vnto the glozy and laude of God. **f**

I woulde ye vnderstode brethzen that my busines is happened vnto the greater furtherynge of the gospel. So that my bondes in Christ, are manifest thorowout al the iudgement hal, & in all other places: In so muche that many of the brethzen in the Lorde are boldened t thorow my bondes, and dare more largely speake the word without feare. Some there are whyche preach Christe of enuye and stryfe, and some of good wyll. The one part preacheth Christ of strife and not purely, supposynge to adde more aduersitie to my bādes. The other part of loue, bicause they se y I am set to defend the gospel.

**U** What then? So that Christ be preached al maner of wayes, whether it be by occasiō, oz of true meanynge, I ther in ioye: yea, and wyl ioye. For I know that this shal chaunce to my saluatiō \*thorow your prayer and ministring of y spirite of Iesus Christe as I heretelpe loke for, & hope that in nothyng I shall be ashamed: but that with all cōfidence, as al wayes in tynes paste, euen so now Christe shall be magnified in my bodye, whether it be thorowe lyfe, oz els death. For Christe is to me lyfe, and death is to me aduantage.

**I** If it chaunce me to liue in the flesh, that is to me fruitfull for to worke, & what to chose I wotte not, \* I am cōstrayned of two thynges: I desyre to be losed, and to be wyth Christe, whyche thyng is best of all. Neuertheles to abide in the fleshe is more nedefull for you. And thys am I sure of, that I shall abyde, and with you al continue, for the furtheraunce and ioye of youre sayth, that ye maye more abundantly

reioyce in Iesus Christe thorowe me, by my comynge to you agayne.

\* Onely let your conuersation be, as it becometh the gospel of Christ: that whether I come and se you, oz els be absent, I may yet hear of you, that ye continue in one spirite, & in one soule, labourynge as we do, to mayntayne y sayth of the gospel, & in nothyng fearynge your aduersaries: whiche is to them a token of perdition, and to you of saluation, and that of God. For vnto you it is geue y not onely ye should beleue on Christ: but also \* suffer for hys sake, & haue euen the same sighte whyche ye sawe me haue, and nowe heare of me. **The.ii. Chapter.**

He exhorteth thē to vnitie & brotherly loue, & to beware of strife & vaine glozy. And for a sure example, he layeth Christ before them



**I** f ther be amōg you any cōsolaciō in Christ, if ther be any cōfortable loue, if ther be any felowshyp of y spirite, if there be any compassion of mercy: fulfyl my ioye, y ye draw one way, haupng one loue, beyng of one accord, and of one mind, that nothing be done thorow strife oz vayne glozy, but that in mekenes of mind euery man esteeme other better then hym selfe \* and loke not euerye man on hys owne thynges, but euery man on the thynges of other men. \* Lette the same mind be in you that was in Christe Iesu: whyche beinge in the shape of God, & thought it not robbery to be equal w God. Neuertheles, he made him selfe of no reputatiō, and toke on hym the shape of a seruaunt, & became like vnto men, & was found in his apparel as a man. He humbled him selfe, & became obedient vnto y death, eue y death of the crosse. \* Wherefore God hath exalted hym, & geuen him a name aboue all names, \* that in the name of Iesus shuld euery knee bowe, both of thynges in heuē, and thynges in earth, & thynges vnder the earth, & that al tonges should confesse y Iesus Christ is \* the Lord, vnto the prayse of God the father. **f**

Wherefore my dearlye beloved, as ye haue alwayes obeyed, not when I was present only, but now much more in mine absēce, eue so worke out your owne

**D** Eph. iiii. a

\* Tribulaciō is a token of saluation to the true believers.

**I** Cor. x. c. and. xii. b.

**Heb.** ii. b. and. v. a.

**Ro.** xiii. c. Gal. vi. b.

**1st.** ii. f. **Ro.** xiii. b.

**11. re.** xliiii. b. **13. do.** xxi. b. **Dan.** xiii. c.



# To the Philippians Fol. cxliij.

**Cor. iii. b.** owne. a. saluation wyth feare & trem-  
blyng. \* For it is God whyche wor-  
keth in you, both the wyll and also the  
dede, euen of good wyll.

**1. Pe. iii. b.** \* Do al thyng without murmuring  
and disputyng, \* that ye may be laut-  
les & pure, & the sonnes of God wout  
rebuke, in y<sup>e</sup> middes of a croked & per-  
uerse nacion: among whych se that ye  
shyne as lychtes in the world, holdyng  
fast y<sup>e</sup> word of life, vnto my \* reioysyng  
in y<sup>e</sup> day of Christ, y<sup>e</sup> I haue not rúne in  
vaine, nether haue laboured in vaine.

**1. Cor. i. c.**  
**1. Tim. ii. c.** \* Yea, and thoughe I be offered vp  
vpon the offeryng & sacrifice of poute  
fayth: I reioyce, and reioyce w you al.  
For the same cause also, reioyce ye, &  
reioyce ye wyth me.

**1. Cor. xvi. a.** I trust in y<sup>e</sup> lord Iesus for to sēde \*  
**1. Tim. iii. b.** Timotheus shortly vnto you, y<sup>e</sup> \* I al  
so may be of good cōfort, whē I know  
what case ye stande in. For I haue no  
man that is so like minded to me, whi-  
che wyth so pure affection careth for  
your matters. For all other seke they  
owne, and not that whyche is Iesus  
Christes. Ye knowe the profe of him,  
howe that as a sonne with the father,  
so w me bestowed he his labour vpon  
the Gospel. Him I hope to send assone  
as I knowe how it wil go wyth me. I  
trust in the Lorde, that I also my selfe  
shall come shortly.

**1. Cor. xvi. a.** I supposed it necessa<sup>r</sup>ie to send bro-  
ther Epaphroditus vnto you, my com-  
panion in laboure and felow souldier.  
your Apostle and my minister at my  
nedes. For he longed after you, & was  
fūl of heavynes, bicause that ye hadde  
heard say y<sup>e</sup> he should be lycke. And no  
doubte he was lycke, and that nye vnto  
death. But God had mercy on him:  
not on him onely, but on me also, lest I  
should haue had sorow vpo sorow. I sēt  
him therfore the diligentl<sup>y</sup>er, y<sup>e</sup> when  
ye shoulde se him, ye might reioyce a-  
gaine, & I might be the lesse sorowful.  
Receave hym therfore in the Lorde w  
al gladnes, & \* make much of such: bi-  
cause that for the worke of Christe he  
wente so farre, that he was nye vnto  
deathe, and regarded not hys life, to  
fulfil that seruice which was lackinge  
on your part towarde me.

The notes.

a. As ye be saued fro sinne thow so faith, so mo-  
re according to the couenaunt, vntil ye come to  
the saluation of glory. For if ye cease working,  
the spirite quencheth againe, and ye cease to be  
partakers of the promises.

Worke out  
your owne  
saluation.

b. He maketh here two offerynges or sacrifices  
Their sayth y<sup>e</sup> one, & him selfe the other. Their  
sayth, in that he had offered them vnto God, as  
the frutes of his preaching. Him selfe, if it shoulde  
please god, that he for the true preaching of the  
gospel vnto them, shoulde be put to the cruel tor-  
mentes of death. Whiche thyng he refused not  
trustinge, that therby he might make the wor-  
thy of God.

Though I  
be offered

The. iiii. Chapter.

He warneth the to beware of false teachers,  
whō he called dogges & enemies of Christ, and  
reprooveth mans owne vnrightheousnes.



Reioyce mi bzethrē, reioyce  
in y<sup>e</sup> lord. It greueth me not  
to write one thing o<sup>r</sup>te vnto  
you. For to you it is a sure  
thing. Beware of dogges, beware of e-  
uill workers, beware of discetion. \* For  
we are circūcision, which worship god  
in \* the spirit, & reioyce in Christ Iesu,  
and haue no cōfidence in y<sup>e</sup> flesh: thou-  
ghe I haue wherof I might reioyce in  
the flesh. If ani other mā thinketh y<sup>e</sup> he  
hath wherof he myght truste in y<sup>e</sup> flesh:  
much moze I: circūcised y<sup>e</sup>. viii. day, of  
the kindred of Israel, of y<sup>e</sup> tribe of Ben-  
Jamin \* an Ebze, borne of y<sup>e</sup> Ebzes,  
\* as cōcernyng the law, a Pharisey, &  
as cōcernyng tetrūetnes, I persecuted  
the congregation, & as touchinge the  
rightwisenes whyche is in the lawe,  
I was vnrēbukeable.

Roma. ii. d  
Ephe. ii. c  
1. Cor. xiii. e  
Roma. i. a.

\* But the thinges that were baūtage  
vnto me, I counted losse for Christes  
sake. Yea, I thinke al things but losse  
for y<sup>e</sup> excellēt knowleges sake of Christ  
Iesu my Lord. For whō I haue coun-  
ted all thyng losse, & do iudge the but  
donge, y<sup>e</sup> I myght wyne Christe, and  
might be founde in him, not hauinge  
mine owne ryghtwisenes whiche is of  
the lawe: but that whiche spryngeth of  
the fayth which is in Christ. I meane  
the rightheousnes whyche cometh of  
God thow so fayth, in knowynge hym,  
and the vertue of his resurrectiō, and  
the felowshippe of his passions, that I  
might be cōformable vnto hys (death)  
if by anye meanes I myghte attayne  
vnto the resurreccion of the dead.

1. Cor. xvi. e  
1. Tim. xiii. b  
and. xvi. b

mat. xiii. e

(Deathe)  
We must  
dye with  
Christe,  
if we lyue  
with him.

Not as though I had alre<sup>d</sup>y attay-  
ned to it, ether were alre<sup>d</sup>y perfite: but

pp. iii.

I for



# The Epistle

\* I loke  
not on the  
workes þ  
I haue do-  
ne, but wh-  
at I lacke  
of the per-  
fecmes of  
Christ.

1. Cor. xiii. c  
and. x. d.

Rom. xvi. b

Collo. iii. a

1. Cor. xv. f.

Woz. xxy  
God.

Ante. x. a.  
Ipo. xvi. b

I folowe, if that I maye comprehend that, wherein I am comprehended of Christ Iesu. Brethren I count not my selfe þ I haue gotten it: but one thyng I saue: I \* forgette that whiche is be- hinde, and stetch me vnto that whych is before, and preace vnto that marcke appoynted, to obtayne the re- warde of the hye callinge of God in Christ Iesu. Let vs therefore as ma- ny as be perfect, be thus wise minded and if ye be otherwyle minded, I pray God open euen this vnto you. Neuer- theles in that wherunto we are come, let vs procede by one rule, þ we maye be of one accorde.

\* Brethren be folowers of me, and loke on them which walke euen so, as ye haue vs for an example. For manye walke (of whom I haue tolde you of- ten, and nowe tell you wepyng) þ they are the enemies of the crosse of Christ, whose end is damnation, \* whose god is their bealve, and whose glozve is to their shame, whiche are worldlye mynded. \* But our conuersation is in heauen, from whence we loke for a sa- uiour, euen the Lorde Iesus Christe, whych shal \* chaunge our byle bodies that they maye be fashioned lyke vnto his gloruous body, accordyng to the workyng, whereby he is able to sub- due al thynges vnto hym selfe. ¶

The notes.

a. We worship god in spirit thowto faith & loue. We reioyce that Christ hath redeemed vs, & trust not in our own workes. Christ only is our righ- teousnes, & for his sake our sinnes are forgue- vs, & for his sake our good workes are accepted which else were dampnable, for the sinne that is in them. The. xiii. Chapter.

Be saluterly certaine of the, exhorteth the to be of honest conuersation, & thaketh the because of þ honest prouisiõ þ they made for hi being in prisõ

**T**herfore my brethren deare- ly be beloued and longed for, my toye and crowne, so con- tinue in the Lorde ye belo- ued. I praye Euodias, and beseeche Syntiches that they be of one accorde in the Lorde. Pca, and I beseeche the faythfull pke felowe, healde the wo- men whiche laboured wyth me in the gospel, and wyth Clement also, & with other my labour felowes, \* whose na- mes are in the \* boke of lyfe. ¶ Re- ioyce in the Lorde alway, and agayne

I saue reioyce. Lette youre softnes be known vnto all menne. The Lorde is euen at hand. Be not careful: but in al thynges shew your petition vnto god in prayer & supplication with geuing of thakcs. And \* the peace of God whych passeth al vnderstāding, kepe your hertes & myndes in Christ Iesu. ¶

Furthermoze brethren, what soeuer thynges are true, whatsoeuer thynges are honeste, what so euer thynges are iuste, what so euer thynges are pure, whatsoeuer thynges pertaine to loue, whatsoeuer thynges are of honest re- porte: if there be anye vertuous thyn- ge, if there be anye laudable thyng, those same haue ye in your mind, whi- che ye haue both learned and receiued, heard, and also sene in me: those thyn- ges do, and the God of \* peace shal be wyth you. I reioyce in the Lorde great- ly, that nowe at the last ye are reuy- ued agayne to care for me, in þ wherin ye were also carefull, but ye lacked o- portunitie. I speake not bycause of necessitie. For I haue learned in what soeuer estate I am, \* therewith to be content. I can both cast down my selfe, I can also excede. Euery wher, and in all thynges I am instructed, bothe to be full, and to be hongrye, to haue ple- tie, and to suffer hede. I can do al thin- ges thowwe the helpe of Christ which strengtheneth me. Not withstādyng ye haue well done, that ye bare part with me in my tribulation.

Ye of Philippes knowe that in the beginnyng of the gospel, when I des- parted frome Macedonia, no congrega- tion bare parte with me, as \* con- cernyng geuyng and receauyng, but ye onely. For whē I was in Thessalo- nica, ye sent once, & afterward agayne vnto my nedes: not þ I desire giftes: but I desyre abundant fruite on your part. I receaued all, and haue plenty. I was euē filled after þ I had recea- ued of Epaphroditus, þ whiche came fro you, an \* odour þ smelleth swete, a sacrifice acceptable & pleasant to god. My god fulfil al your nedes thowwe his gloruous riches in Iesu christ. An- to god & our father be prayse for euer, more. amē. Salute al þ saintes in christ Iesu. The brethren þat w me, grete you

Rom. x.

B

1. Cor. x. f.

C

1. Cor. vi. m

1. Cor. xi. b

D

1. Cor. x. f.  
Rom. xii. g  
1. Cor. xvi. c

All



All the saintes salute you: and most of all they whyche are of the Emperours household. The grace of our Lord Jesus Christ be with you all. Amen.  
 Sent fro Rome by Epaphroditus.

## The Prologue

Upon the Epistle of Saynte Paule to the Colossians.



As the Epistle to the Galatians holdeth the maner and fashion of the Epistle to the Romayns, briefely comprehending al that is therein at length disputed. Even so this epistle foloweth the example of the epistle to the Ephesians, conteyninge the renouce of the same epistle with fewer wordes.

In the firste Chapter he prayseth them, and wiherth that they continue in the sayth, & grow perfecter therein, & then described he the gospel, how that it is a wisdom that cōfesseth Christ to be the Lord and god, crucified for vs, and a wisdom that hath bene hidde in Christ, sence afore the beginninge of the worlde, and nowe firste begon to be opened thow the preaching of the Apostles.

In the seconde, he warneth them of meynes doctrine, and describerth the false prophetes to the uttermost, and rebuketh them accordingly.

In the thirde, he exhorteth to be frutefull in the pure sayth with all maner of good workes one to an othyr, and describerth all degrees and what their duties are.

In the fourth, he exhorteth to pray, and also to praye for him, and saluterth them.

## The Epistle of

Saynte Paule the Apostle unto the Colossians.

### The firste Chapter.

He geueith thanks unto God for their sayth loue, and hope, prayeth for their increase, and sheweth howe wee are the kingdome of God, obtrayned by Christ, who is the heade of the congregation.



Paule an Apostle of Jesus Christ, by the will of God, & brother Timothy. To the saintes whiche are at Collosa, and brethre that beleue in Christ. \* Grace be with you and peace from God our father, & from the Lord Jesus Christ.

\* We geue thākes to god the father of our Lord Jesus Christ, \* alwayes praying for you, sence we heard of your faith whiche ye haue in Christ Jesu, & of y loue which ye beate to all saintes,

for the hopes sake whiche is layed by in store for you in heuē, of which hope ye haue heard before by the true word of the gospel, which is come vnto you even as it is into al the worlde, and is frutefull, as it is among you, from the firste daye in the whiche ye hearde it, & had experience in the grace of God in the truth, as ye lerned of \* Epaphra our dear felow seruaunt, which is for you a saythful minister of Christ, whiche also declared vnto vs youre loue whiche ye haue in the spirite.

\* For this cause we also, sence the day we heard of it, haue not ceased prayig for you, & desiering y ye might be fulfilled w the knowledge of his wil, in al wisdom & spirituall vnderstanding, that ye myght walke worthy of y lord in al thinges that please, \* being frutefull in al good workes, and encreasyng in the knoweledge of God, strengthened with all myght, thow we his glorious power, vnto all pacience and long sufferinge wyth ioyfulness, geuyng chāckes vnto the father whiche hath made vs meete to be partakers of the inheritaunce of saintes in light.

Whiche hath deliuered vs from the power of darkenes, and hath translated vs into the kyngdome of his deare sonne, in \* whom wee haue redemption thow we hys bloude: that is to saye, the forgeuens of synnes, \* whiche is the image of the inuisible God, byste begotten of al creatures. \* For by him were al thynges created, thinges that are in heauen, and thynges that are in earthe: thynges visibill, and thynges inuisibill: whether they be masters or Lordshippe, cyther rule or power. All thinges are created by him, and in him, and he is before all thinges, & in him all thynges haue their beynge.

\* And he is the head of the booy, that is to wytte, of the congregation: he is the begynnyng and \* first begotten of the dead, that in al thynges he myght haue the preeminence. For it pleased the father that in hym shoulde all fulnes dwell, and by hym to \* reconeyle all thinge vnto hym selfe, and to set at peace by him thow the bloud of hys crosse, both thynges in heauen, & thinges in earth.

Col. iii. 1.

B  
Eph. i. 1.

Joh. xv. 1.

Eph. i. 1.

ii. cor. iiii. 1.

Heb. i. 1.

Eph. i. 1.  
and. v. 1.

i. Cor. xv. 1.

Rom. iii. 1.  
ii Cor. v. 1.

Gal. i. 1.  
Eph. i. 1.

Phil. i. 1.  
i. Cor. i. 1.  
Roma. i. 1.  
Eph. i. 1.  
Eph. i. 1.



# The Epistle

Roma. v. a.  
Eph. ii. a.  
Collo. ii. c.

And you \* (whiche were in tymes past straungers and enemyes, by cause your myndes were sette in euyl workes) hath he now reconciled in the body of his flesh thowow deth, to make you holy, vnb lameable, & wout fault in his owne sight, if ye continue grounded and stablished in the fayth, and be not moued away from the hope of the gospel, wherof ye haue hearde, howe p it is preached amonge all Creatures whiche are vnder heauen, whereof I Paule am made a minister.

ii. Cor. i. a.  
Eph. iii. b.

Howe lope I\* in my<sup>a</sup> sufferynge which I suffer\* for you, and fulfil that which is behind of p<sup>a</sup> passio<sup>s</sup> of Christ in my flesh for hys bodies sake, whych is the cōgregatōn wherof I am made a minister according to the ordinaūce of God, whych ordinaūce was geue<sup>n</sup> vnto you warde, to fulfyll the worde of God\* that misterye hōde sence the worlde began, & sence the beginninge of generatiōs: \* but now is opened to hys sayntes, to whō God would make knowne the glorious tyches of thys misterye amonge the gentyles, whych riches is Christ in you, the hope of glory, whom we preach, warnynge al men and teachynge all men in al wisdom to make al men perfect in Christe Iesu. Wherin I also labour and stryue, euen as farre forthe as hys workynge worketh in me mightelye.

Mat. xi. d.  
ii. Cor. ii. c.  
Eph. i. b.

A true p<sup>a</sup> possib<sup>l</sup> woulde haue al men perfect in p<sup>a</sup> know ledge of Christ and of his doctrine.

That was behinde in the passion of Christ.

The notes.

Note the passions or sufferinges, whiche be sufferied for our sinnes. For therein wated nothing. They were a sufficient caunsaunce for the sinnes of the whole worlde. But these passions and sufferinges were the paynefull trauels in preaching to the people the gospel, and the persecutions that folow the same. And these sufferinges are not yet at an ende. For all the true preachers do yet, and shall to the worldes ende suffer in this sort for the body of Christ, that is his congregatiō. For as they persecuted Christ, so shall they persecute his true preachers.

The. ii. Chapter.

What greate care Paule toke for al congregations. He exhorteth them to be stedfast in Christ, to beware of false teachers and worldlye wisdom: & described the false prophetes.

I<sup>a</sup> Would ye knew what syghting I haue for youre sakes, and for them of Laodicia, and for as many as haue not sene my person in the flesh, that their hertes might be comforted and knite togyther in loue, & in all tyches of full vnderstandynge, for

to knowe the misterye of God the father and of Christ, in whom are hydde all the treasures of wysedome & knowledge. This I saye leaste anye manne shoulde begyle you wth entysynge wordes. \* For though I be absente in the flesh, yet am I present wth you in the spirite, ioyinge and beholdynge the order that ye kepe, and youre stedfast sayth in Christe. As ye haue therfore receyued Christ Iesu the Lord, euen so walke, roted and buylt in him and stedfast in the sayeth, as ye haue learned, and therein be plenteous in geuyng thanks.

\* Beware lest any man come & spile you thowow philosophye and disceitfull banitye, thowow the tradicions of menne, & ordinaūces after the worlde, and not after Christe. For. a \* in hym dwelleth all the fulnes of the Godhed bodelye, and ye are complete in hym whych is the head of all rule & power, in whome also ye are \* circumcised w<sup>o</sup> circumcisiō made wthout handes, by puttyng of the synfull body of the flesh thowow the circumcisiō that is in Christ, in that \* ye are buried wth hym thowow baptisme, in whom ye are also rysen agayne thowow sayth, that is wrought by p<sup>a</sup> operatiō of God whych rayled him fro death.

\* And ye whiche were deade in synne thowow the vncircumcisiō of youre flesh, hath he quykened w<sup>o</sup> him and hath forgouen vs al our trespasses, & hath put out the. b. hande w<sup>o</sup> tyng that was against vs: contayned in the law w<sup>o</sup> tten: & that hath he takē out of the way, & hath fastened it to his crosse and hath \* spoyled rule & power, & hath made a shew of them openly, and hath triumphed ouer the in his own persō.

Let no mā therfore trouble your consciences about meate & drynke, or for a pece of an holpe day, as the holy day of the newe moone, or of the Sabothe dayes, which are nothinge but \* shadowes of thynges to come: but b<sup>a</sup> p<sup>a</sup> bo<sup>a</sup> dy is in Christ. Let no man make you shote at a wronge marke whych after hys owne imaginacion walketh in the hūblenes and holines of angels, thynges which he neuer saw: causeles putt by w<sup>o</sup> his fleshye mynde, & holdeth not

3

4

5

i. Cor. v. b.

6

7

8

B

Mathew. xxi. a.  
Mar. xii. a.  
Luk. xxi. b.  
Eph. v. b.

9

10

11

Roma. ii. d.  
Eph. ii. c.  
Collo. ii. b.

12

Rom. vi. a.  
Gala. iii. d.

13

C

Rom. v. a.  
Eph. ii. a.  
Collo. i. c.

14

15

Gene. iii. c.  
Luk. xi. c.  
Joh. vi. c.

16

17

heb. viii. a.  
and. x. a.

D

18

19

the



the heade, wherof all the body by ioyntes and couples receaueth nourishment and is knyt together, and increaseth wyth the increasynge that commeth of God.

Gal. iiii. b.

Wherof yf ye be deade wyth Christ from\*ordinaunces of the worlde, whye as though ye yet liued in the worlde, are ye ledde wyth tradicions of them that saye? Touche not, tast not, handell not: whiche all pertaine with the vsynge of them and are after the commaundementes and doctrynes of men: whiche thinges haue the similitude of wysdom in chosen holynes, and humblenes, and in that they spare not the body, and do the flesh no worshipp vnto hys nede.

The Notes.

Bodye.

a. That is, herebye & in dede, not in shadowes, so that when ye haue hym, ye oughte not to folow the shadowes of Moyses law, or the enticements or iudgements of mans wysdome. But haue hym in whome dwelleth the fulnes of the God: heade bodely, that is to saye vcerly: you may no longer now beholde figures and doubtfull promyses, but embrace faythfully the sonne of god, who is also very god of the substance of the father, and very man of the substance of Marye the vyrgyn.

Hande writinge

b. The same is oure hande writinge, in that the conscience setteth to her scale, subscribing & consenting that the law is iust and we sinners. Whiche lawe (conceyvinge dampnation) is taken away by Christ, in all them that vnfaynely beleue and truste in hym.

The body

c. This body is the perfourmance of al thinges that were prefigured in the olde lawe.

The. iiii. Chapter.

Deputeth them in remembrance of the spiritual resurrection, to laye aside al maner of corrupte lyfynge, to be frutefull in al godlynes and vertue and sheweth al degrees their dutye.

3



If ye be then ryse agayne with Christ like those thinges which are aboue, wher Christ sitteth\*on the right hande of God. Set your af-

Ephes. i. d.  
Hebru. i. a.  
e. r. c. xii. a.

fection on thinges that are aboue, & not on thinges whiche are on the erth. for ye are dead, and your lyfe is hyd with Christ in God. When Christ whiche is our life, shal shew him selfe, then shal ye also appere with him in glory.

These members must be slaine.

Mortifye therefore youre members which are on the erth, fornicacion, vncleannes, vnnaturall luste, euill concupiscence, and couetousnes whiche is worshypynge of Idoles: for whiche thinges takes the wrath of god com-

meth on the\*chylidren of vnbelefe. In whych thinges ye walked once, when ye liued in them. ¶

Ephes. ii. a.

But now put ye also away from you al thinges: wrath, fearnes, malitiousnes, curled speakynge, filthy speaking out of your mouthes. Lie not one to another\*that the old man with his workes be put of, and new put on, which is renued in knowledge after ymage of hym that made hym, wher is nether Gentile nor Jewe, circumcision or vncircumcisiō, Barbarous or Sithian, bonde or free: but Christe is all in all thinges.

B

Rom. vi. a.  
i. Pe. iii. a.  
i. Cor. x. b.  
Heb. xii. a.  
Eph. iii. e.

Euery man is Christ to another.

¶ Now therfore as elect of God, holy & lye and beloued, put on tender mercy, kindnes, humblenes of mindes, mekenes, longe sufferynge, forbearing one another. & forgeyunge one another, if anye mā haue a quarel to another: euē as Christe forgave you, euen so do ye. Aboue all these thinges putte on loue, which is the bonde of perfectnes. And the peace of god rule in your hertes, to y which peace ye are called in one body. And se y ye be thankeful. Let the word of Christ dwel in you plenteously in al wysdome. Teach & exhort your owne selues\*in psalmes and hymnes, and spiritual songes, whiche haue fauour with them; singynge in your hertes to the Lord. And al thinges\*whatsoeuer ye do in worde or dede, do in the name of the Lord Iesu, geuyng thanks to God the father by him. ¶

Mat. xxiii

Ps. xxi. a.  
Ephes. v. d.

i. Cor. x. g.

\* Wyues submit youre owne selues vnto your husbandes, as it is comely in the Lord. Husbandes loue youre wyues, and be not bitter vnto them.

Ephes. v. e.  
i. Pet. iii. a.

\* Children obey your fathers and mothers in all thinges, for that is well pleasyng vnto the Lord. Fathers rate not your children, least they be of a desperate mind.\* Seruautes be obedient vnto your bodily masters in all thinges: not w<sup>th</sup> eye seruaunce as men please, but in singlenes of hert, fearing God. And whatsoeuer ye do, do it hertely, as though ye did it to the Lord, & not to men: for as much as ye knowe that of the Lord ye shal receaue the reward of inheritance, for ye setue the Lord Christe. But he that dothe wronge, shall receyue for the wronge

Ephes. vi. c.

Ephes. vi. a.  
Ephes. ii. e.  
i. Pet. ii. e.

pp. iiii.

that



# The Epistle

2. par. 19. c.  
Act. 1. 8.  
Eccle. 35. b.  
Rom. 11. b.  
Collo. 111. c.

that he hath done: \* for there is no respect of persons with God. Ye masters, do vnto your seruantes & whych is iuste and equall, seing ye know that ye also haue a master in heauen.

## The. iiii. Chapter.

He exhorteth them to be feruent in prayer, to walke wisely vnto them that are not yet come to the true knowledge of Christ, & saluterh them

Eph. vi. b.



Continue\* in prayer and watch in the same with thanks geuinge, prayinge also for vs, that \* God open vnto vs the doore of vtterance, that we may speake the mysterie of Christ, (wherfore I am also in bondes) that I maye vtter it, as it becommeth me to speake.\* Walke wyselfe to them that are without, and redeme the tyme. Let your speache be all wayes well fauoured and powdred wyth \* salte, that ye may know how to answer euerie man.

Eph. vi. c.  
1. Thes. v. e.

Eph. v. d.

Salte is þ  
wisdom  
of God  
worde.  
Leuit. 11. d  
Math. v. e

The deare brother Tychicus shal tell you of all my busynes, whych is a faithfull mynster and fellow seruauit in the Lorde, whome I haue sente vnto you for the same purpose, that he myghte know how ye do, and myghte comforte your heartes, wyth one Onesimus a faithfull and a beloued brother, which is one of you. They shal shew you of all thynges whych are adoeing here.

Actes. 27. a

2. Tim. 4. b

\* Aristarcus my prerson fellow saluterh you,\* and Marcus Barnabas iustersonne: touchynge whome, ye receaued commaundementes. If he come vnto you, receaue hym: and Iesus whych is called Justus, which are of the circumcisiõ. These only are my workeloues

vnto the kyngdome of God, whiche

Collo. 111. a

wer vnto my consolacion\* Epaphras þ seruante of Christe, whiche is one of you, saluterh you, & alwayes laboureth feruentlye for you in prayers, that ye maye stande perfect and full in all that is the will of God. I beare hym record that he hath a feruent mynde towarde you and towarde them of Laodicia and them of Hierapolis. Deare Lucas the

2. Tim. 4. c

Physicion greeteth you, and \* Demas. Salute the brethren whych are of Laodicia, and salute Nymphas and þ congregacion, which is in his house. And when the epistle is reed of you, make

that it be reed in þ congregacion of the Laodicyans also: and that ye likewise reade the Epistle of Laodicia. And say to Archippus: take hede to the office that thou hast receaued in the Lorde,

that thou fulfyll it. The salutation by the hande of me Paul. Remember my bondes. Grace be with you, Amen.

Sent from Rome by Tychicus, and Onesimus.

## The Prologe

vpon the fyrste Epistle of S. Paule to the Thessalonians.



This Epistle dyd Paule wyte of excedyng loue and care: and prayseth them in the. ii. fyrst Chapters, because they dyd receyue the Gospel earnestly, and had in tribulacion and persecucion continued therein stedfastly, and were become an ensample vnto all congregacions, and had thereto suffered of their owne kindemen as Christ and his Apostles dyd of the Jewes, puttynge them thereto in mynde both, purely and godly he had lycendadg the to their ensample, & thanketh God þ his Gospel had brought forth suche frute amonge them.

In the thirde Chapter he sheweth his diligence & care, lest they shoulde have anye to be blessed a begynnynge should haue bene in bayne, Sathau and his Apostles vexynge them with persecucion, and destroyinge their faythe wyth mens doctrine. And therefore he sente Tymothee to them to comfort them, and strength them in the faythe, and thanket h God, that they had so constantlye endured, and desyret h God to encrease them.

In the fourth he exhorteth them to kepe them selues from syn, and to do good one to another. And thereto he informeth them concernynge the resurrection.

In the fyfthe he wyrteth of the laste daye, that it shoulde come sodaynly, exhortynge to prepare them selues therafter, and to kepe a good order concernynge obedience and rule.

## The. i. Epistle

of Sayncte Paule the Apostle vnto the Thessalonians.

### The fyrst Chapter.

Behandeth God for them, that they are stedfast in faythe and good workes, and receyue the Gospel with such earnestnes.



**P**Aule, Syllanus and  
Timotheus. Vnto the  
congregaciō of y<sup>e</sup> Thes-  
salonians, in God the  
father, and in the Lord  
Jesus Chryste.

\* Grace be with you, and peace from  
God our father, and from the Lord  
Jesus Chryste.

\* We geue God thanks alwaye for  
you al, makynge mencyon of you in our  
prayers wythout ceasynge, and cal to  
remēbrance your worke in the faith,  
and labour in \* loue and persecutoun-  
ce in the hope \* of our Lord Jesus  
Chryst, in the lyght of God our father:

**B**ecause we knowe brethren beloued of  
God, howe that ye are electe. For our

Gospell came not vnto you in \* worde  
only, but also in power, and also in the  
holy goost and in muche certaynty, as

\* ye know after what manner we beha-  
ued our selues amonge you, for youre

**C**akes. And ye became folowers of vs,  
and of the Lord, and receaued the  
worde in much afflyccyon, with ioy of  
the holy goost: so that ye were an ensa-  
ple to al that beleue in Macedonia and  
Achaia. For frome you sounded oute  
the worde of the Lord, not in Mace-  
donia and in Achaia onely: but youre  
faythe also whiche ye haue vnto God,  
spred her selfe abroad in all quarters,  
so greatlye y<sup>e</sup> nedeth not vs to speake  
anye thyng at all. For they them sel-  
ues shew of you what maner of entring

**I**n we had vnto you, & howe ye tourned  
to God frome ymages, for to serue the  
lyuynge and true God, and for to loke  
for hys sonne from \* heauen, whome he  
rayled frome deathe: I meane Jesus  
whych delyuereth vs from \* the wrath  
to come.

## The. ii. Chapter.

**D**eputierth them in mynde of the godly con-  
uersacion that he led among them when he pre-  
ached the Gospell vnto them, thankerth God that  
they receaue his worde so fructfullye and exeu-  
serth his absence.

**F**or ye youre selues knowe  
\* brethren of our entraunce  
in vnto you, how that it was  
not in bayne: but euen after  
that we had suffered before and were  
\* shamefullye entreated at Philippios

(as ye well knowe) then were we bolde  
in our god to speake vnto you the gos-  
pell of God, with \* much stryuing. Our  
exhortacyon was not to bypnye you to  
erroure, nor yet to vncleennes, neyther  
was it with gyle: but as we wer allow-  
ed of God, that the Gospell shoulde be  
committed vnto vs: euen so we spake,  
not as though we intended to \* please  
men, but God, which trieth our hertes.

**N**ether was our conuersacyon at  
any tyme wyth flatterynge wordes, as  
ye wel know, neyther in claked couetous-  
nes, God is recorde: neyther soughte we  
prays of men, neyther of you, nor yet of  
anye other, when we myght haue bene  
chargeable, as the Apostles of Chryste  
but we were tender amonge you, euen  
as a noyse cherysheth her chyliden, so  
was our affection towarde you: our  
good wyl was to haue dealt vnto you,  
not the Gospell of God onely but also  
oure owne soules, because ye were  
deare vnto vs.

**+** Ye remember brethren our la-  
boure, and tra uaille. \* For we laboured  
daye and nyghte, because we would not  
be greuous vnto any of you, & preached  
vnto you the Gospell of God. Ye are  
wytneses, and so is God, how holy and  
iustlye and vnblymeablye we behaued  
oure selues among you that beleue: as  
ye know how that we exhorted and cō-  
forted and besought euery one of you,  
as a father hys chyliden, that ye wold  
walke worthy of God, which hath cal-  
led you vnto his kingdome and glory.

**F**or this cause thanke we God with  
out ceasynge, because that when ye re-  
ceaued of vs the word wherwyth God  
was preached, ye receaued it not as the  
worde of manne: but euen as it was in  
dede, the worde of God, which worketh  
in you that beleue. For ye brethren  
became folowers of the congregacyōs  
of God which in Jewry are in Chryste  
Jesus: for ye haue sufferered lyke thyn-  
ges of youre kynsmen, as we our sel-  
ues haue suffered of the Jewes. Which  
as they kylled the Lord Jesus & their  
owne prophetes, euen so haue they per-  
secuted vs: and God they please not, &  
are contrary to all men and forbyd vs  
to preach vnto the Gentyls, that they  
myghte be saued, to fulfill theyr syn-  
nes

Actes, 17, b

Gala, 1, b

Breu, xx, a  
2 The, iii, b  
1, 4 Cor, 15, c

1 Cor, 1, a  
Gala, 1, a

Philip, 1, a  
Collo, 1, a

1 The, 4, b  
1 Tim, 1, a

1 Cor, 11, a

1 Cor, 11, a

Actes 1, b

John, 11, b

1 The, 1, b

Actes, vi, c



# The fyrst Epistle

nes all way. for the wrathe of God is come on them, euen to the vtmost.

for as muche brethren as we are kept from you for a season, as concerning the bodily presence, but not in heart, we enforced the more to see you personally with great desire. And therefore we would have come vnto you, I Paule once and agayne: \* But Satan withstode vs. for what is our hope or ioy, or crowne of reioycing, are not yet in the presence of our Lord Iesus Christ at his commyng: yet ye are our glory and ioye.

## The .iii. Chapter.

He sheweth how greatly he was reioysed when Timothy tolde hym of their faith and loue.

**W**herefore sence we coulde no longer forbear, it pleased vs to remayne at \* Athens alone, and sente Timotheus our brother and minister of God, and our labourfellow in the gospel of Christ, to stablyshe you and to comfort you, and yet your faith, \* that no man should be moued in these afflictions. for \* ye your selues know that we are euen a poynted there vnto. for verely when I was with you, I tolde you before that we shoulde suffre tribulacion, euen as it came to passe, and as ye knowe. for this cause, when I coulde no longer forbear I sent, that I might haue knowledge of your faith, lest haply the tempter had tempted you, and that our labour had bene bestowed in vayne.

But now latelie when Timotheus came from you vnto vs, and declared to vs your faith and your loue and how that ye haue good remembraunce of vs alwayes, desiring to see vs as we desire to see you. Therefore brethren we had consolacion in you, in al our aduersyte and necessite, thorough your faith. for now are we aloue, yf we stand stedfast in the Lord. for what thanks can we recompence to God agayne for you, ouer al the ioy that we ioy for your sake before our god: whyle we nyghte and day pray exceedingly that we might see you presently, and might fulfyl that which is lackyng in your faith.

God hym selfe our father, and our Lord Iesus Christ gyde our ioyneye

vnto you: and the Lord increase you and make you flow ouer in loue one to warde another, and toward all menne, euen as we do toward you, to make your hertes stable and vnblyndable, in holynes before God our father, at the commyng of our Lord Iesus Christ with all his sayntes.

## The .iiii. Chapter.

He exhorte them to steadfastnesse, to kepe the selues from sinne and vnclensly conuersacion, to loue one another: rebuketh vndernes, and speaketh of the resurrection.



Furthermore, we beseeche you brethren, and exhorte you in the Lord Iesus, that ye increase more and more, euen as ye haue receaued of vs, howe ye ought to walcke and to please god. Ye remember what commaundementes we gaue you in our Lord Iesu Christ. for this is the wyl of God, \* euen that ye shoulde be holy, and that ye shoulde abstayne from fornicacion, that euery one of you shoulde knowe howe to kepe his vessel in holynes and honoure, and not in the luste of concupiscence \* as do the hethen whiche knowe not God, that no man go to farre and defraude his brother in bargaining: because the Lord is a venger of all such thinges, as we tolde you before time and testified. for God hath not called vs vnto vncleannes: but vnto holynes. \* He therefore that despyseth, despyseth not man, but God, which hath sente \* his holie spirite amonge you. **I**

\* But as touching brotherly loue, ye neede not that I write vnto you. \* for ye are taught of God to loue one another. Yea, & that thyng verely ye do vnto all the brethren whiche are thowome out al Macedonia. We beseech you brethren that ye increase more and more, and that ye studie to be quyet, and to medle with your owne busynes, and \* to worke with your owne handes, as we commaunded you: that ye may be haue your selues honestly toward the that are without, and that nothyng be lackyng vnto you. **I**

\* I wold not brethren haue you ignorant concerninge them which are fallen a slepe, yf ye sorowe not as other do whych haue no hope. for yf we be

Danl. x. c.

ii Cor. i. c.  
and. vii. d

Act. xvii. d.

Eph. iii. c.

Iohn xv. c.

Act. xiii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

psa. xlii. d.

Roma. xii. c.  
Eph. v. d

i. Cor. 7. a.

Roma. i. c.

B

Iake. x. c.

i. Cor. xii. d.  
and. vi. d.

i. Thes. i. a.

i. Joh. 13. d

and. xv. b.

i. Joh. 14. d.

i. Joh. 4. b.

Actes. 20. d

i. Cor. 12. c.

2. Thes. iii. d.

Danl. ii. d.



leue that Iesus dyed and rose agayne: euen so the also which slepe by Iesus, wyl God brynge agayne with hym. And thys say we vnto you in the word of the Lord, that we whych lyue and are remainynge in the commynge of the Lord, shal not come yet they which slepe. For the Lorde him selfe shal descende from heauen with a howte and the voyce of the Archangell & trompe of God. And the deade in Chryste shal aryse fyrste: then shal we which lyue & remaine, be caught vp with them also in the cloudes, to mete the Lorde in the ayer. And so shal we euer be wyth the Lorde. Wherefore comforte your selues, one another w these wordes. **I**

## The .v. Chapter.

He enformeth them of the day of dome and coming of the Lord, exhorteth them to watch, & to regarde such as preach gods word among them.

**O**f the times and seasons brethren ye haue no nede that I write vnto you: for ye your selues know perfectlye, that the daye of the Lord shal come euen as a thefe in the nyghte. When they shal saye peace and no daunger, then cometh on them soden destruction, as & trauaplynge of a woman wyth chylde, and they shal not scape. But ye brethren are not in darcknes, that that day should come on you as it were a thefe.

Ye are all the chyldren of lyght, and the chyldre of the day. We are not of the nyght nether of darkenes.

Wherefore let vs not slepe as do other: but let vs watche and be sober. For they that slepe, slepe in the nyght: and they that be droncken, are droncken in the nyght. But let vs which are of the daye, be sober, armed with the brest plate of fayth and loue, and with hope of saluacio as an helmet. For god hathe not appointed vs vnto wrath: but to obtayne saluacion by the meannes of oure Lord Iesu Chryst which dyed for vs: that whether we wake or slepe, we shuld liue together with him.

Wherefore comforte your selues together, and edifie one another, euen as ye do.

We beseeche you brethren, that ye knowe them which laboure amonge you and haue the ouersyght of you in y Lord and geue you exhortacio, that

ye haue the more in loue, for their workes sake, and be at peace with the.

We desyre you brethren, warne them that are vntuly, comforte the feeble mynded, forbeare the weake, haue continuall pacience toward al menne.

Se that none recompence euyl for euyl vnto any man: but euer folow the whych is good, both among your selues, and to all men. Reioyce euer. Pray continuallye. In all thynges geue thankes. For thys is the wyll of God in Chryst Iesu toward you.

Quench not that spyrte. Despyse not prophesying. Examen al thynges, and kepe that which is good. Abstaine from all suspicious thinges. The very god of peace sanctify you thorow out. And I pray God that your whole spyrte, soule, and body, be kept faultlesse vnto the commynge of our Lorde Iesus Chryst. I saythfull is he which called you: whych wyl also do it. Brethren, praye for vs. Grete all the brethren with an holy kysse. I charge you in the Lorde, that thys epistle be read vnto all the holy brethren. The grace of the Lorde Iesus Chryste bee with you. Amen.

## The Notes

a. This continual praiser is not continual babbling with the tonge. (For that is forbode) but it is the lyfrynge vp of the heart vnto God, wyth the continuall and feruent desyre, that the wyll of God be done in vs and in all other creatures both now and in the tyme to come.  
b. When we are geuen ouer to euell conuersacion, and desyre in fleshy communicacion, then is the spyrte quenched in vs.

The ende of the fyrste epylle vnto the Thessalonians. Sente from Athens.

## The Prologe

vpon the seconde Epylle of. S. Paule to the Thessalonians.

**B**ecause in the fore epistle he had said that the last day shuld come suddenly, & Thessalonians thought that it shoulde haue come shortly. Wherefore in this Epistle he declarerh him selfe.

And in the fyrst Chapter he comforteth them with euerlastynge rewardes of their faythe, and and pacience in sufferinge for the Gospell and with the punishmente of theyr persecutours in euerlastynge

1. Cor. xv. g

mat. xxiii. c  
Dan. vii. g

1. Cor. xv. d

mat. xxiii. b  
ii. Pet. iii. c  
Apoc. iii. a  
and. x. b.

Here. xv. b

John. xii. e  
Eph. v. c.

Ro. xiii. d.

Eph. vi. b

1. Cor. v. c.

Gala. vi. b.  
1. Tim. v. c.  
Phil. ii. d.

Math. v. g

D  
Phi. i. iii. a  
1. Luc. xviii. a

1. Cor. xiii. g

Mat. xxiii. e  
1. Cor. i. b

Rom. xv. e  
1. Cor. xv. d  
1. Cor. xiii. c

1. Cor. xiii. d



# The Epistle

everlasting paine.

In the second he sheweth that the laste daye should not come, tyll there were first a departing (as some men thinke) from vnder the obedience of the Emperour of Rome, and that Antichriste should set by him selfe in the same place as god, and deceyue the vnrhankfull world wryth false doctrine, and wryth false and lyng myracles wrought by the workynge of Sathan, vntyll Christe should come and slea him wryth his glorious commynge, and spirituall preachinge of the word of God.

In the third he geueth them an exhortacion, and warneth them to rebuke the idle that wold not labour wryth their handes, & auoyde their companye, if they wold not amende.

## The .ii. Epistle

of Sayncte Paule the Apostle to the Thessalonians

### The first Chapter.

Be thanketh God for their fayth and loue, & prayeth for the successe of the same.



Paul, Syluanus and Timotheus.

Vnto y congregacion of y Thessalonians whych are in god our father, & in the Lord Iesus Christ.

\* Grace be wryth you and peace fro God our father, and from the Lord Iesus Christ.

We are bounde to \* thanke God al wayes for you brethren, as it is mete, because that your fayth groweth excedynglye, and euerye one of you swymmeth in loue toward another betwene your selues, so that we our selues reioyce of you in the congregacions of God, ouer your pacience and faythe in all your persecucions and trybulacions that ye suffre, whych is a token

\* of the ryghtwes iudgement of God, that ye are counted worthy of the kingdome of God, for whrch ye also suffre.

It is verely a ryghtwes thinge with God to recompence tribulacion to the that trouble you: and to you whych are troubled, reſte wryth vs, when the Lord Iesus shall shew him selfe from heauen wryth his myghtye Angels, in flampynge fyre, rendyng vengeaunce vnto them that knowe not God,

\* and to them that obey not vnto the Gospell of oure Lord Iesus Christ, \* whych shalbe punysshed wryth euery lastynge damnacion, from the presence of the Lord, and from the glory of his power, \* when he shal come to be glorified in his saynctes, and to bee made maruelous in all them that beleue: because our testimonye that we had to you, was beleued euen the same daye that we preached it. \* Wherefore we pray al wayes for you that our God make you worthy of the callinge, and fulfill all delectacion of goodnes and the workke of saythe, with power: that the name of our Lord Iesus Christe may be glorified in you, and ye in him, thowgh the grace of oure God, and of the Lord Iesus Christe.

### The .ii. Chapter.

He sheweth them that the daye of the Lord shal not come, tyll the departinge from the saythe come first: & therefore he exhorteth them not to be deceaued, but to stand steadfast in the thynges that he hath taught them.



We beseech you brethren by the commynge of our Lord Iesu Christ, & in that we shall assemble vnto hym, that ye be not sodenly moued fro your minde, and be not troubled, nether by spyryte, nether by wordes, nor yet by letter whych shoulde seme to come from vs, as though the day of Christe were at hande. \* Lette no man deceaue you by anye meanes, for the Lord cometh not, excepte ther come \* a departinge first, and that \* that synful man be opened, the sonne of perdition which is an aduersary, and is exalted aboue all y is called God, or that is worshypped: so that he shall sette as God \* in the temple of God, and shewe hym selfe as God.

Remember ye not, that when I was yet wryth you, I tolde you these thynges: And now ye knowe what wryth holdeth: euen that he myghte be vttered at his tyme. \* For the mystery of the iniquite doeth all readye workke: tyll he whych now onlye letteth, be taken out of the way. And then shal that wicked be vttered, \* whome the Lord shal consume wryth the spyryte of his mouth, and shal destroye it with the apa:

Roma .i. a.  
1. Cor. .a.  
Ephes. .a.

Roma .i. b.  
Phil. .i. b.  
Ephes. .i. d.  
Collos. .i. a.

Tribulacion is a token of saluacion.

mar. xiii. a.

Dmt. .ii. g.  
1. Tim. .i. a.

1. Cor. .ii. b.  
and. .ii. d.

1. Ioh. .ii. c.  
B

Eley. .ii. a.



apperaunce of hys comyng, euē hym  
whose comyng is by the workyng  
of Satan, w all lyeinge power, \* syg-  
nes and wonders: and in all deceaui-  
blenes of vnrighteousnes amonge the  
that perysh, because they receaued not  
the loue of the truth, that they might  
haue bene saued. \* And therefore God  
shall sende them stronge delusion, that  
they shuld beleue lyes: & al they myght  
be damned which beleued not y truth,  
but had pleasure in vnyghteousnes.

But we are bounde to geue thanks  
alwaye to God for you brethren belo-  
ued of the Lorde, for because that God  
hathe from the begynnyng chosen you  
to saluacion, thozow sanctifyng of the  
spryt, and thozow beleuing the truth,  
wherunto he called you by our gospel,  
to obtaine the glozy that cometh of  
our Lord Iesu Christ.

\* Therefore brethren stande fast, and  
kepe the ordynaunces whiche ye haue  
learned: whether it were by our prea-  
chyng, oz by Epistle. Our Lord Iesu  
Christ hym selfe, and God our father  
whych hath loued vs, and hath geuen  
vs euerlastyng consolacion and good  
hope thozowe grace, comforte pounte  
heartes, and stablish you in al doctrine  
and good doynge.

The Notes.

**The temple of god** a. Thys temple of god, is the conscience of men.  
And to sit in this temple, is to be taken of men,  
as y very depure and vicare of god, so that they  
be as frayde to breake hys ordynaunces and law-  
es, as the ordynaunces and lawes of god.  
**Spirit of wysmouth** b. Thys spire is his holy worde, which is also  
called the swerde of the spire.

The.iii. Chapter. \*

He desyret them to praye for him that the  
gospel may prospeere, and geueth them warning  
to reprove the ydle: and yf they wyl not laboure  
with their handes, that they shal not eate.

**Furthermore** brethren praye  
for vs, \* that the word of god  
may haue fre passage and be  
glozyfied, as it is with you:  
and that we maye be deliuered from  
vnysonable and euyl men. For all me  
haue not sayth: but the Lord is sayth.  
full, which shall stablysh you, and kepe  
you from euyl. We haue confidence tho-  
rowe the Lorde to you warde, that ye  
both do, and will do, that which we co-  
mmande you. And the Lord gyde your

heartes vnto the loue of God and pa-  
cience of Christ.

\* We requite you brethren in the  
name of our Lorde Iesu Christ \* that  
ye withdrowe your selues from euery  
brother that walketh inordinatly, and  
not after the institucion whiche ye re-  
ceaued of vs. Ye pounte selues knowe  
how ye oughte to folow vs. For we be-  
haued not oure selues inordinatlye a-  
monge you. Nether toke we breade of  
anye man for nought: but \* wrought  
with labour and trauayle nighte and  
day, because we wold not be greuous  
to anye of you: \* not but that we had  
auctorytie: but to make our selues an  
ensample vnto you, to folow vs. For  
when we were wpth you, this we war-  
ned you of, that yf ther wer any which  
woulde not worke, that the same  
should not eate.

We haue heard say no doute that  
there are some whiche walke amonge  
you inordinatly, and worke not at all,  
but are bely bodyes. Them that are  
such, we commaunde and exhorte by  
our Lord Iesu Christ, that they worke  
with quietnes, and eate their owne  
bread: \* Brethren be not werpe in well  
doynge. \* If any man obey not our say-  
inges, send vs word of hi by a letter:  
\* and haue no company with him, & he  
may be ashamed. And count hi not as  
an enemy: but warne him as a brother.

The very Lorde of peace geue you  
peace alwayes, by all meanes. The  
Lord be with you all. The saluacio of  
me Paule, with myne owne had. This  
is the tokē in al epistles. So I write.  
\* The grace of our Lord Iesus Christ  
be wpth you al. Amen.

Sent from Athens.

## The Prologe

vpon the fyrste Epistle of S.  
Paule to Timothee.

This Epistle wyrteth saynt Paule to  
be an ensample vnto all bishoppes what  
they shoulde teache, and how they shoulde  
gouerne the congregacion of Christe in all degre-  
es, that it shoulde be no neede to gouerne christes  
stocke with the doctryne of their owne good  
meanynge.

Act. xx. 1.  
B  
1 Cor. v. 11

1 Cor. x. 1.  
1 Thes. ii. 1.  
and. iii. 1.

11 Cor. xii. 1.  
C

D  
Gala. vi. 1.

11 Thes. iii. 1.

1 Thes. v. 1.  
Phil. ii. 1.



# The fyrst Epistle

In the fyrst Chapter, he commaunderth that the byshoppe shall mayntayne the right sayth and loue, and resiste false preachers which make the lawe and workes equall with Christe and his Gospell. And he maketh a short conclusion of all christen learninge, whereto the lawe strueth and what the ende therof is also, what the Gospell is, and setteth him selfe for a comfortable ensample vnto all sinners & troubled consciences.

In the seconde he commaunderth to pray for al degrees, and chargerth that the women shall not preach nor weare costly apparell, but to be occupied vnto the men.

In the thyrde he describeth what maner personnes the Byshoppe or Priest and theyr wiues shoulde be, and also the Deacones and theyr wiues; and commendeth it, yf any man desire to be a Byshop after that maner.

In the fourth he prophesyeth & sheweth befor of the false byshoppes and spiritual officers that shoulde arise amonge the christen people, and be, do and preach cleane contrarie to the fore described ensample, and shoulde departe from the sayth in Christe and forbyd to marrye and to eate certayne meates, teachinge to put trust therein, both of iustifyinge and forgiveness of sinnes, and also of deseruing of eternall lyfe.

In the fyfthe he teacheth howe a Byshoppe shoulde vse him selfe toward yonge and olde, and concernynge wyddowes what is to be done, and whych shoulde be founde of the commune coste; and teacheth also how men shoulde honour the vertuous Byshoppes and Priestes, and how to rebuke the euyll.

In the sixte he exhorteth the Byshop to cleaue to the Gospell of Christ and true doctrine, & to a word vaine questions & superfluous disputinges which gender stryfe and quench the trueth, and by whiche also the false prophetes get them authority and seeke to satisfie their insatiable concupiscences.

## The. i. Epistle of Sayncte Paule the Apostle to Tymothe.

### The fyrst Chapter.

Exhorteth Tymothe to wayte vpon his office namely to see, that nothyng be taught but Gods worde. &c. He sheweth also, wherefore the lawe is good, and telleth these swete and gladd tidynge, that Christe Iesus came into this world to saue synners.



Paul an Apostle of Iesus Christe, by the \* commaundement of god our sauour, and Lord Iesus Christe, whiche is our \* hope.

Unto \* Tymothee his natural sonne in the sayth.

\* Grace, mercy and peace from God our father and Lord Iesus Christe

oure Lord.

As I besought the to abyde still in Ephesus when I departed into \* Macedonia, euen so do, & thou commaunde some that they teache no nother wyse: nether geue hede \* to fables and genealogies whiche are endlesse, and brede doutes moze then Godly edifyinge whiche is by saythe: for the ende of the commaundement is \* loue that cometh of a pure hearte and of a good conscience. and of sayth vnfayned: from the whiche thynges some haue erred, and haue turned vnto vayne tanglyng because they woulde be doctours in the scripture, and yet vnderstande not what they speake, neyther whereof they affirme.

\* We know that the lawe is good, yf a man vse it lawfullye, vnderstandynge this, \* how that the lawe is not geuen vnto a righteous man, but vnto the vnrightheous and disobedient to the vngodly and to synners, to vnholy and vncleane, to murderers of fathers and murderers of mothers, to manstealers and \* whoremongers: to them that despyle them selues with mankynde: to menstealers: to lyars and to perjured, and so forth yf ther be any other thing that is contray to holysome doctrine, accordynge to the Gospell of the glory of the blessed God, whiche gospell is committed vnto me.

And I thanke Christe Iesus our Lord which hath made me strong: for he counted me true, & put me in office, when before I was a blasphemar, and \* a persecuter, and a Tyrant. But I obtayned mercy, because I did it ignorantly thowow vubeliefe. Neuerthe later the grace of our Lord was moze aboundant wyth faith and loue whiche is in Christe Iesu.

\* This is a true sayinge and by al meanes worthy to be receaued, that \* Christe Iesus came into the worlde to saue synners, of whome I am chiefe. Notwithstandynge for this cause was mercye geuen vnto me, that Iesus Christe shoulde fyrst shew on me al long pacience, vnto the ensample of them whiche shall in tyme to come beleue on hym vnto eternal lyfe. So then vnto God, kynge euerlastynge, imm

Acte. xix. b. and. xx. b.

ii. Tim. ii. c. Titu. ii. c. i. Tim. ii. a.

Ro. xiii. c. i. Act. xix. b.

B.

Rom. vii. c. Gala. iii. b. Exod. xv. a.

Gala. v. b.

Leuit. xxv. b. Roma. i. b.

Actes. ix. a. and. xxi. a. i. Cor. xv. b. Gala. i. c.

Math. ix. b. Mar. ii. b. Luke. xix. a. John. iii. c.

i. Tim. i. a.

Acte. xvi. a.

i. Cor. i. a. Gala. i. a.

D

o.



Colo.i.c. tall,\*inuyfybie, and wyse onely, be ho-  
noure and prayse for euer & euer. Amē.

This commaundement commyt I  
vnto the sonne Timotheus, accordyng  
to the prophesyes whych in tyme paste  
were prophesied of the, that thou in  
them shouldest fyghte a good fyghte,  
haupnge faythe and good conscience,  
whych some haue put away from the,  
and as concernynge fayth haue made  
shipwacke. Of whose nombze is \* Hi-  
meneus & Alexander whych I haue  
\*delyuered vnto Satan, & they might  
be taught not to blaspheme.

ii. Tim. ii. c.  
ii. Tim. iii. c.  
met. xviii. c.  
i. Cor. v. a.

## The.ii. Chapter.

He exhorteth to pray for all men. He wyl not  
haue women to be costly arrayed, nor to bee tea-  
chers in the congregacion, but to be in sylence,  
to obey their husbandes.

**E**xhort therfore, that aboue  
al thinges, prayers, supplica-  
cions, intercessions and ge-  
uyng of thanks be had for  
al men: for \* kynges, and for al that are  
in auctoryte, that we may lyue a quiet  
and a peasable lyfe, in all Godlynes &  
honestye. for that is good and accep-  
ted in the syghte of God our sauoure,  
whych wyl haue all men saued, and to  
come vnto the knowledge of the truth.  
for there is \* one God, and one (\* me-  
diator) betwene God and man, whiche  
is the man Christ Iesus, which gaue  
him selfe a raunsome for all men, that  
it should be testified at his tyme \* wher  
vnto I am ordained a preacher and an  
Apostle: I tell the truth in Christ and  
lye not beyng the teacher of the gentils  
in fayth and veritie.

Act. xix. c.  
Baru. i. c.

Joh. xvii. a.  
I Heb. ix. d.  
Gala. iii. c.

Roma. i. a.  
and. xi. c.  
ii. Tim. i. c.

Joh. iiii. c.

i. cor. xiii. g

I wyl therfore that the men \* praye  
euery where, lystyng vp pure handes  
wythout wrathe, or dowtrynge. Lyke-  
wyse also the women that they arraye  
them selues in comlye apparell wyth  
shamefastnes and discrete behaues-  
oure, not wyth brydded heere, other  
golde, or pearles, or costly arraye: but  
with such as becommeth women that  
professe the worshyppynge of God tho-  
row good workes: \* Let the woman  
learne in sylence with all subieccion.  
I suffer not a woman to teach, nether  
to haue auctoritie ouer the man: but  
for to be in silence. for Adam was first  
formed, and the Cur. Also Adam was

not deceaued, but the woman was de-  
ceaued, and was in transgression. Not  
withstandynge thowowe bearynge of  
chyl dren they shalbe saued, so they  
contynue in faythe, loue and holynes  
with discrecion.

## The Notes.

a. When saynre Paule sayeth all men: he mea-  
neth not euerie man (for then shoulde not God  
be founde almyghty, seynge he would haue eue-  
ry man saued, and yett the mooste parte be damp-  
ned, as appeareth by Christes worde, wher he  
sayth. The way that leadeth to lyfe is narrow,  
and few there be that fynde it) but hys meaning  
is, that God refusethe no nacion, be it Iewe or  
Gentyle. Neyther estare, be it ryche or poore. All  
is one with hym, he hath no respecte of person-  
nes, but woulde his Gospell to bee preached to  
all nacions and estates that such amonge them  
as be preordinate to lyfe euerlastynge, may be  
saued, and come to the acknowledgyng of the  
truth.

## The.iii. Chapter.

What maner of man a priest or Byshop oughte  
to be, and what condycions hys wyfe and chil-  
dren shoulde haue. The properties is also requi-  
red in a Deacon or mynister, and in hys wyfe.

**H**ys is a true sayinge: If a  
manne couet the office of a  
Byshop he desyareth a good  
worcke. Ye & a Byshop must  
be faultlesse, the husband of one wife, so-  
ber, discrete, honestly apparelled, har-  
berous, apt to teache, not droncken,  
no fyghter, not geuen to fylthy lucre:  
but gentle, abhoryng fyghtyng, ab-  
horyng couetousnes, and one that ru-  
leth hys owne house honestly, haupng  
chyl dren vnder obedience, wyth al ho-  
nesty. for yf a manne cannot rule his  
owne house, howe shall he care for the  
congregacion of God. He may not be  
a yonge scolar, lest he swell and faule  
into the iudgemente of the euyll spea-  
ker. He must also be wel reported of a-  
monge them which are without forth,  
lest he fall into rebuke and snare of  
the euyll speaker.

Likewise must the Deacons be \* ho-  
nest, not double tonged, not geue vnto  
much dyuynckynge, nether to fylthy lu-  
cre: but hauing the mistery of the faith  
in pure conscience. And let them fyrste  
be proued, and then let the mynister, yf  
they be found faultlesse.

Euen so muste their wyues be ho-  
nest, not euyll speakers: but sober and  
faythfull in all thynges. Let the Dea-  
cons be the husbandes of owne wyfe,  
and

God will  
haue all  
me saued

B

Act. vi. c.



# The fyfth Epistle

and fuche as rule theyr chyldren well, and their owne householdes. For\*they that mynister well, gette themfelyes good degre and greate lybertie in the faith, which is in Chryft Iefu.

**D** These thynges wyte I vnto thee, trusting to come shortly vnto the: but and yf I tarpe longe, that then thou mayst yet haue knowledge howe thou oughtest to behaue thy selfe in y house of God, which is the congregacion of the liuing God, the pyllar and grounde of truth. And without nay great is y mystery of godlynes: God\* was shewed in y flesh, was Iustified in y spirite, was sene of Angels, was preached vnto the gentyls, was beleued on in erthe and receaued vp in glozve.

## The notes.

**By Hoppe** a. By Hop is as much to say, as a watch man, an ouer sear, a sear to, or one that taketh hede to When this man desireth to fede the flocke of Chryst with his holpe worde, then desireth he a good worke, and the verie office of a By Hoppe: But he that desireth honoure, gaperb for lucre, thyrster greate rentes, seketh preheminece, pomp, dominion: couereth aboundaunce of all thynges without want, rest & heres ease, castles, parkes, lordships, celdomes. &c. desireth not a worke much lesse, a good worke and is nothing lesse then a By Hop, as sainte Paule doeth here vnderstand a By Hoppe.

## The.iiii. Chapter.

He prophesyeth of the latter dayes, and he exhorteth Timothee to be diligente readyng of the holy scripture.

**A** The spirite speaketh euydent lyke\* that in the latter tymes some shal\* departe from the saythe, and shal geue hede vnto spyrytes of erreure, and dyuelish

doctryne of them whiche speake false thozow ypocresie, and a\* haue theyr consciences marked with an hot yron, for bydding to mary, and commaundyng to abstayne from meates\* whych God hath created to be receaued\* with geuyng thaukes, of them which beleue

and know the truth. For\*all the creatures of God are good, & nothyng to be refused, if it bee receaued w thaukes geuyng. For it is sanctified by y word of god & praiser. If thou shalt put y brethren in remembraunce of these thynges, thou shalt be a good mynister of y Iesu Chryste,\* whych hast bene nortyled vp in the wordes of the saythe and good doctrine, which doctrine thou

hast continually followed. But\* cast a way vngodly & olde wyues fables.

Exercyse thy selfe vnto godlynes. \* For bodily exercyse profytech lyttel: but godlynes is good vnto al thynges, as a thig which hath promyses of y life y is now, & of the life to come. This is a sure sayig, a of al parties worthy to be receued. For therfore we labour & suffer rebuke, because we beleue in the liuynde God, whych is the sauoure of all men, but specially of all those y beleue. Suche thynges commaunde and teach.\* Let no man despise thy youth: \*but be vnto them that beleue, an example, in worde, in conuersacion, in loue, in spyryt, in faith and in purenes.

**D** Tyll I come, geue attendaunce to reding, to exhortacion and to doctrine. Despise not that gyfte that is in the, whych was geuen the thozow prophesye and wyth the \* laying on of the handes of an elder. These thynges exercise, and geue thy selfe vnto them, that it maye be sene howe thou profytest in all thynges. Take hede vnto thy selfe and vnto learnynge, and continue therein. For yf thou shalt so doo, thou shalt saue thy selfe and them that heare the.

## The Notes.

**a.** The conscience is sayde to be marked wyth an hote yron, when the party knoweth that tve doctryne whych he seareth for is not good, and yet for lyupnges sake he wyll not reforme it. This maner of speakynge semeth to be taken of the cyple ordre, which is that fuche men as be conuicted of certayne tymes, shall be burned in the hand (or some other place of the body) wyth an hote yron wherby it is knowne that he is so conuicted, though he hym selfe be neyther repentaunt nor amende his faute. But yf he be taken with anye lyke faute agayne and broughte to y law then shal thys marke condemne him. Right so shal the conscience condemne thē that knowe theyr errour, and yet wyll not acknowledge it, but for the bealy sake mayntaine it tyll.

## The.v. Chapter.

He teacheth him howe he shall behaue hym selfe in rebukynge all degrees. An order conceyuyng wyddowes.

**R**ebuke not an\* elder: but exhorte hym as a father, and the yonger men as brethren, the eldcr women as mothers, the yonger as systers, wyth all purenes. Honour wyddowes whych are true wyddowes. If any wyddow haue chyldren or neyues, lette them learne

i. Tim. i. e.  
ii. Tim. i. c  
Titu. iii. c

Collo. ii. d.

Titu. iii. e

Titu. iii. b  
i. Pet. v. a.

Acte. vi. b.  
viii. c. x. a.  
and. x. a.  
nu. xv. b. b  
ii. Titu. b. b

Dot. Iron

Leui. xix. g



first to rule theyr owne houses godly,  
\*and to recompence their elders. For  
that is good & acceptable before god.  
She that is a very\* widdowe & friend-  
les, putteth his truste in God, & conti-  
nueth in supplication & prayer night  
and daye. But she that liueth in plea-  
sure, is dead euen yet alpyue. And these  
thinges commaund, that they may be  
without fault. If ther be any that pro-  
uideth not for his owne, and namelpe  
for them of his household, the same de-  
nieth the sayeth, and is worse then an  
infidell.

**B** Let no wydow be chosen vnder thre  
score yere old, and such a one as was  
the wife of one man, and well reported  
of in good works: if she haue nozished  
chylidren,\* if she haue bene liberall to  
straungers, if she haue washed y<sup>e</sup> saintes  
fete, if she haue ministered vnto the  
whyche were in aduersitye, if she were  
continually geue vnto all maner good  
workes. The yonger wydowes refuse.  
For whē they haue begon to waxe wan-  
tō, to y<sup>e</sup> dishonoz of Christ, thē wil they  
marty, hauing\* dānation, bycause they  
haue broken theyr fyrst faith. And al-  
so they learne to go frō house to house  
idle: yea, not idle only, but also triffig  
and busye bodies, speakynge thinges  
whyche are not comely.

**I** wyll therfore that the yonger wo-  
men \*marty and beare chylidren, & gide  
the house, and geue none occasion to y<sup>e</sup>  
aduersary to speake euil. For many of  
them are alreadye turned backe, & are  
gone after Satan. And if anye man or  
woman that beleueth haue wydowes,  
let them minister vnto thē, and let not  
the cōgregation be charged: y<sup>e</sup> may  
haue sufficient for them, that are wy-  
dowes in dede.

The elders that rule well, are wor-  
thy of double honoure, most speciallpe  
they whyche labour in the worde and  
teachyng. For y<sup>e</sup> scripture saith: \*thou  
shalt not mōsell the mouth of the ore y<sup>e</sup>  
treadeth out the cozne. \*And the labo-  
rer is worthy of his reward. \*Agaynst  
an elder receaue none accusation: but  
vnder two or thre wytnesses. Thē that  
synne, rebuke opely, y<sup>e</sup> other may fear.

I testifie before God and the Lord  
Iesus Christ, & the electe angels, that

thou obserue these thynges wythoute  
hasty iudgment, and do nothyng par-  
cially. \*Lay handes sodenly on no mā,  
nether be partaker of other mens syn-  
nes: kepe thy selfe pure. Drinke no leu-  
ger water, but \*bse a lyttle wyne for  
thy stommake sake and thyne often  
diseases.

Some mens synnes are open before  
hande, and go before vnto iudgment:  
some mens synnes folow after. A yke-  
wise also good workes are manifeste  
before hande, and they that are other-  
wyse, can not be hydde.

## The. vi. Chapter.

The dutie of seruautes toward their mas-  
ters. Against such as are not satisfied with the  
word of God. Against couetousnes. A good les-  
son for ryche men.



Et as many\* seruautes as  
are vnder the yoke, counte  
their masters worthy of all  
honoure, y<sup>e</sup> the name of God  
and hys doctrine be not euil spoken of.  
Se that they whyche haue beleyng  
masters, despise thē not bycause they  
are brethzen: but so muche the rather  
do seruite, for as much as they are be-  
leying and beloued, and partakers of  
the benefite.

These thinges teache and exhorte.  
\*If any man teach otherwile, & is not  
content wyth the wholsome wordes of  
our Lord Iesu Christ, & with the doc-  
trine of Godlines, he is puffed vp and  
knoweth nothyng: but wasteth hys  
braynes aboute questions \* & strife of  
wordes, wherof springeth enuy, strife,  
raylynges, euil surmisinges, & vayne  
disputacions of mē with corrupt min-  
des, and \*destitute of the truth, whych  
thinke y<sup>e</sup> lucre is godlines. From such  
seperate thy selfe. Godlines is greate  
ryches, \*if a man be content with that  
he hath. \*For we brought nothyng in,  
to the worlde, & it is a playne case that  
we can carpe nothyng out.

When we haue foode and rayment,  
let vs therewith be content. They that  
wyl be ryche, fall into temptacions &  
snares, and into many solow and noy-  
some lustes, which droune men in pec-  
dicion & destructiō. For couetousnes  
is the rote of al euil, which while some  
lusted after, they erred frō y<sup>e</sup> sayth, and

¶¶¶.t. lane

Mat. xxviii.  
Act. vi. b  
vin. c. xiii. a  
and. xix. a  
i. tim. iii. d  
ii. Tim. i. b  
i. cor. xxi. d

i. cor. vii. c  
Eph. vi. a  
Collo. iii. d  
Titus. ii. b  
i. Tim. ii. d

Gala. i. a

i. Tim. i. a  
Titus. iii. b

ii. Cor. iii. c

Ec. xxi. d  
Heb. xiii. a

Job. i. d  
Eccl. vi. c

C  
Couetous-  
nes.

Eccle. iii. b  
Luke. ii. l.  
i. Cor. vii. d

Gen. xix. a  
Act. x. c  
i. Pet. iii. b  
Rom. xii. c  
Heb. xiii. a

\*What so  
euer be de-  
sed amon-  
gest vs, if  
God be  
therby dis-  
honoured  
it ought to  
be broken.

i. Cor. vii. b

Deu. xxi. d  
i. Cor. ix. a

Mat. x. b  
Luke. x. b

Deu. xix. d



# The second Epistle

tangled the selues in manye sorowes. But thou whiche art the man of God, fye suche thynges. folow ryghte outnes, Godlines, loue, pacience, & mekenes. fpyght the good fight of fayeth. Laye hande on eternal lyfe, wherunto thou art called, & hast professed a good profession befoze many witnesses.

**Act. xviii.** I geue the charge in þe syght of God, whych quyckeneth all thynges, & befoze Iesu Christ, which vnder Pocius Pilate wytnessed a good wytnessyng, that thou kepe the commaundemente, and be wythout spot & vncrebukeable, vntyl the appearynge of our Lord Iesus Christ, \* which appearynge (whē the tyme is come) he shal shewe that is blessed and myghtye onelye, kyng of kynges, and lord of lordes, which onely hath immortallite, and dwelleth in the lyght that no mā can attayne, whō neuer mā saw, nether cā se, vnto \* whō be honour & rule euerlastyng. Amen.

**Ex. xxviii**  
**John. i. b**  
**1. Joh. i. c**

**D** Charge them that are ryche in thys world, that they be not exceeding wise, and þe they \* trust not in þe vncertayne ryches, but in the luyngge God, which geueth vs abundantly all thynges to enioye them, & that they do good, & be ryche in good worckes, and readye to geue and distribute, \* layinge vp in store for the selues a good foundation agaynste the tyme to come, that they may obtayne eternall lyfe.

**Math. vi. c**  
**Luke. xii. d**  
**Ec. xxix. b**

**Math. vi. c**

**D** Timothe saue that which is geuen the to kepe, and auoyde vngostlye vanities of boyces, and opposiciōs of science falsely so called, whiche science while some professed, they haue erred as concernyng þe fayth. Grace be with the. Amen.

**S**ent from Laodicia, whiche is the chiefest citye of Phrygia Paciana.

## The Prologe

vpon the seconde Epistle of S. Paule to Timothe.



**I**n thys Epistle Paule exhorteth Timothe to go forward as he had begone, and to preach the Gospell with al diligence, as it was neede, seinge manye were fallen awaye,

and many false spirites & teachers were sprong vp alredy. Wherfore a Bishops parte is, cuer to watch and to labour in the Gospell.

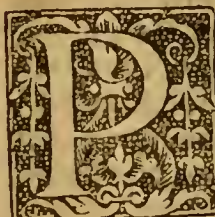
In the thirde and fourth he sheweth befoze, and that notablie, of the reopardous times towarde the ende of the worlde, in whiche a false spiritual luyng should deceaue the whole worlde with outwarde hypocrisie, and apperaunce of holines, vnder whiche all abhominations shoulde haue their free passage & course, as we (alas) haue sene this prophetic of saunte Paule fulfilled in oure spiritualtie to the vttermoste hore.

## The second E-

pistle of S. Paule the Apostle vnto Timothe.

### The fyrste Chapter.

Paule exhorteth Timothe vnto stedfastnes & pacience in persecucion, and to continue in the doctrine that he hadde taught him, A commendation of one Onesiphorus.



**P**raue an Apostle of Iesu Christe, by the wyll of God to preach þe promise of life, which lyfe is in Christe Iesu. To Timothe his welbeloued sone. Grace, mercy, and peace, fro God the father, and from Iesu Christ oure Loyde.

\* I thanke God, whom I serue from mine elders with pure cōscience, that without ceasinge I make mencion of the in my prayers night & daye, desiringe to se the, mindeful of thy teeres: so that I am filled with ioye, when I call to remēbraunce the vnsapned faith, that is in the, whiche dwelt first in thy graundmother Lois, & in thy mother Eunice: & am assured that it dwelleth in the also.

**Roma. i. a.**  
**Act. xxi. a.**  
**Phi. iii. a.**

Wherfore I warne the þe thou stee by the gyft of God whych is in þe \* by the puttyng on of my handes. \* for God hath not geue to vs the spirit of fear, but of power, & of loue, & of sobrenes of mind. Be not ashamed to testify oure Loyde, neither be ashamed of me, whiche am bounde for his sake: but suffer þe aduersitie also in the gospel, thorow the power of god which saued vs, and called

**1. tim. iii. a.**  
**Ro. viii. c.**



called vs with an holye callinge; not  
accozdyng to our deades, but accoz-  
dyng to hys owne purpale and grace,  
whyche grace was genen vs thowhe  
Christ Iesu before the world was, but  
is now declared openly, by the appea-  
ryng of our sauour Iesu Christ, whi-  
che hath put away death, & hath brou-  
ght life & immortalite vnto light tho-  
row the Gospel, \* wherunto I am ap-  
pointed, a preacher and an Apostle, &  
a teacher of the Gentyles: for the whi-  
che cause I also suffer these thynges.  
Neuertheles I am not ashamed. For  
I knowe whom I haue beleued, & am  
sure that he is able to kepe that which  
I haue committed to hys keepynge, a-  
gaynst that daye.

See thou haue the example of the  
hollome wordes, which thou heardest  
of me in sayeth and loue whyche is in  
Iesu Christ. That good thyng, which  
was comitted to thy keepynge, kepe in  
the holy gost which dwelleth in vs.  
This thou knowest, how þal they whi-  
che are in Asia, be turned from me. Of  
which sort are Phigelos and Hermo-  
genes. The Lorde geue merce vnto  
the house of Onesiphorus, for he ofte  
refreshed me, and was not ashamed of  
my chayne: but whē he was at Rome,  
he sought me out very diligently, and  
founde me. The Lorde graunte vnto  
hym that he maye fynde merce wyth  
the Lorde at that daye. And in howe  
many thynges he ministered vnto me at  
Ephesus thou knowest verie wel.

The.ii. Chapter. †

Like as in the first chapter, so here he exhor-  
teth him to be constant in trouble, to suffer mā-  
fullie, and to bide fast in the hollome doctrine  
of our Lorde Iesus Christ.

**T**hou therfore my Sonne, be  
stronge in the grace that is  
in Christe Iesu. And what  
thynges thou hast hearde of  
me, manye bearynge wytnes, the same  
deliuer to faythful menne, whiche are  
apte to teach other. Thou therfore suf-  
fer afflictio as a good souldier of Je-  
su Christ. No mā that warreth, entā-  
gleth him selfe wyth worldly busines,  
and that bicause he would please him  
that hath chosen him to be a souldier.

And though a mā strue for a mastery,  
yet is he not crowned, except he strue

lawfully. \* The husbandman that la-  
boureth must first receaue of the frui-  
tes. Consider what I saye. The Lorde  
geue the vnderstanding in al thyngs. \*  
Remembre that Iesus Christ beyng  
of the seide of Dauid, rose agayne from  
death accozdyng to my Gospel, wher-  
in I suffer trouble as an euil doer, euē  
vnto bondes. But the word of God  
was not bounde. Therefore I suffer all  
thynges, for the electes sakes, þ they  
might also obtayne þ saluatio whiche  
is in Christ Iesu, w eternal glōry.

It is a true sayng, if we be dead w  
hym, we also shall lyue with hym. If  
we be patient, we shall also raygne w  
hym. \* If we deny him, he also shal de-  
nye vs. If we beleue not, yet abydeth  
he faythful. He can not deny hym selfe.  
Of these thynges put them in remem-  
braunce, and testifie before þ Lord, þ  
they strue not about wordes: which is  
to no profit, but to peruert þ hearers.  
Study to shewe thy selfe laudable  
vnto God, a worckman that neadeth  
not to be ashamed, denyng the word  
of truerh iustlye. \* Angostly & bayne  
boyces passe ouer. For they shall en-  
crease vnto greater vngodlines, and  
theyr wordes shall frete euē as doth a  
cancer: of whose numbze is Hymeneos  
and Philetos, which as concernyng þ  
trueth haue erred, sayng: that the re-  
surrection is past alreedy, and do de-  
stroy the fayth of dyuers persons.

But the sure ground of God remain-  
eth, & hath this seale: the Lord know-  
eth thē that are hys, and let euery man  
that calleth on the name of Christ, de-  
part from iniquitie. For wythstanding  
in a greate house are not onely vessels  
of goulde and of syluer: but also of  
woode and of earth, some for honoure,  
and some vnto dishonour. But if a mā  
purg: hym selfe from suche felowes,  
he shall be a vessel sanctified vnto ho-  
noure, mete for the Lorde, and prepa-  
red vnto all good workes.

Lustres of yowth anoyde, and folowe  
rightuousnes, fayth, loue, and peace,  
wyth them that call on the Lord wyth  
pure hert. \* folow a vlearned que-  
stions put from the, remembryng that  
they do but gendre stryfe. But the ser-  
uaunt of the Lord must not stryue: but

must

Rom. viii.

1 Tim. ii. 10  
and. vi. 10

1 Tim. i. 5  
2 Tim. iii. 6



must be pleasurable vnto all men, & apte to teache, and one that can suffer the euill in mekenes, and can inforce the that resist, if that God at any time wil geue them repentance, for to knowe the trueth, that they may cometo them selues agayne, oute of the snare of the deuyl, whiche are now taken of hym at hys wyll.

The. iiii. Chapter.

He prophesieth of the perillous times, setteth out hypocrites in their colours, telleth vs what they be within, for al their fayre faces outward lye. Persecution for the gospel.

1. Tim. iiii. a  
11. Pe. iii. a  
Iude. i. f

**T**his vnderstand, \* that in the laste dayes shall come perillous tymes. For the meene shall be louers of their owne selues, couetous, boasters, proude, cursed speakers, disobedient to father and mother, vnthankful, vnholly, vnkind, truce breakers, stubburne, & false accusers, rioters, scarce, despisers of them which are good, traytours, heady, hyeminded, gredye vpon voluptuousnes, moze then the louers of God, hauynge a similitude of godly liuyng, but haue denied power therof, & such abhorre. Of this sort are they which enter into houses, & bringe into bondage women laden wyth synne, whyche women are ledde of diuerse lustes, euer learnyng, and neuer able to come vnto the knowledge of the trueth.

This was prophesied of them that shoulde pretende holynes.

James.  
Iambres  
Cro. vii. b.

\* As James and Iambres withstood Moses, euen so do these resist þe truth, men they are of corrupt myndes, and leude as concerning the fayth: but they shall preuaile no leger. For their madness shall be vttered vnto al meene, as theys was. But thou hast sene the experience of my doctrine, fashion of liuinge, porpose, fayth, longe suffering, loue, patience, persecutions, and afflictions which happened vnto me at Antioche, at Iconium, and at Lистра: whiche persecutions I suffered paciētly. And fro the al the Lord deliuered me. Yea, and al þe wil lyue Godly in Christ Iesu, must suffer persecutions. But þe euill meene and deceauers shall waxe worse and worse, whyle they deceaue, and are deceaued them selues.

But continue thou in the thynges

whiche thou hast learned, whiche also were committed vnto the, seynge thou knowest of whō thou hast learned the, & forasmuch also as thou hast knowe, holy scripture of a child, which is able to make the wise vnto saluation thorow the faith which is in Christ Iesu. \* For al scripture geue by inspiration of God, is profitable to teache, to improve, to amende, and to instructe, in righteousness, that the manne of God may be perfitt & prepared vnto al good workes.

11. Pe. i. b

The. iiii. Chapter.

He exhorteth Timothee to be feruente in the worde, and to suffer aduersitie, maketh mencions of his owne death, and biddeth Timothee come vnto him.

**T**estifie therfore before God, and before the Lord Iesu Christe, whiche shall iudge quicke and deade at his appering in his kingdome, preach the word, be feruent, be it in reason, or out of ceaso. Improve, rebuke, exhorthe with al \* long suffering and doctrine. For the time wil come, when they wil not suffer wholesome doctrine: but after their owne lustes shall they (whose eares yteche) get them an heape of teachers, & shall turne their eares fro the truth, & shall be geuen vnto fables. \* But watch thou in al thynges, and suffer aduersitie, and do the worke of an euangelist, fulfil thyne office vnto the vtmoste.

They that haue no true faith nor lust to liue godly seke euer newe doctours.

For I am now ready to be offered, & the time of my departing is at hand. I haue fought a good fyght, & haue fulfilled my course, & haue kept þe faith. From hence forth is layed vp for me a crowne of righteousness which þe Lord þe is a righteous iudge shall geue me at that day: not to me onely, but vnto all the that loue his comyng. Make speede to come vnto me at once.

For Demas hath left me and loueth this presente worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, & Titus vnto Dalmacia. Onesime Lucas is wyth me. \* Take Marke and bringe hym wyth the, for he is necessarie vnto me, for to minister. And Tychicus haue I sente to Ephesus. The cloke þe I left at Troada wyth

Col. iiii. c.



with Carpus, whē thou comest bring with the, & the booke, but specially the parchment. Alexandre the copermyth did me much euil, the lord reward him accordinge to hys dedes, of whom be thou ware also. For he wythstode oure preachinge soze. R

At my fyrst answering, no man assisted me, but al forsoke me. I pray god ꝑ it may not be layed to theiſe charges. **D** Notwithstandinge the Lord assisted me, & strenghted me, that by me the preaching should be fulfilled to ꝑ vtmost, & that al the gentils should hear. And I was deliuered out of ꝑ month of the Lyon. And the Lord shall deliuet me from all euil doyng, and shal kepe me vnto hys heuently kyngdome. To whō be prayse for euer and euer. Amen. R

Salute Prisca and Aquila and the houtholde of Onesiphorus. Erastus abode at Corinthum. Trophimus I left at Miletum sycke. Make spede to come before winter. Eubolus greeteth the, and Pudens, & Linus, & Claudia, and al the brethren. The Lord Iesus Christe be wyth thy spirite. Grace be wyth you. Amen.

The ende of the second Epistle vnto Timothe.

Written from Rome when Paule was presented the second time vnto before the Emperoure Nero.

## A Prologue

vpon the Epistle of S. Paule vnto Titus.

**T**his is a shorte Epistle wherēin yet is contayned all that is nedeful for a christian to knowe. In the first Chapter he sheweth what maner of man a Bishop or curate ought to be, that is to witte, vertuous and learned, to preach, and defende the gospel, and to consolide the doctrine of trusting in wordes and mens tradicions which euer fyghte againste the fayeth, and carpe awaye the conscience captiue from the freedom that is in Christ, into the bondage of their owne imaginacions and inuencions, as though those things should make a mā good in the sight of God, which are to no profite.

In the secoude he teacheth all degrees, elde, yonge, men, women, maisters, and seruantes, howe to behaue the selues as they which Christ hath bought with his blood, to be his propre or peculiar people, to glorifie god w good workes.

In the thirde he teacheth to honoure temperall rulers, and to obey them, and yet bringeth to Christe againe, and to the grace that he hath

purchased for vs, that no man shoulde thincke that the obediēce of princes lawes or any other worke should iustifie vs before God. And last of all he chargeth to auoyde the companye of the stubburne, and of the heretikes.

## The Epistle of

Saincte Paule the Apostle vnto Titus.

### The fyrste Chapter.

Paule exhorteth Titus to ordeine prestes & bishops in euerye Citie, declareth what maner of men they ought to be that are chosen to that office, and chargeth Titus to rebuke suche as withstaude the gospel.



**P**aule the seruaunte of God, and an Apostle of Iesu Christ, to preache the faith of Gods elect and the knoweledge of the truth, which is after godlines vpon the hope of eternall lyfe, whiche lyfe God that can not lye hath promised before ꝑ world began: but hath opened hys worde at the tyme appoynted thoroowe preachinge, wher the preaching is committed vnto me, by the commaundemente of God our sauour. To Titus his natural sone in the comen fayeth.

\* Grace, merce, and peace from god the father, and from the Lord Iesus Christ our sauour. For this cause left I the in Crete, that thou shouldest procure that wherch was lackyng, and shouldest ordeyne \* elders in euery cite as I appointed the. If any be faultles, the husbāde of one wyfe, hauinge faythfull childe, which are not slandered of ryote, nether are disobedient. For a \* bishoppe must be faultles, as it becommeth the minister of God: not stubburne, not angrie, no dronckarde, no fighter, not geiue to filthy lucre: but herberous, one that loueth goodnes, sober mynded, righteous, holy, temperate, and such as cleaueth vnto ꝑ true word of doctryne, that he maye be able to exhort with wholesome learning, & to improue them that say agaynste it.

For there are many disobedient talkers of vanitie, and deceauers of mindes, namelye they of the circumcision, whose mouthes must be stopped, \* whiche peruerthe whole houses, teachinge

Rom. iii. 2.

ii. cor. v. 1.

i. Tim. i. 2. ii. Tim. i. 3.

i. Tim. ii. 2.

\* Bishops & elders is at one, and an officer chose to gouerne the congregatiō in doctrine & luyng.



# The Epistle

thynges whyche they oughte not, by cause of filthy lucre. One beyng of the selues, whyche was a Poete of their owne, sayd: The Cretians are alwayes lyers, euil beastes, and slowe bealyes. This witnes is true, wherfore rebuke them sharply, that they may be sound in the fayth, and not takynge hede to

**D** Jewes fables & comaundementes of men y<sup>e</sup> turne fro the trueth. \* Unto the pure, are al thynges pure: but vnto the that are defiled and vnbeleuing, is no thing pure: but euē the very mindes & consciences of the are defiled. They confesse that they know God: but with the dedes they deny him, and are abhominable and disobediente, and vnto all good workes discommendable.

## The.ii. Chapter.

He telleth him howe he shal teach all degrees to behaue them selues

**O**ld men. **W**it speake thou that whyche becometh wholesome learninge. That the elder men be sober, honest, discrete, sound in the faith in loue & in paciēce. And the elder womē likewise, y<sup>e</sup> they be in such raymēte as becometh holines, not false accusers, not geuen to much drynkyng, but teachers of honeste thynges, to make the younge women sober mynded, to loue their husbādes, to loue their childrē, to be discrete, chaste, huswifelye, good & obedient vnto their owne husbādes, that the word of God be not euil spokē of. Younge men likewise exhorte y<sup>e</sup> they be sober mynded.

**Y**ounge men. **A**boue al thynges shew thy selfe an ensample of good workes with vncorrupt doctrine, with honestie, and w<sup>th</sup> the wholesome word whych can not be rebuked, that he whych withstandeth, may be ashamed, hauinge nothyng in you that he may dispraise. \* The seruantes exhorte to be obediente vnto their owne masters, and to please in al thynges, not answeringe agayne, ne thet to be pryckers, but y<sup>e</sup> they shew all good sayethfulnes, that they maye do worship to the doctrine of our sauour God in all thynges. \* For the grace of God that byngeth saluation vnto all men, hath appeared and teacheth vs

that we should denye vngodlines, and \* worldlye lustes, and that we shoulde lyue sobre minded, ryghteously & godly in thys present worlde, lookinge for that blessed hope and glorious appearinge of the myghty God, and of our sauoure Jesu Chyriste \* whyche gaue hym selfe for vs, to redeme vs from al vnyghteousnes, & to purge vs a peculiar people vnto him selfe, \* feruentlye geuen vnto good workes. These thynges speake, & exhorte, and rebuke, withal commaundyng. \* Se that no man despise the. **R**

## The.iii. Chapter.

Of obedience to such as be in authoritie. He warneth Titus to beware of folish and vprofitable questions.

**W**arne the \* that they submit the selues to rule & power, to obey y<sup>e</sup> officers, that they be ready vnto all good workes, that they speake euil of no man, that they be no fighters, but soft, shewynge all mekenes vnto all men.

For wee our selues also were in times paste, vnwise, disobediente, deceaued, in daunger to lustes, and to diuers maners of voluptuousnes, liuing in maliciuousnes and enuy, ful of hate, hatynge one an other.

\* But after that the kyndnes & loue of our sauour God to manwarde appeared, not \* of the dedes of rightwisenes which we wrought, but of his mercy he saued vs, \* by the fountayne of the new byrth, & w<sup>th</sup> the renuyng of the holy gost, which he shed on vs abundantly, thorow Jesu Chyriste our sauoure, y<sup>e</sup> we once iustified by \* hys grace, should be hepyres of eternal life, thorow hope. \* This a true sayinge.

Of these thynges I woulde y<sup>e</sup> shouldeste certifie, that they whiche beleue God, might be diligent to go forwarde in good workes. These thynges are good and profitable vnto men.

\* Folish questions & genealogies, and brawlyng and strife about the lawe, auoyde: for they are vprofitable & superfluous. A man that is geuen to heresy \* after y<sup>e</sup> first & second admonicio, auoyde: remēbyng y<sup>e</sup> he that is suche, is peruerter, & sinneth euē dampned by

1. Joh. ii. e.

**R**o. viii. a. Gala. i. a.

Eph. v. e.

Eph. ii. b.

1. Tim. iiii. b.

**R**om. xiii. a.

1. Pet. ii. c.

Officers muste be obeyed.

1. Tim. i. a.

1. Joh. iii. a.

1. Pet. xv. b. Eph. ii. b.

1. Tim. i. b. 1. Tim. iii. b.

mat. xviii. e.



by hys owne iudgement.

**D** When I sende Artemas vnto thee, or Tichicus, be diligent to come to me vnto Nichopolis. For I haue determined there to winter. Bring Zenas the lawear & Appolos on their iourney diligently, & nothinge be lackinge vnto them. And let outes also learne to excell in good workes, as far forth as nede requirerh, that they be not vnfruitful. All that are wyth me, salute the. Grete the that loue vs in & sayth. Grace be wyth you all. Amen.

Written from Nichopolis a Citye of Macedonia.

## The Prologue

vpon the Epistle of saynt Paule to the Philimon.

**I**n this Epistle Saint Paule sheweth a Godlye ensample of christen loue. Herein we se howe Paule raketh pore Onesimus vnto him and maketh intercession for him to his maister & helper him whal he may, and behaueth him selfe none otherwise then as though he him selfe were the said Onesimus. Which thing yet he dothe not with power and authoritie, as he well might haue done, but putterh of all authoritie, and whatsoeuer he might of right do, that Philimon might do likewise toward Onesimus, and with greate mekenes and wylfdom teacheth Philimon to see hys dutye in Christ Iesus.

## The Epistle

of Saynt Paule the Apostle vnto the Philimon.

He reioysseth to heare of the faith and loue of Philimon, whō he desireth to forgiue his seruante Onesimus, & leaue him againe

**A**ule the prisoner of Iesu Christ, and brother Timotheus. Vnto Philimon & beloued, and our helper, and to the beloued Appia, & to Archippus our felowe souldier & to the cōgregation of thy house. \* Grace be w you & peace frō God our father, and from the Lorde Iesus Christ.

I thake my God, making mencion alwayes of & in my prayers, whē I hear of thy loue & sayth, which thou hast toward & Lorde Iesu, & toward al saint: so that the felowshyp that thou hast in

the faith, is fruteful thorow the knowledge of all good thynges, whiche are in you by Iesus Christ. And we haue greate ioye and consolation ouer thy loue: for by the (brother) the saintes hertes are comforted.

Wherfore though I be bold in Christ to enioye the, that whych becommeth the: yet for loues sake I rather beseeche the, though I be as I am, euē Paule aged, & now in bondes for Iesu Christes sake. I beseeche the for my sonne\* Onesimus whō I begat in my bōdes, whiche in times pasted was to the vnprofitable: but now profitable both to the, and also to me, whom I haue sent home agayne. Thou therfore receaue hym, that is to saye: mine owne bowels, whom I would fayne haue retayned with me, that in thy stede he might haue ministred vnto me in the bondes of the gospel. Neuertheles, wout thy minde would I do nothing, & the good whiche springeth of the, should not be as it were of necessitie, but willyngly.

Applye he therfore departed for a season, that thou shouldst receiue him for euer, not now as a seruaut: but as bone a seruaut, I meane a brother, beloued, specially to me: but how muche more vnto the, both in the fleche, & also in the lord. If thou count me a felow, receaue him as my selfe. If he haue hurt the or oweth the ought, & lay vnto my charge. I Paul haue written it with mine owne hand. I wil recompence it. So that I do not saye to the, how & thou owest vnto me euē thyne owne selfe. Euen so brother, let me enioy the in the Lorde. Conforte my bowels in the Lorde. Trustynge in thine obedience. I wrote vnto the, knowyng that thou wilt do more then I saye for.

Moreouer, prepare my lodgyng: for I trust thorow the helpe of your prayers, I shall be geuen vnto you. There salute the, Epaphras my felow prisoner in Christ Iesu, Marcus, Aristarchus, Demas, Lucas, my helpers. The grace of oure Lord Iesu Christe be w your spirites. Amen.

Sent from Rome by Onesimus a seruante.

Ad. iiii.

The



# The firste Epistle

## A Prologue

to the fyrste Epistle of Saynte Peter.

**H**ys Epistle did saint Peter write to the heathen that were converted, and exhorteth them to stande fast in the fayeth, to growe therein and to were perfect thorow al manner of sufferinge, and also good workes.

In the firste he declareth the iustifyinge of sayth thorow Christes bloude, and comforteth them with the hope of the life to come, & sheweth that we have not defecued it, but that the prophetes prophesied it should be geuevs, and as Christe whiche redemed vs out of sinne, al vncleannes is holy so he exhorteth to leade an holy conuersation, & because we be richly bought and made heyres of a rich inheritaunce, to take hede that we lose it not againe thorow ouercome negligence.

In the second chapter he sheweth that Christ is the foundation and head corner stoue, whereon al are builde thorow fayth, whether it be Jewe or gentile, and howe that in Christ they are made priestes to offer them selues to God (as Christe bid him selfe) and to sea the luses of the flesh that fight against the soule. And firste he teacheth them in general to obey the worldly rulers, and then in special he teacheth the seruantes to obey their maisters be they good or badde, and to suffer wronge of them as Christe suffered wronge of vs,

In the thirde he teacheth the wiues to obeye their husbandes, yea though they be vnbelueers and to appaerl them selues godly, as it becometh holines. And therto that the husbandes suffer and beare the infirmitie of their wiues, & liue accordinge to knowledg with them. And then in general he exhorteth the to be soft, courteous, patient, and frendly one to an other, and to suffer for righteousnes after the ensample of Christ.

In the fourth he exhorteth to fle sinne, and to tame the flesh with sobernes, watchinge, and prayer, & to loue ech other, and to know that al good giftes are of God, & euerye man to heaelp his neighbour with such as he hath receiued of God, and finally not to wouder, but to reioyce though they must suffer for Christes names sake seinge that as they be here partakers of his afflictions, so shal they be partakers of his glory to come.

In the fift he teacheth the Bishoppes & priestes how they should liue & fede Christes flocke and warneth vs of the deuil, whiche on euerye side lyeth in waite for vs.

## The first Epistle

of Saynte Peter the Apostle.

### The fyrste Chapter.

He sheweth that thorow the abundant mercy of God, we are begotten againe to a liuely hope, and how sayth must be tryed, and how the

saluation of Christe is no netwe, but a thinge prophesied of olde. He exhorteth to a bodily conuersation, for so muche as they are nowe borne anewe by the worde of God.

**P**ETER an Apostle of Iesu Christ, to theym that dwell here & there as straungers thorowout Pontus, Galacia, Capadocia, Asia, and Bethinia, elect by the foreknowledge of God the father, thorow the sanctifyinge of the spirite, vnto obedience & sprinkelyng of the bloude of Iesus Christ.

Grace be to you, and peace be multiplied. \* Blessed be God the father of our Lord Iesus Christ, which thorow his abundant mercy begat vs againe vnto a liuely hope by the resurrection of Iesus Christe fro death, to enioye an inheritaunce immortal & vnde fyled, and that perishe not, reserved in heauen for you, which are kepte by the power of God thorow sayth, vnto saluation, whiche saluation is prepared alreedy to be shewed in y last tyme, in the which time yeshal reioyce, though the nowe for a season (if nede requyre) ye are in heauines, thorow manifolde temptations, y your sayth once tryed, beyng muche more precious then gold that perissheth (though it be tried w fire) might be found vnto laude, glory and honour, at the appaeryng of Iesus Christe: whom ye haue not sene, & yet loue him, in whō euen now \* though ye se him not, yet do you beleue: & reioyce with ioye vnspeakeable & glorious: receauyng the ende of your taryng, the saluation of your soules.

Of whych saluation haue the prophetes enquired and searched, whych prophesied of the grace that shoulde come vnto you, seatchinge when or at what time the spirite of Christe which was in them, shoulde signifie, whyche spirite testified before, the passions y shoulde come vnto Christ, and the glorye that shoulde folowe after: vnto whiche prophetes it was declared, that not vnto the selues, but vnto vs, they shoulde minister the thinges which are now shewed vnto you of the whiche by y holy gost sent downe from heauen, haue preached to you the thinges whiche the angels desire to beholde.

Wherefore \* girde vp the loynes of your

Act. viii. a

Heb. ix. v. and x. b.

ii. Cor. i. c.

Eph. i. d.

B

Iob. xxiii. b. Sep. iii. a. Iacob. i. a. Rom. v. a.

Iob. xx. b.

Act. x. g. Esa. ix. a. Dan. ii. g. Agge. ii. b.

C

Act. ii. a.

Luce. xii. c. Eph. vi. c.



your myndes, be sober, and trust perfectly on the grace that is brought vnto you, by the declarunge of Iesus Chyſt, as obedient chyldren, not facynge your felues vnto your olde lufles of ignorancie: but as he which called you is holy, euen so be ye holy in all maner of conuerſacion, because it is wyrtten. \* Be ye holy, for I am holy.

Leut. xi. g.  
and. xix. a.

Mat. xvi. d  
1. Cor. i. b.  
Roma. ii. b.

Deut. ix. d.  
1. Joh. i. b.  
Apoca. ii. b.

Eſay. ix. b.  
Luke. ii. j.

Phil. ii. b.

Eſay. xli. b.  
Ecc. iiii. c.  
Jacob. i. d.

And if so be that ye call on the father whiche without respect of person iudgeth\* accordyng to eueri mannes workes, ſe that ye paſſe the tyme of youre pilgrimage in feare. \* For as muche as ye know how that ye were not redeemed wth corruptible ſyluer and gold from your bayne conuerſacion whiche ye receaued by the tradicions, of the fathers: but\* with the precious bloud of Chyſte, as of a lambe vndefyled, and without ſpot, whiche was ordeyned before the worlde was made: but was declared in the laſte tymes\* for youre ſakes, whiche by hys meanes haue beleued on God that rayſed him frome death, and glozpfyed hym\* that your fayth and hope might be in God.

And for as much as ye haue purified your ſoules thowgh the ſpíríte, in obeyinge the truth for to loue brotherly wthout faynyng, ſe that ye loue one another with a pure hert ſeruently: for ye are borne a newe, not of mortal ſede, but of immortal, by the worde of God which liueth and laſteth for euer. \* For all fleſhe is as graſſe, and all the glozy of man is as the floure of graſſe. The graſſe withereth, and the floure falleth away, but the word of the Lorde endureth euer. \* And thys is the worde whiche by the Goſpell was preached amonge you.

The Notes.

A lively hope.

a. A lively hope is that whereby we be certayne of euerlaſtyng lyfe.

The. ii. Chapter. \*

He exhorte men to lay aſyde all vyce, ſheweth that Chyſte is the foundation where vpon they buylde, prayeth them to abyſtayne frome fleſhly luſtes, and to obey worldly rulers. How ſeruauntes ſhould behaue them ſelues towardes their maſters. He exhorte to ſuffer after the ſample of Chyſt.

Wherefore lay aſyde all maliciouſnes and all gyle, and diſſimulation, and enuy, and all backbytynge: and\* as newe

borne babes, deſyre that reaſonable mylke, whych is without corrupcyon, that ye may grow therein. If ſo be that ye haue taſted how pleaſant the Lorde is, to whome ye come as vnto a lyving ſtone diſallowed of nieme, but choſe of God and precious: and ye as lyving ſtones, are made a ſpyrytuall houſe, and an holye preſthode, for to offer by ſpirituall ſacrifice, acceptable to God by Ieſus Chyſt.

Wherefore it is contayned in the ſcripture: \* beholde, I put in Syon an head corner ſtone, electe and precious: and he that beleueth on hym, ſhall not be aſhamed. \* Vnto you therfore which beleue, he is precious: but vnto them whych beleue not, \* the ſtone whiche the bylders reſuſed, y ſame is made y head ſtone in the corner, and a ſtone to ſtomble at, and a rocke to offend them which ſtomble at the word, and beleue not that where on they were ſet. But ye are a choſen generacion, a roial\* preſthod, \* an holye nacion, and a peculiyar people, that ye ſhuld ſhew the vertues of hym that called you out of darknes into hys maruelous lyght, \* which in tyme paſte were not a people, yet are now the people of God: whych wer not vnder merce, but nowe haue obtayned merce.

\* \* \* \* \* Deſerue beloued, I beſeech you as ſtraungers and pilgrimes, abyſtayne \* from fleſhly luſtes, whiche lyght agaynſt the ſoule, and ſe that ye haue honeſt conuerſacio among y Gentils, that they which backbyt you as euill doars, \* may ſe your good workes and praiſe God in the day of viſitation.

\* Submit your ſelues vnto all manner ordinaunce of man for the Lordes ſake, whether it be vnto the kynge as vnto the cheſe head: other vnto rulers, as vnto them that are ſent of hym, for the puniſhment of euill doars, but for the laude of them that do well. For ſo is the wil of God, that ye put to ſilence the ignorancy of the foliſh men: as fre, and not as hauing the liberty for a cloke of maliciouſnes, but euen as y ſeruauntes of God. \* Honour all men. Loue brotherly ſelowſhip. Feare God, and honour the king.

\* Seruauntes obey youre maſters

B  
Eſa. xxviii. d  
1. Cor. iii. b  
Roma. ix. f.

1. Cor. xiii. c  
Mat. xxv. d  
Act. iiii. c.

Eſa. xli. a.  
1. Cor. vii. a.

1. Cor. ii. d.  
Roma. ix. c.

Gal. v. c.  
Roma. xiii. d.

Mat. v. b.

Roma. xiii. a  
1. Tim. iii. a.

Roma. xiii. e.

Eph. vi. a  
Collo. iii. d  
1. Tim. vi. a  
1. Tim. ii. b.





Matt. v. 8

with all feare, not only yf they be good and courteous: but also though they be frowarde. \* For it is thanke worthy yf a man for conscience towarde God endure greife, sufferynge wrongfullye. For what prayse is it, yf when ye be buffeted for your fautes, ye take it patiently: But and yf when ye do well, ye suffer wrong and take it patiently, the is ther thanke with God.

D

Joh. xiii. b  
Eph. v. a.

For here vnto betelpe we called: for \* Christe also suffered for vs, leuynge vs an ensample that ye shoulde folow his steppes, whych dyd no syn, neyther was there gyle founde in his mouth: whych when he was reuyled, reuyled not agayne: when he suffered, he threathened not: but commytted the cause to him that iudgeth righteously, \* which his owne selfe bare our sinnes in his body on the tree, that we shoulde be deliuered from synne and shoulde lyue in ryghteousnes. By whose stryppes ye were healed. For ye were as shepe goyng astray: but are now returned vnto the shepherde and byshoppe of your soules. \*

mat. viii. c.  
Eph. v. b.

The Notes.

Daye of visitacion

a. This day of visitacion is the tyme when god vouchsaureth, by his inspiracions, to cal a man to better lyuynge.

Chap. xii. Chapter.

Howe wyues ought to order them selues toward their husbands and in their apparel. The dutye of men towardes their wyues. He exhorteth al men to vyrgyn & loue: & patiently to suffer trouble. Of true baptisme.

A

Eph. v. e  
Col. iii. c

**I**ke wyse let the \* wyues be in subieccion to their husbandes that euen they which be leue not the word may without the worde be wonne by the conuersion of the wyues: whyl they behold your pure conuersion coupled with feare. Whose apparell shall not be outward with broided heare, & hanginge on of gold, ether in puttyng on of glorious apparell: but let the hid man of the heart be vncorrupt, with a meke and quiet spirit, which spirit is before god a thinge much set by. For after this maner in the old time dyd the holy women which trusted in God, tye them selues, and were obedient to their husbandes, euen as Sara obeyed Abraham, and called hym Lorde: whose

B

doughters ye are as long as ye do wel, not beinge astrayed of euery shadowe.

Lyke wyse ye men dwell wyth the accordynge to knowledg: geuynge honour vnto the wife, as vnto the weaker vessel, and as vnto them that are heires also of the grace of lyfe, that your prayers be not let.

In conclusion, \* be ye all of one minde, one suffer with another, loue as brethren, be pitifull, be courteous, not rendyng euyl for euyl, nether rebuke for rebuke: but contrary wise, blesse, reuynbring yf ye are therunto called, euen that ye shoulde be heires of blessing. If any man longe after life, and loueth to se good daies, lette him refrayne his tonge from euyl, and his lippes that they speake not gyle. Let him eschue euyl and do good: let hym seke peace, and ensue it. For the eyes of the Lorde are ouer the ryghteous, and his eares are open vnto theyr prayers. But the face of the Lorde beholdeth them that do euyl.

Moreouer who is it that wil harne you, if ye folow that whiche is good? Notwithstanding \* happy are ye if ye suffice for ryghtwelsnes sake. Ye and \* feare not though they seme terriblye to you, nether be troubled: but sanctifye the Lord God in your hertes. \* Be redy al waies to geue an answer to euery man that asketh you a reason of the hope that is in you, and that with mekenes and feare: hauing a good conscience, that \* when they backbite you as euyl doers, they may be ashamed for as much as they haue falsely accused your good conuersacion in Christ.

\* It is \* better (yf the wyll of God be so) that ye suffer for well doyng, the for euyl doyng. \* For as much as Christ hath once suffered for the synnes, the lust for the vniust, for to byng vs to God, and was kyled, as pertaining to the fleshe: but was quickened in the spirit.

In whiche spirit he also went and preached vnto the spyrytes that were in pryson, whych were in tyme passed dysobedient, when the longe suffering of God abode excedyng patiently in thy dayes of Noe, \* whyl the arcke was a preparyng \* wherin few (that is to say

Pl. xxviii. c.

Matt. v. b

Esa. viii. c.  
Matt. x. d.

i. Pet. ii. b.  
Titus. ii. a

Matt. v. a  
i. Pet. ii. b.

Rom. v. a.

Gene. vi. a.  
Gene. vii. c

but.



Rom. vi. a

biit. soules) wer saued by water, which signifieth\* baptisme that nowe saueth vs, not the puttyng away of the filth of the fleshe, but in that a good conscience consenteth to god, by the resurrection of Iesus Chryst, whiche is on the ryght hande of God: and is gone in to heaue,\* angels, powers, and might, subdued vnto hym. †

Hebru. i. d. and. ii. b. c

The Notes.

To dwell in a wyfe according to knowledgc.

a. He dwelleth wyth hys wyfe accordyng to knowledge, that taketh her as a necessary helper, and not as bondeferaunt or a bonde slaue. And if she be not obedient and helpful vnto him, endeuoureth to beate the feare of God into her heade, that thereby she may be compelled to learne her dutie and do it. But chiefly he must be ware that he halte not in any parte of his dutie to her wards. For his euyl example, shal destroye more then al the instructions he can geue, shal cōfesse.

To geue honour to the wyfe.

b. Erasmus in his anotacions, noteth out of Sainct Ierome, that this honour is not þ bowyng wyth the knees, nor her the deckyng with gold and precious stones, neither yet the setting of them in the vpper seates and highest places (whiche thinge we se moste obserued in diuerse regions.) But it is the abstayning from the fleshly lust. For so (sayeth Sainct Ierome) is honour geue vnto women, yf they be not through our ouer much wantonnes defiled, and made of aubnachast minde.

Baptisme

This word honour (in this place) doeth also extend it selfe vnto amiable, kinde, and louing speech, and to the gentle ministryng of al such thinges as she standeth in neede of, and cheselye when through the weaknes of nature she is not able to traually and labour for them, her selfe. c. Here do diuers learned interpreters understand by Baptisme, the bloud & passion of Chryst. For that is the thinge signified by Baptisme. And the washyng of our soules by the deathe of Chryste, is betokened by the washyng of the bodye in water.

The. iiii. Chapter.

He exhorteth men to cease fro synne, to spend no more tyme in vice, to be sober and apt to praye, to loue ech other, to be patient in trouble, and to beware that no man suffer as an euyl doer but as a christen man, and not to be ashamed.

Rom. i. d. Eph. iii. d

**A**s much as Chryst hath suffered for vs in the fleshe, arme your selues likewise in the same minde: for he which suffereth in the fleshe, ceaseth from syn, þ he hence forward shuld lyue as much tyme as remaineth in the fleshe: not after the lustes of men, but after the wyl of God. For it is sufficient for vs that we haue spent the tyme þ is past of the lyfe, after the wyl of the gentyls,\* walke in wantonnes, lustes, drunken-

nes in eatyng, drinckyng, and in abominable ydolatry.

And it semeth to them a straunge thinge that ye runne not also with the vnto the same excessse of ryot, and therefore speake they euyl of you, whyche shal geue accomptes to him that is ready to iudge quicke and dead. a For vnto this purpose berelye was the Gospel preached vnto the (dead) that they shoulde be iudged lyke other men in þ fleshe, but shoulde lyue before God in the spyryte. † The ende of all thynges is at hande.

Be ye therefore dyscrete and sober, that ye may be apte to prayers. But a boue all thynges haue fervent loue amonge you. For loue couereth the multitude of synnes. \* Be ye herbertous one to another, & that wythout\* grudging. As euery man hath receaued þ gyfte, minister the same one to another as good ministers of þ manifold grace of God. \* If any man speake, let hym talke as though he spake the wordes of God. If any man ministry, let hym do it as of the abylytie which God mynistreth vnto hym. That God in all thynges may be glorified thorow Iesus Chryste, to whome be prayse and dominion for euer and while the world standeth. Amen. †

Dearly beloued, be not troubled in this heate, which now is come among you to try you, as though some strange thinge had happened vnto you: but reioyce, in as much as ye are partakers of Chrystes passions, that when his glory appereth, ye may be merry & glad. \* If ye be rayled vpon for the name of Chryst, happy are ye. For the spirite of glory and the spirite of God resteth vpon you. On their parte he is euyl spoken of: but on youre parte he is glorified.

Set that none of you suffer as a murderer, or as a thefe, or an euyl doer, or as a busy bodye in other mens matters. If any man suffer as a Christen man, let him not be ashamed: but lette hym glorify God on this behalfe. For the time is come that iudgement must begin at the house of God. If it fyrste begyn at vs, what shall the end be of the.

Gen. xii. a. Actes. i. c.

Phil. ii. b.

Rom. xii. c.

Math. v. b. i. Pet. ii. c. and. iii. c.



# The fyrst Epistle

Pro. xi. b

them which beleue not the Gospell of God: \* And yf the ryghteous scally be lamed: where shall the vngodlye and the synner appere? Wherefore let them that suffer accordynge to the wyl of God, commit their soules to him with wel doyng, as vnto a faithfull creatoꝝ.

The Notes.

a. Certaine learned expoliters vnderstand thys, and that in the Chapter goynge before, concernge, preachinge to the spirites, to be all one thig. And that þ meaning of both is none other, but that the strengthe of Christes passion was such, that it loused the spirites of the faythfull, which wer departed, before that tyme, & brought them into such consolacion as they now haue. Which no doubte is greater then that was, by as muche as the pꝛsouer reioysed more, when he seeth his fese payed, and his Acconnes taken of him, and lokeþ dayly to be decked with gorgouse robes, and to be set in possession of incorruptible richesse. For so standeth it with the soules departed in the fayth of Christ. They are by the deary of Christe set at libertye from all the bondes of synne, and do only loke for the daye of iudgemente, when the incorruptible crowne of gloꝛye shal be geuen vnto them, that both body and soule maye lyue for euer in the most ioyfull presence of the Godheade.

The. v. Chapter.

A speciall exhortacion for all Byshoppes or pꝛiestes to feede the flocke of Christ, & what theyr duty is, and what reward they shal haue yf they be dyligent. He exhorteth yong persones to submit them selues to the elder, euery one to loue another, to be sobre and to watch, that they may resyst the enemye.

**A**nd the elders which are among you, I exhorthe, whyche am also an elder and a wꝛtynes of the afflictions of Christ, and also a partaker of the gloꝛye that shalbe opened: se\* that ye feede Christes flocke whych is amonge you takynge the ouerlyght of them, not as though ye were compelled thereto, but willingly: not for the desyre of fylthy lucte, but of a good mynde: not as though ye wer lordes ouer the a pꝛsches: but that ye be an ensamplpe to the flocke. And whē the chief sheperd shal appere, ye shall receaue \* an incorruptible crowne of gloꝛy. Lykewyse ye yonger submitte youre selues vnto the elder. \* Submitte your selues euery mā, one to another, knet your selues together in lowlynes of mynde. For God resisteth the pꝛoude, and geueth grace to the humble. Submitte youre selues therfore vnder the myghtye hande of God, that he may exalte you, when the

2. Cor. x. f.

1. Cor. i. e.

1. Ti. iii. b

11. Tim. i. c.

Titus. ii. b

11. Cor. x. d

11. Ti. iii. b

time is come. \* Cast al your care to hi: for he careth for you. Mat. xi. d.  
Luke. xii. e

Be sober and watch, for youre aduersary the deuyl as a roaryng Lion \* walketh aboute, sekynge whome he may deuoure: whome resyst \* stedfast in the faythe, remembringe that ye do but fulfill the same afflictions which are appointed to youre bꝛethzen that are in the world. The God of all grace which called you vnto his eternal gloꝛy by Christ Iesus, shal his owne selfe after ye haue suffered a lyttel afflictio make you perfect: shal settle, strength and stablish you. To him be gloꝛy and dominion for euer, and while þ world endureth. Amen. Job. i. b.  
Iac. iiii. a.  
We be appointed to suffer in this world

By Syluanus a faythfull brother vnto you (as I suppose) I haue wꝛyten ten bꝛeꝛly, exhortynge and testifyng how that this is the true grace of god, wherin ye stande. The companions of your elleccion that are at Babylon, salute you, & Marcus my sonne. \* Grete ye one another with the kysse of loue. Peace be with you all whiche are in Christ Iesus. Amen. Rom. xvi. e  
1. Cor. xvi. b

The Notes.

a. Pꝛsches: þ Breke hath lottes, that is to say, pꝛsches or dyoces vnto whiche the pꝛiestes and Byshoppes are apoynted, by lot or election, to preach goddes word to them.

## The Prologe

hpon the second Epylle of  
Saint Peter.



This Epistle was wꝛitten against them, which thought that Christen faith, might be ydle & without workes, whē yet the promise of Christe is made vs vpon that condicion, that we henceforthe worke the wyl of God and not of the flesch. Therfore he exhorteth the to exerceise them selues diligently in vertut and all good workes, therby to be sure that they haue the true fayth, as a mā knoweth the goodnes of a rece by his frute. The he commendeth and magnifieth the Gospell, and wylleth that men herken to that onely, and to mens doctrine not at all. For as he sayeth, ther came no propheticall scripture by the will of man, but by the wyl of the holy good, which only knoweth þ wyl of god, nerher is any scripture of priuate interpretacio, that is to say, may be otherwise expounded then agreyng to the open places, and generall articles, and to the conuenauntes of god and all therof of þ scripture. And



And therefore in the second, he warneth them of false teachers that should come, and thorow preaching confidence in false workes to satisfy thei couetousnes wpyth all, shoulde deny Christ. Whiche he threatheneth with thre terrible examples. With the sale of the aungels, the floude of Noe, and ouerthrowing of Sodome & Gomor; and so describeth them with their insatiable couetousnes, pride, stubbornes and disobedience to all temporall rule and authorite, wth their abhominable whoredome, and hypocresye that a blinde man may se, that he prophesied of the popes holy spiritualty, which deuoured the whole world with thei couetousnes, liuing in al lust and pleasure and reinginge as temporall tyrantes.

In the thyrde he sheweth that in the latter dayes, the people thorow vnbeliefe, and lacke of feare of the iudgement of the last daye, shall be euen as Eppheues, wholye geuen to the fleshe. Whiche laste day shall yet surelye and shortlye come sayth he, for a thousand yeaeres and one day is with God all one. And he sheweth also howe terriblye that day shall be, and howe sodenlye it shall come: and therefore exhorteth all men to loke earnestly for it, and to prepare thei selues agaynst it with holy conuersacion and Godly lyuinge.

Finally, the fyrst Chapter sheweth howe it should go in the tyme of the pure and true Gospel. The second, howe it should go in the tyme of the Pope and mannes doctrine. The thirde howe at the laste men should beleue nothinge nor feare God at all.

## The. ii. Epistle of Sainct Peter.

### The fyrst Chapter.

For so much as the power of God hath geue them all thinges pertainyng vnto lyfe, he exhorteth them to fle the corrupcion of worldly lust, to make thei callinge sure with good workes, and frutes of fayth. He maketh mencion of hys owne death, declaring the Lord Iesus to be the true sonne of God, as he hym selfe hath sene vpon the mounte.

**I**nmo Peter a seruaunt and an Apostle of Iesus Christe, to them whiche haue obtayned lyke precious fayth wth vs in the ryghteousnes that cometh of our God and sauiour Iesus Christ.

\* Grace with you, and peace be multiplied in the knowledge of God and of Iesus our Lord. Accordyng as his godly power hath geuen vnto vs all thynges that pertaine vnto lyfe and godlines, thorowe the knowledge of him that hath called vs by vertue & glozpe, by the meanes wherof, are ge-

uen vnto vs excellent and most great promyses, that by the helpe of them ye shoulde be partakers of the godly nature, in that ye fflye the corrupcion of worldly luste.

And hereunto geue all diligence: in poure saythe minister vertue, and in vertue knowledge, & in knowledge temperance, and in temperaunce, patience, in patience godlynes, in godlines brotherlye kyndnes, in brotherlye kyndnes loue. For yf these thynges be among you and are plenteous, they will make you that ye neyther shalbe ydle nor vnfrutfull in the knowledge of our Lord Iesus Christ. But he lacketh these thynges is blinde & gropeth for the way with his hand, & hath forgotten that he was purged frome his old synnes.

Wherfore brethren, geue the more diligence for to make your callinge & eleccion sure. For if ye do such thynges, ye shall neuer erre. Yea, and by thys meanes an entrig in shal be ministred vnto you abundantly into the euerglasting kyngdome of our Lord and sauiour Iesus Christ.

Wherfore I wyl not be negligent to put you alwayes in remembraunce of suche thynges, though that ye know them youre selues and be also stablyshed in the present truth. Not withstandinge I thynke it mete as long as I am in this tabernacle (to stere you vp by putting you in remembraunce, for as much as I am sure how that tyme is at hande that I muste put of my tabernacle, & eue as our Lord Iesus Christ, hath shewed me. I wyl enforce therfore, that on euerye syde ye myght haue wherewith to stere by the remembraunce of these thynges after my departyng. & for we folowed not deceauable fables when we opened vnto you the power and comyng of our Lord Iesus Christe, but with oure eyes we sawe hys maiesty: euen then herely when he receaued of god the father honour and glozpe, and when ther came such a voyce to him from the excellent glozpe. This is my dere beloved sonne, in whome I haue delyte. Thys voyce we haue hearde when it came from heauen, beyng with him

John. i. c.  
Collo. ii. b.

B

1. cor. viii. a

C

11. Cor. v. a

John. xxi. a

1. John. i. a

mat. xvi. b  
and. iii. b.  
John. i. c.  
Mark. i. b  
Luce. iii. b



# The second Epistle

in the holy mounte.

ii. cor. liti. b

We haue also a ryght sure word of prophete whereunto yf ye take hede, as vnto a \* lyghte that shyneth in a darcke place, ye do well, vntyl the day dawne and the day sterre arys in your hertes. So that ye fyrst know this: that no prophete in the scripture hath any priuate interpretation. For the scripture came neuer by the wyll of man: but holy men of God spake as they were moued by the holy goost.

## The Notes.

a. Al though the callinge of God be stable and sure, neuertheless the Apostles wyll, that oure workes should declare vnto men yf we are called.  
b. Tabernacle here signifieth his body as it also doeth in ii. Corinth. v. a.

## The. ii. Chapter.

He prophesieth of false teachers, and sheweth their punishment.

Act. xx. f.  
i. Ti. iiii. a  
ii. Ti. iiii. a  
ii. Pet. ii. a  
Jude. i. e.

**T**here wer false Prophetes among the people, euen as \* there shal be false teachers among you: which pryncipally shal byng in danable sectes, euen denyng yf Lorde yf hath boughte them, and byng upon themselves swift damnacion, and many shal folow their damnable wayes, by whiche the way of truth shal be euill spoken of, and thorow conetousnes shal they with fained wordes make marchaundise of you, whose iudgemente is not farre of, and their damnacion slepeth not.

Gen. vii. a.

For yf God spared not the angelles that sinned, but caste them downe into hell, and deliuered them into chaynes of darkness, to be kept vnto iudgement: nether spared the old world, but saued \* Noe the ryght preacher of right wel- nts, and broughte in the flood vpon the world of the vngodlye, and turned the cyties of Zodd and Gomor into ashes: ouerthrew them, damned them, & made on them an ensample vnto all that after shoulde lyue vngodlye. And iuste \* Lot vexed with the vnclenlye con- uersacion of the wicked, deliuered he. For he beinge ryghteous and dwelling amonge them, in seing and hearynge, vexed hys ryghteous soule from daye to daye with their vnlawfull dedes. \* The Lorde knoweth howe to deliuer the godly oute of temptation, and how

Gen. xii. f.

Job. xv. d.  
i. Cor. x. c.

to reserue the vniuste vnto the daye of iudgement for to be punished: namely them that walke after the fleshe in the luste of vnclennes, and despyse the rulsers. Presumptuous are they, and stub borne and feare not to speake euill of them that are in auctorite. When the Angels whiche ate greater bothe in power and myghte, receaue not of the Lorde raylunge iudgemente agaynst them. But these as brute beastes, naturally made to be take and destroyed, speake euill, of that they know not, and shal perishe through their owne destruc- tion, and receaue the rewarde of vni- ryghteousnes.

They count it pleasure to lyue deli- ciously for a season. Spottes they are and fylthynes, lyuing at pleasure, and in disceauable wayes, feastynge with you: haupng eyes ful of aduoutry and that cannot cease to sinne, begylng vni- stable soules. Hertes they haue exer- cysed with couetousnes. They are cur- sed children, and haue forsaken yf right way, \* and are gone astraye folowinge the way of Baalam the sonne of Bolor, which loued the rewarde of vni- righte- ousnes: but was rebuked of his iniqui- tie. The tame and domme beaste, spea- kyng with mans voyce, forbade yf fylthynes of the Prophet.

Ps. cxli. e  
D

\* These are welles wythout water and cloudes caried about of a tempest to whome the myst of darkness is re- serued for euer. For when they haue spokē the swelling wordes of vanitie, they begyle with wantonnes thorowe the lustes of the fleshe, them that were clene escaped: but now are wrapped in errours. They promese them libertye, and are them selues the bonde serua- ntes of corrupcion. \* For of whome soe- uer a man is ouer come vnto yf same is he in bondage. \* For if they, after they haue escaped from the fylthynes of the world thorowe the knowledge of the Lorde and of the sauiour Iesus Christ, are yet tangled agayne therein & ouer- come: \* then is the latter ende worse with them then the begynnynge. For it had bene better for them, not to haue \* knowne yf way of righteoussnes then after they haue knowen it, to turne from the holy commaundement geuen vnto

Jude. i. d.

Job. viii. e  
Rom. vi. c.

Heb. vi. a.

Mat. xli. d

It is bet- ter nothau knowen the truth, then not to lue ther after.



**2**nto them. It is happened vnto them  
Pro. xxi. a. accordyng to the true prouerbe: \* The  
 dogge is turned to his bomet againe,  
 and the sowe that was washed, to her  
 wallowing in the myer.

**C**he. iii. Chapter.

**T**he exhorteth men to beware of such as wold  
 make them beleue, that the day of the Lord wer  
 slacke in commynge: prayeth them to lede a god  
 ly lyfe, and to loke verely for the commynge of  
 the Lord, whose longe tarryng is saluacion, and  
 because he wold haue no man lost, but woulde  
 receaue all men to repentaunce.

**A** **S**his is the second epistle that I  
 now wyte vnto you, beloued,  
 wherewith I sterte vp, and warne  
 your pure myndes, to call to remem-  
 braunce the wordes which were tolde  
 before of the holy Prophetes, and also  
 the commaundemente of vs the Apo-  
 stles of the Lorde and saueour.

**B** **H**all come in the last dayes, mockers,  
2 Pet. ii. c.  
ii. Pet. ii. a.  
1. Ti. iii. b.  
ii. Ti. iii. b.  
 which wyll walke after their owne lu-  
 stes and save. Wher is the promyse of  
 his commynge: For sence the fathers  
 dyed, all thynges contynue in the same  
 estate wherein they wer at the begyn-  
 nyng. This they know not (and that  
 wyllynglye) howe that the heuens a  
 great whyle ago wer, and the erth that  
 was in the water, appeared vp oute  
 of the water, by the worde of GOD:  
 by the whych thynges the world that  
 then was, perished, ouerflown wyth  
Job. xlii. b.  
Eccl. ii. b.  
 the water. \* But the heuens verely  
 and erth which are now, are kept by the  
 same word in store, and reserued vnto  
 fyre, against y day of iudgemente and  
 perdition of vngodly men.

**D**erely beloued, be not ignorant  
Psal. xc. a.  
1. Cor. vii. c.  
 of this one thyng, how that \* one day is  
 with y Lord, as a thousand yere, and  
 a thousand yere as one day. The Lord  
 is not slacke to fulfill hys promise, as  
 some men count slacknes: but is pay-  
 ent to vs ward, and wold haue no ma-  
 lost, but woulde receaue all menne to  
 repentaunce.

**\* N**euerthelesse y day of y Lord wyl  
mat. xxiii. b.  
1. Thes. v. a.  
2. Cor. vi. a.  
and. xvi. b.  
 come as a thefe in y nyght, in y which  
 day, y heuens shall perishe wyth terri-  
 ble noyse, and the elementes shall melt  
 wyth heat, and y erth wyth y woakes  
 that are therein shall burne.

**I**f all these thynges shall perishe,  
 what maner persons oughte ye to be

in holy conuersacion and godlynes: lo-  
 kyng for and hastinge vnto the com-  
 myng of the day of God, in whiche the  
 heuens shall perishe with fyre, and  
 the elementes shall be consumed wyth  
 heate. \* Neuerthelesse we loke for a  
 new heauen and a new erth, accordyng  
 to hys promise, wherin dwelleth righ-  
 teousnes.

**W**herfore derly beloued, seying that  
 ye loke for suche thynges, be dyligent  
 that ye may be found of hym in peace,  
 wythout spotte and vndefyled. And  
 suppose that the longe sufferynge of y  
 Lorde is saluacyon, euen as our dere-  
 ly beloued brother Paull, accordyng  
 to the wysdome geuen vnto hym, wrot  
 to you, yea, all moost in euery Epistle,  
 speakyng of suche thynges: amonge  
 which are manye thynges harde to be  
 vnderstand, which they that are vnlear-  
 ned and vnstable peruert, as they doo  
 other scriptures vnto theyr owne des-  
 truccion. Ye therfore beloued, seynge  
 ye knowe it before hand, beware lest  
 ye be also plucked awaye with the er-  
 roure of the wycked, and fal from your  
 owne stedfastnes: but grow in grace,  
 and in the knowledge of our Lord and  
 saueoure Iesus Chryst. To whome  
 be glory both now and for euer. Amen.

**C** The Prologe

vpon the thre Epyssles of  
 Sainct Iohn.



**I**n this fyrst Epistle of S. Iohn  
 is contayned the doctrine of a ver-  
 rye Apostle of Churche, and ought  
 of ryghte to folowe hys Gospell.  
 For as in his Gospell he setteth  
 out the true saythe, and teacheth  
 by it eache all menne to be saued and restored  
 vnto the fauoure of God agayne, euen so here in  
 this Epistle he goeth agaynst them that boaste  
 them selues of fayth, and yet contynue without  
 good woakes, and teacheth manye wayes, that  
 where true fayth is, there the woakes tarye not  
 behynde, and contrarie that where the woakes  
 folow not, there is no true fayth, but a false  
 imagination, and better darcknes.

**A**nd he wyrteth fore agaynst a secte of here-  
 ticks, which then beganne to deny that Churche  
 was come in the fleshe, and callen them very An-  
 tichristes, whiche secte goeth nowe in her full  
 swinge. For though they deny not openly w-  
 the mouth, that Churche is come in the fleshe, yet  
 they deny it in the herte with theyr doctrine and  
 lyuing



# The first Epistle

lypynge. For he that wyl be iustified and saved  
thorow his owne workes, the same dothe as  
much as he that denyed Chyrt to become in the  
fleshe, seinge that Chyrt came onely therfore in  
the fleshe, that he should iustifie vs, or purchase  
vs pardon of our synnes, bringe vs in the fauour  
of God agayne, and make vs heires of eternall  
lyfe, with his workes onely, and with his bloud  
shedynge, wrythout and before al our workes

Sofygther this Epistle both agaynst them  
þ wyl be saved by their owne good workes, and  
also agaynst them that wyl be saved by a faythe  
þ hath no lust to do workes at al, and kepeth vs  
in the mydle waye, that we beleue in Chyrt to  
be saved by his workes only, and then to know  
that it is sure duty for that kyndnes, to prepare  
oure selues to do the commaundement of God,  
and to loue euery man his neygghbour as Chyrt  
loued hym, sekynge with sure owne workes  
Godes honour & our neygghours welthe onelye  
and trustynge for eternall lyfe and for al that god  
hath promysed vs for Chyrtes sake.

The two laste cpytles though they be short,  
yet are goodly cufamples of loue  
and fayth, and do sauoure  
of the spirite of a true  
Apostle.

## The .i. Epistle

of Saincte Iohn the Apostle.

The fyrst Chapter. †

True wytnes of the euerlastynge word of God  
The bloud of Chyrt is the purgacion from syn  
No man is without synne.

**T**hat whyche was  
frome the begyn-  
nyng, whiche we  
haue heard, which  
we haue sene with  
our eyes, which we  
haue loked vpon,  
& our hādes haue  
handled, of þ word of þ life. For the lyfe  
B appered, & we haue sene and beare wit-  
nes, and shewe vnto you \* that eternall  
lyfe, whiche was with the father, and  
appered vnto vs. That which we haue  
sene and herde, declare we vnto you,  
that ye may haue felowshyppe wryth  
vs, and that our felowshyppe maye be  
with the father and his sonne Iesus  
Chyrt. And thys wryte we vnto you,  
that your ioye may be full.

And this is the tydynge which we  
haue heard of him & declare vnto you,  
that God is lyght and in him is no der-  
kenes at all. If we say that we haue  
felowshyppe wryth hym, and yet walke  
in derckenes, we lye, and do not the  
truth. But and yf we wake in (light)

euene as he is in lyght, then haue we  
felowshyppe with him, and the \* bloud  
of Iesus Chyrt his sonne clenseth vs  
from al synne.

\* If we saye that we haue no synne,  
we deceaue our selues and truth is not  
in vs. \* If we knowledge our synnes,  
he is faythfull and iust, to forgiue vs  
our synnes, and to clense vs from all  
vntyghteousnes. If we say we haue  
not synned, we make him a liar and his  
word is not in vs.

The .ii. Chapter. †

Chyrt is our aduocate. Of true loue, and how  
it is tryed.

**M**y lyttel chyldren, these thin-  
ges wryte I vnto you, that  
ye synne not: yf any man sin,  
yet we haue an aduocate w  
the father, Iesus Chyrt, which is righ-  
teous: & he it is þ obtained grace for  
our synnes: not for our synnes only: but  
also for þ synnes of al þ world. And her-  
by we are sure þ we know hi, if we kepe  
hys comaundementes. \* He þ sayth I  
knowe hym, and kepeth not his com-  
maundementes is a lyar and the veri-  
ty is not in hym. Whosoouer kepeth  
hys worde, in him is the loue of God  
perfect in dede. And thereby knowe we  
that we are in hym. He that sayth he  
bydeth in him, ought to walke euene as  
he walked.

Brethren, I wryte no new commaū-  
dement vnto you: but that olde com-  
maundement which ye heard from the  
beginning. The old commaundement  
is the worde which ye heard from the  
beginning. Agayne a new commaū-  
dement I wryte vnto you, a thyng that  
is true in hym, & also in you: for the  
darcknes is past, and the true light  
now shyneth. He that saith how that he  
is in the lyght, and yet hateth hys bro-  
ther, is in darcknes euene vntyll thys  
tyme. He that loueth hys brother, aby-  
deth in the lyght & ther is none occasi-  
on of euyl in him. He that \* hateth hys  
brother, is in darcknes, and walketh in  
darcknes: and cannot tell whyther he  
goeth, because that darcknes hath blind-  
ed his eyes.

Babes I wryte vnto you how that  
your synnes are forgiuen you for hys  
names

(Light) is  
the doctrine  
of Chyrt.  
Heb. ix. d  
1. Pet. i. d

in. re. vii. e  
ii. par. vi. g

Job. xv. c.  
Ps. xxii. b  
and. xciii. c  
Luke. xv. d

He that kea-  
peth þ com-  
maundes  
metes kno-  
weth God,  
& he tha t  
kepeth the  
not know-  
eth not god

Job. xiii. d

Leui. xix. d



names sake. I wyte vnto you fathers how that ye knowe hym that was fro the begynnyng. I wyte vnto you yōg men, howe that ye haue ouercome the wycked. I wyte vnto you lytle chyldren, howe that ye knowe the father. I wyte vnto you fathers, how ye knowe hym that was from the begynnyng. I wyte vnto you yonge men, how that ye are stronge, and the word of God abyde in you, and ye haue ouercome that wycked.

Se that ye loue not the world, neyther the thynges that are in the world. If anye man loue the worlde, the loue of the father is not in hym. For al that is in the world (as the lust of the flesh, the lust of the eyes, & p̄pyd of goodes) is not of the father, but of the worlde. And the worlde vanissheth away, & the lust thereof: but he that fulfylleth the wyll of God, abydeth euer.

Lytle chyldren it is the last tyme, & as ye haue hearde howe p̄ Antichriste shal come, euen now we are there manye Antichristes come alreadye. Wherby we know that it is p̄ last tyme. \* They went out fro vs, but they were not of vs. For if they had be of vs, they wold no doubt, haue continued w vs. But that fortuneth that it myght appeare, & they wer not of vs.

And ye haue an oymntment of the holy gost, and ye know al thynges. \* I wrote not to you, as though ye knewe not the truth: but as though ye knewe it, and know also that no lye cometh of truth. Who is a lyar: but he that denyeth that Iesus is Christe: the same is the Antichriste that denyeth the father and the sonne. Whoso euer denyeth the sone, that same hath not the father. Let therfore abyde in you p̄ same whych ye heard from the begynnyng. If that whiche ye hearde from the begynnyng, shal remayne in you, ye also shal continue in the sonne, and in the father. And this is the promise that he hath promised vs euen eternal life.

Thys haue I wrytten vnto you, concerninge the that deceaue you. And p̄ anointyng which ye receaued of hym, dwelleth in you. And ye neede not p̄ any man teach you: but as the anoynting teacheth you all thynges, and is true,

and is no lie, and as it taught you, eue so hyde therein. And now we babes abyde in him, that when he shall appeare, we may be holde & not be made ashamed of hym at hys comminge: If ye know that he is ryghteous, knowe also that he which foloweth ryghteousnes, is borne of hym.

## The.iii. Chapter.

The singuler loue of God toward vs: & how we againe ought to loue one another

**B**Ehold what loue the father hath shewed on vs, that wee shoulde be called the \* sons of God. For this cause the worlde knoweth you not, because it knoweth not hym. Dearlye beloved, now are we the sonnes of God, and yet it doth not appeare what we shal be. But we knowe that when it shall appeare, we shal be lyke him. For we shal se him as he is. And euery manne that hath this hope in him, purgeth hī self, euen as he is pure. Whoso euer comitteth synne, commytteth vnrighteousnes also, for sinne is vnrighteousnes. And ye know that he appeared to take away our synnes, & in him is no sinne. As many as bide in him sinne not: who so euer synneth, hath not sene hym, neyther hath knowen him.

Babes, let no man deceaue you. He that doth righteousness, is righteous, euen as he is righteous. He that committeth synne, is of the deuill, \* for p̄ deuill sinneth sence the beginning. For this purpose appered the sone of god, to lose the workes of the deuill. Whoso euer is borne of God, synneth not: for his sede remaineth in him, and he can not sinne, because he is borne of God. In this are the children of God known, and the children of the deuill. Who so euer doth not righteousness, is not of god, neyther he p̄loueth not his brother.

For this is the tidings, p̄ ye hearde from the begynnyng, that we shoulde loue one another, not as \* Cain which was of the wicked, & slew his brother. And wherfore slew he him? Because his owne workes wer euil, & his brothers good. \* Marnel not my brethre though the worlde hate you. We knowe that we are translated fro death vnto

life,

To. xvi. b.  
He that lo-  
ueth p̄ wor-  
lde, loueth  
not God.

Of Antis-  
christe loke  
in p̄ fourth  
Chapter  
folowig. a  
Act. xx. i

John. i. b

B  
\* He that  
worketh  
righteous-  
nes, is bor-  
ne of God &  
taught of  
hys spirit.

Gene. iii. a  
Job. viii. c

C  
Loue is p̄  
firste pres-  
cept & cause  
of al other.  
Gen. iii. b

Esa. liii. d  
John. v. i



# The fyrste Epistle

Leuit. xix. d

lyfe bicause we loue the brethzen. \* He that loueth not his brother, abideth in death. Whosoever hateth his brother, is a man sleat. And ye knowe that no man sleat, hath eternal lyfe abydyng in hym.

He that has  
sh no com-  
passion lo-  
ueth not  
God.

Deu. xv. b

Hereby perceauwe we loue: þ he gaue hys life for vs: and therfore ought we also to giue our liues for the brethze. Whosoever hath thys worlde's good and seeth his brother haue nede: and shutteth vp his cōpassiō frō him: how dwelleth the loue of God in hym? My babes, let vs not loue in word, neither in tonge: but in the dede & in verity: for \* therby we knowethat we are of þ veritie, & can befoze him quiet our her-tes. But if our heartes cōdempe vs, God is greater thē our her-tes, & knoweth al thynges. Beloued, if our her-tes cōdempe vs not, then haue we truste to Godwarde: \* & whatsoeuer we aske we shal receue of him: bicause we kepe his cōmaundementes, & do those thyn- ges whiche are pleasyng in hys sight.

He that knoweth  
that we are in  
truth, and  
haue quiet  
consciences  
to Gods  
warde.

Mat. vii. a  
and. x. c.  
Joh. xv. b.  
and. xvi. a.  
Iac. i. a.  
I. Joh. v. c.

Joh. xiii. d  
Fayth and  
loue is the  
fyrst com-  
maundemēt  
and all cō-  
maundemē-  
tes, and he  
that hath  
the, is in  
God and  
hath hys  
Spīrue.

\* And thys is hys cōmaundemēt, that we beleue on the name of his son Iesus Chryste, and loue one another, as he gaue commaūdemēt. And he þ kepeth his commaundementes, dwel- leth in hym, and he in him: and therby we knowe that there abydeh in vs of the spīrue which he gaue vs. ¶

The notes.

a. Fayth is the first commaundement and loue is the second. He that hath them is in god, and hath his spīrue.

The. iiii. Chapter.

Difference of spīrues, and how the spīrue of God may be knowne from the spīrue of errour. Of the loue of God and of our neighbours.

Mat. vii. c  
Deu. xiii. a

ma. xiii. a  
mar. xiii. a  
Luk. xxi. b

**Y**e beloued \* belue not euery spīrue, but proue þ spīrues whether they are of God or not, for \* manye false prophetes are gone oute into the worlde. Hereby shall ye know þ spīrue of God. Euery spīrue that confesseth that Iesus Chryste is come in the fleshe, is of God. And euery spīrue whych cōfesseth not that Iesus Chryste is come in the fleshe, is not of God. And this is þ spīrue of Antichrist, of whom ye haue hearde howe that he should come: & euen now alreadye is he in the worlde.

Lyttle chyldzen, ye are of God, and haue ouercome them: for greater is

he that is in you, then he that is in the worlde. They are of the worlde, and therfore speake they of the worlde, and the worlde heareth them. We are of God. He that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby know we the spīrue of verity, and the spīrue of errour.

\* Beloued, \* let vs loue one another: for loue comineth of God. And euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: \* for God is loue. In this appeared the loue of God to vs: ward, bycause that \* God sent his only begotten sonne into the worlde, that we might lyue thowow hym. Herein is loue, not that wee loued God, but that he loued vs, & sent hys sonne to make agreement for oure synnes.

Joh. xiii. d  
and. xv. b  
I. Joh. i. b

Joh. iii. c  
Rom. v. b

Beloued, if God so loued vs, we ought also to loue one another. \* No mā hath sene God at any time. If we loue one another, God dwelleth in vs, and hys loue is perfite in vs. Hereby know we: that we dwel in him, and he in vs: bicause he hath geuē vs of his spīrue. And we haue sene and do testifye that the father sent the sonne, whych is the sauour of the worlde. Who soeuer cōfesseth that Iesus is the sōne of God, in hym dwelleth God, and he in God. And we haue knowen and beleued the loue that God hath to vs.

Gr. xxi. d  
Iud. v. e  
and. xii. d  
Deu. iiii. d  
Joh. i. c  
and. vi. e

God is loue, and he that dwelleth in loue, dwelleth in god, and God in him. ¶ Herein is the loue perfecte in vs, that we shoulde haue truste in the daye of iudgemente. For as he is, euen so are we in thys worlde. There is no feare in loue, but perfite loue casteth out al feare, for feare hath paynfulnes. He that feareth, is not perfect in loue.

We loue hym, for he loued vs fyrst. If a man say, I loue God, and yet hateth hys brother, he is a lyar. For how can he þ loueth not hys brother whom he hath sene, loue God whom he hath not sene? And thys commaundemente haue we of hym, that he whych loueth God, shoulde loue his brother also. ¶

He that lo-  
ueth not  
his brother  
loueth not  
God.

The. v. Chapter.

To loue God, is to kepe his commaundemē-tes. Fayth ouercommeth þ worlde. Euerylastyng life is in þ sōne of god. Of þ synne vnto death.

¶ ho





Whosoever beleueth that Jesus is Christe, is bozne of God. And euery one that loveth hi which begat, loveth him also whych was begotten of him.

Joh. xiii. c.

\* In this we know that we loue þ childzen of God, when we loue God & kepe hys commaundementes. This is the loue of god, that we kepe his commaundementes, & \* hys commaundementes are not greuous.

Mat. xii. d.

1. cor. xv. g.

\* For all that is bozne of god, ouercometh the world. And this is the \* byctory that ouercometh the world, euen \* our sayth. Who is it that ouercometh the world: but he which beleueth that Jesus is the sonne of God.

\* Sayth is our victorie

B

This Jesus Christ is he that came by water and blood, not by water onely: but by water and bloude. And it is the spyryte that beareth wytnes, because the spirit is truth.

(For there are three which beare recorde in heauen, the father, the word, and the holy gost. And these three are one.

For there are thre which beare recorde (in earth) the spirit, and water, & bloude: and these thre are one. If we receaue the witnes of men, the witnes of God is greater. For thys is the witnes of God, which he testified of hys sonne. He that beleueth on the sonne of God, hath þ witnes in him selfe. He that beleueth not God, hath made him a lyar, because he beleued not the record that God gaue of his sonne. And this is that record, how that god hath geuen vnto vs eternall lyfe, and thys life is in his sonne. He that hath the sonne, hath lyfe: and he that hath not the sonne of God, hath not lyfe. ¶

In Christ is the lyfe eternal.

These thynges haue I writte vnto you þ beleue on þ name of þ son of god, that ye may know how þ ye haue eternal life, and that ye may beleue on the name of the sonne of God. And this is the trust that we haue in him: that \* if we aske any thyng accordyng to hys wyll, he heareth vs. And if we know þ he heareth vs whatsoeuer we aske, we know that we shal haue the petitions that we desyre of hym.

Mat. vii. a  
and. xxi. c  
Mat. xi. d  
Luke. xi. c  
Jo. xiii. b  
xv. b. xvi. f  
Jaco. i. c  
1. Joh. iii. c.

Synne vnto death.

D

If anye man se hys brother synne a synne þ is not vnto death, let him aske, and he shal geue hym lyfe for theim þ synne not vnto death. There is a synne

synne vnto deathe, for whyche saye I not that a man shoulde praye. All vnyrghteousnes is synne, & there is synne not vnto death.

We know that whosoever is bozne of GOD, synneth not: but he that is begotten of God, kepeth hym selfe, & that wicked toucheth hym not. Wee know that we are of God, and that the world is altogether set on wickednes. We know þ the sonne of God is come, and hath geuen vs a mynde to knowe hym whych is true: and we are in him that is true, through his sonne Jesus Christe. This same is verye God, and eternall lyfe. Babes kepe your selues from ymages. Amen.

He that is bozne of God synneth not.

## The. ii. Epistle of. S. John.

He writteth vnto a certayne Ladye, reioyseth that hir children walke in the trueth, exhorteth them vnto loue, warneth the to beware of such deceauers, and denye that Jesus Christ came in the fleshe, prayeth them to continue in the doctrine of Christ, and to haue nothing to do with them that bringenot this learninge.



He elder to the electe Ladye and hir children which I loue in the trueth: & not I onely, but also all that know the trueth, for the trouthes sake, which dwelleth in vs and shall be in vs for euer.

Woth you be grace, mercye, & peace from God the father, & from the Lord Jesus Christe, the sonne of the father, in trueth and loue.

I reioysed greatly, that I found of thy chyliden walkyng in trueth, as we haue receaued a commaundemete of the father, & now be sech I þ Lady, not as though I wrote a new commaundemēt vnto the, but that same which we had from the begynnyng, that we shoulde \* loue one another. And this is þ loue, that we shoulde walke after hys commaundementes.

Loue is the first commaundemēt Jo. xiii. c 1. Joh. v. a

This commaundemente is (that as ye haue hearde from the begynnyng) ye shoulde walke in it. \* For manye deceauers are entred into þ world, which cofesse not that Jesus Christ is come

1. Joh. ii. c. and. iii. a

Mark. ii.

in the



# The third Epistle

in the flesh. This is a deceaver & an Antichrist. Loke on your selues, that we lose not that we haue wrought: but that we may haue a full reward. Who soeuer transgresseth and bideth not in the doctrine of Christe, hath not God.

**Joh. viii. c.** He that endureth in the \* doctrine of Christ, hath both y father & the sonne.  
**ii. cor. iii. b.** \* If there come any vnto you, & bring not this learninge, hym receaue not to house: nether byd hym God speede. For he that byddeth him god speede, is partaker of hys euil dedes. \* I had many thinges to write vnto you, neuertheles I would not write w paper and ynke: but I trust to come vnto you, & speake with you mouth to mouth, \* that our love may be full. The sonnes of thy elect sister grete the. Amen.

with malicious wordes, nether is ther with content. Not only he him selfe receaueth not y brethren: but also he forbyddeth them that woulde, and thrusteth them out of the congregation

Beloued, folowe not that whyche is euil, but that whyche is good. He that doth well, is of God: but he that dothe euyl, seeth not God. Demetrius hath good repozte of al men, & of the truth: yea, & we our selues also beare record and ye know that our record is true. I haue many thynges to write: but I wyl not wth yncke and penne wyte vnto the. For I trust I shall shortly see the, and we shall speake mouthe to mouth. Peace be w the. The louers salute the. Grete the louers by name.

## The third E-

pistle of. S. John.

He is glad of Gaius, that he walketh in the trueth: exhorteth the to belouing vnto the pore christen in their persecution, sheweth the vnkynde dealinge of Diotrephes, and the good repozte of Demetrius.

**A** He elder vnto the beloued Gaius, whom I loue in the truth. Beloued, I wish in al thinges that thou prosperedest and faredest well, euē as thy soule prospereth. I reioysed greatly when the brethren came, and testified of the trueth that is in the, how thou walkest in trueth. I haue no greater ioy, \* the for to hear how that my sonnes walke in the veritye.

**Heb. xiii. a** Beloued, thou \* doest sayethfullpe whatsoeuer thou doest to the brethren, and to straungers, which bare witness of thy loue before all the congregatio. Whyche brethren when thou bringest forwarde on theyr iorney (as it becometh God) thou shalt do wel: bycause that for hys names sake they wente forth, \* and toke nothyng of the gentyls. We therfore oughte to \* receaue such, that we also myght be healpers to the trueth.

**I** wrote vnto the congregation: but Diotrephes whych loueth to haue the preeminence amonge the, receaued vs not. Wherefore if I come, I wil declare his dedes which he doth, testifying on vs

## The Prologe

vpon the Epistle of sayncte Paule to the Hebrewes.



About this Epistle hath euē bene muche doubtinge, and that among greate learned men, who shoulde be the author therof, diuers affirmige that it was not Pauls, partly because the stile so disagreeeth, and is so vnlke his other Epistles, and partly because it standeth in the seconde chapter, this learninge was confirmed to vsward, that is to saye: taughte vs by them that heard it the selues of the Lord. Nowe Paule testifieth. Gala. i. that he receaued not his gospell of man, nor by man, but immediately of Christe, and that by reuelation.

Wherefore say they, seinge this man confesseth that he receaued his doctrine of the Apostles, it can not be Pauls, but some disciple of the Apostles. Nowe whether it were Pauls or not, I say not, but permit it to other mens iudgments, nether thinke I it to be an article of any mans faith, but that a man may doubt of the author.

Moreover, many ther hath bene which not onely haue denied this Epistle to haue ben written by anye of the Apostles, but haue also refused it altogether as no catholike or godly Epistle, because of certaine textes written therein.

For first it saith in the first, it is impossible that they which were once lighted, and haue tasted of the heauenlye giste, and were become partakers of the holye gooste, and haue tasted of the good word of God, and of the power of y world to come, if they fall, shoulde be renewed agayne to repentance or conuersion. And in the tenth it saith, if we synne willingly after we haue receaued the knowledge of the truth, there remaineth no more sacrifice for sinnes, but a fearful lookinge for iudgment and violent fire, which shall destroy the aduersaries. And in the twelfth it saith that Esau found no way to repentance or conuersion, no though he sought it with teares.

Whiche



Whiche textes sape they, founde: that if a man sinne any more after he is once baptised, he can be no more forgiven, and that is contrary to all the scripture, and therefore to be refused to be catholic and Godlye.

Unto whiche I answer, if we woulde deny this Epistle for those textes sakes, so woulde we denye firste Mathew, which in his twelfth chapter, affirmeth, that he whiche blasphemeth the holye gooste, shall neyther be forgiven here, nor in the worlde to come. And then Marke whiche in his. iii. Chapter sayeth: that he that blasphemeth the holye goost, shall neuer haue forgiveness, but shall be in daunger of eternall dampnation. And thirdly Luke which sayth: there shall be no remission to him that blasphemeth the spirit of God. Moreover John in his first epistle, sayth: there is a sinne vnto death, for whiche a manne woulde not praye. And. ii. Peter. ii. sayeth: if a man be fled from the uncleannes of the worlde, thoroze the knowledge of the sauoure Iesus Christe, and then be wrapt in agayne, hys ende is worse then the beginning, and that it hadde bene better for hym neuer to haue knowne the truth. And I saule. ii. Tim. iii. cursed Alexander the copper smith, desiering the Lord to reward him accordinge to his dedes. Which is a signe that eether the epistle shoulde not be good, or if Alexander had sinned past forgiveness, no more to be prayed for. Wherefore seinge no scripture is of priuate interpretation, but must be expounded accordinge to the generall articles of oure faith, & agreeable to other open & euident textes, and confirmed or compared to like sentences, why shoulde wee not vnderstande these places with lyke reuerence as we do the other, namely why all the remanant of the epistle is so Godly, and of so greate learninge.

The firste place in the. vi. Chapter, wyl no more then that they which knowe the trueth, & yet willingly refuse the light, and chose rather to dwell in darkenes, and refuse Christ & make a moke of him (as the Pharisees, which when they were overcome woth scripture and miracles, that Christ was the very Messias, yet had suche luste in iniquitie, that they forsoke him, persecuted him, slew him, and did all the same that coulde be imagined to him) can not be renewed (eis Metanoian) sayeth the Becke, to be conuerted, that is to saie: suche malicious unkindnes, which is none other then the blaspheminge of the holye goost, deserueth that the spirit shall neuer come more at them to conuerte them, which I beleue to be as true as any other texte in all scripture.

And what is meant by that place in the tenth Chapter where he sayth, if we sinne willingly after we haue receaued the knoweledge of the trueth, they remayneth no more sacrifice for sinne, is declared immediatly after. For he maketh a comparison betwene Moses & Christ, saying: if he which despised Moses saue died without mercy, how much worse punishment is he worthy of, that treadeth the sonne of God vnder foote, and counteth the blood of the couenaint, by which blood he was sacrificed, as an unholy thinge, & blasphemeth the spirit of grace. By whiche wordes it is manifest that he meaneth none other by the fore wordes, then the synne of blasphemye of the spirit.

For they in that sinne of ignorance or infirmite, there is remedy, but for him which knoweth,

the truth, & yet willingly yeldeth him selfe to sinne, & consenteth vnto the life of synne with soule and body, and had leuer lye in sinne, then haue his paynted nature healed by the healpe of the spirit of grace, and maliciously persecuteth the trueth, for him I sape there is no remedy, the waye to mercy is locked vp, and the spirit is taken from him for his vntowardnes sake, no more to be geuen him. Trueth it is, if a man can turne to God, and beleue in Christ, he must be forgiven how depe so euer he hath sinned, but that will not be without the spirit, & such blasphemers shall no more haue the spirit offered them. Let euery man therefore fear god, and beware that he yelde not him selfe to serue sinne, but how ofte so euer he sinne, let him begin agayne and fight a frethe, and no doubt he shall at the laste overcome, & in the meane time yet be vnder mercy for Christs sake, by cause his herte worketh and would fayne be loosed from vnder the bondage of sinne.

And that it sayeth in the twelfth, I saule found no waye (eis Metanoian) to be conuerted and reconciled vnto God, & restored vnto his birthright agayne, though he sought it with teares, that text muste haue a spirituall eye. For I saule in sellinge his birthright, despised not onely his temporall promocioun, that he shoulde haue bene Lord ouer all his brethren, and kinge of that countrey, but he also refused the grace and mercy of God, and the spiritual blessings of Abraham and Isaac, and all the mercy that is promised vs in Christe, whiche shoulde haue bene his scede. Of this pece that this epistle oughte no more to be refused for holye, godlye, and catholic like, then the other autentike scriptures. Now therefore to come to purpose agayne, though this epistle (as it sayth in the syrt) lay not the ground of the faith of Christ, yet it buildeth conuincingly thereon pure golde, siluer, and precious stones, and proueth the priesthode of Christ with scriptures inuincible. Moreover there is no worke in all the scripture, so plainly declareth the meaning & significations of sacrifices, ceremonies of the old testamente & figures, as this epistle, in so much that if wilfull blindness and malicious malice wer not the cause, this epistle onely were ynoughe to weede oute of the heretes of the papistes, that canhard heresye of iustifying of workes, concerninge our sacramentes, ceremonies, and al maner tradicions of their owne inuention.

And finallye in the tenth that he had ben in bondes and prison for Christs sake, and in that he so mightly driueth all to Christ to be saued thoroze him, and so careth for the flocke of Christ, that he both wrote and sent, where he hearde, that they began to faunte, to comfort, to courage, and strengthe them with the worde of God, and in that also that he sente Timothee Pauls discipule, both vertuous, well learned, & hadde in greate reuerence, it is easpe to see that he was a faithful seruant of Christs, & of the same doctrine that Timothe was of, yea, and I saule him selfe was, and that he was an Apostle, or in the Apostles time, or nece thereunto. And seinge the epistle agreeth to all the reste of

the scripture, if it be indifferentely looked on, how shoulde it not be of authenticke, and taken for holye scripture.



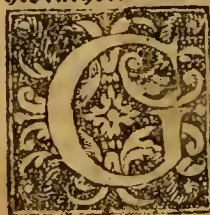
# The Epistle

## The Epistle of

Saynte Paule vnto the  
Hebrues.

The fyrste Chapter. +

How God dealt louingly with the of the old  
time in sendinge them his prophetes, but much  
more mercy hath he shewed vs, in that he set vs  
his owne sonne. Of the most excellent gloze of  
Jesus Christe, whiche in all thinges is lyke to  
his father.



**G**od in tyme past diuer:  
se and manye wayes,  
spake vnto the fathers  
by prophetes but in  
these last daies he hath  
spoke to vs by his son,  
whō he hath made heyze of al thinges:  
bi\* whō also he made the world.\* Whi  
che sonne beyng the byghtnes of hys  
gloze, & very ymage of his substaunce,  
bearynge by all thinges wyth y word  
of hys power, hath in his owne person  
purged our synnes, and is sittē on the  
ryght hande of the maiesty on hye, and  
is moze excellent thē the angels, in as  
muche as he hath by inheritauce ob  
tayned an excellent name then haue  
they.

For vnto which of the angels sayde  
he at any tyme. \* Thou art my sonne,  
thys daye begate I the: And agayne:  
I\* will be hys father, and he shall be  
my sonne. And agayne when he byn  
geth in the first begottē sonne into the  
world, he sayth.\* And al the angels of  
God shal worshyp him. And of the an  
gels he saith: \* He maketh his angels  
spirites, and hys ministers flames of  
fyre. But vnto the sonne he sayth: God  
\* thy seate shall be for euer and euer.  
The Scepter of thy kyngedome is a  
right scepter. Thou hast loved righte  
ousnes, and hated iniquitte. Where  
fore God whiche is thy God, hath an  
ointed the wyth the oyle of gladnes  
aboue thy felowes.

\* And thou Lorde in the beginnyng  
hast layd the foundacion of the earth.  
And the heuens are the workes of thy  
handes. \* They shall perishe, but thou  
shalt endure. They al shal waxe old as  
doth a garnēt: and as a besture shalt  
thou chaunge them, and they shall be  
chaunged. But thou art alwayes, and  
thy yeres shall not faile. Vnto whi

che of the angels sayd he at any time:  
\* Sit on my ryght hande, till I make  
thine enemies thy foote stole. Are they  
not al ministringe spirites, sent to mi  
nister, for they sake whiche shall be  
heyzes of saluation?

The.ii. Chapter.

He exhorteth vs to be obedient vnto y newe  
law which Christ hath geuen vs, and not to be  
offended at the infirmity & low degre of Christ,  
because it was necessarie that for oure sakes he  
should take such an humble state vpo him, that  
he might be like vnto his brethren.



**W**herfore we ought to geue y  
more hede to the thinges we  
haue heard, lest we perishe.  
for if the word whiche was  
spoke by angels, was stedfast: so that  
enery transgression and disobedience  
receaued a iust recompēce to reward:  
howe shall we escape, if we despise so  
great saluation, whych at the first be  
gan to be preached of the Lorde hym  
selfe, and afterwarde was confirmed  
vnto vsward, by them that hearde it,  
\* God bearyng wytnes therto, both w  
signes and wonders also, and with di  
uers\* miracles, and giftes of the holy  
gost accordyng to his owne wyll.

He hath not vnto his angels put in  
subiection, the worlde to come, wherof  
we speake. But one in a certayne place  
wytnesseth, sayinge: \* What is man y  
thou art myndfull of hym? After thou  
haddest for a season made hym lower  
then the angels: thou crownedst hym  
with honour and gloze, and\* hast set  
him aboue the workes of thy handes.  
Thou hast put al thynges in subiecti  
on vnder hys feete. In that he put al  
thynges vnder him, he left nothyng y  
is not put vnder hym. Neuertheles  
we yet se not all thinges subdued, but  
him y was made lesse thē y angels, we  
se that it was Jesus, which\* is crow  
ned with gloze and honour for y suffer  
ing of deathe: that he by the grace of  
God, should\* tast of death for al men.

For it became him, for whom are all  
thinges, and by whom are al thynges,  
after that he had brought manye son  
nes vnto gloze, that he should make y  
Lord of their saluation perfite thorow  
suffering. For he y sanctifieth, & they whi  
che are sanctified, are al one. For which  
causes sake, he is not ashamed to call  
them

Isa. ix. a.  
mat. xxiii. d  
ii. Co. xii. d

\* Of these  
later daies  
ye haue. Co  
sa. ii. a.  
Ezechiel.  
xxviii. e

\* Coll. i. a.  
† Sa. vii. d

Christ ha  
th purged  
our synne.

Psal. ii. a  
Act. xiii. c  
ii. re. vii. b.

Ps. xcvi. a

Ps. ciii. a

Ps. xlv. a.

Oyle of  
gladnes is  
the holye  
gost.

Ps. cii. d

Ps. cii. d  
Esa. li. b.  
ii. Pet. iii. b

If the dea  
spisers of  
Hofes we  
re so gre  
uouly pu  
ned what  
shal becom  
of them y  
make a mo  
che of Chri  
ste.

Mat. xvi. d

Miracles  
are called  
signes be  
cause they  
be a signe,  
token, and  
an euident  
profe, y the  
thing that  
is preched  
is Gods  
worde.  
\* Ps. xlv. a.  
Esa. xlii. a.

Ps. viii. a  
i. Co. xv. d

Phi. iii. a.

i. Co. xv. d



**Psa. xlii. c.**  
**Ioh. xv. d.**  
**D** them brethren saying: I will declare thy name vnto my brethren, and in the middeste of the congregacion will I praise the. And againe, I wil put my trust in hym. And agayne: behold here am I, and the children whiche God hath geuen me.

**Psa. xlii. c.**  
**I. cor. xv. c.**  
**ii. Tim. i. b.**  
**Phi. ii. a.**  
For as muche then as the children were partakers of fleshe and bloude, he also him selfe likewise toke part with them, for to put downe thowowe death, him that had Lordshyppe ouer death, that is to say, the deuyl: a that he myght deliuer them, whych thowowe feare of death were all they: lyke tyme in daunger of bondage. For he in no place taketh on hym the angels: but p seed of Abraham taketh he on him.

**Phi. ii. a.**  
**Heb. b. a.**  
Wherfore in al thinges it became him to be made lyke vnto hys brethren, p he myght be mercifull, and a faythful hys priest in thinges concerning God, for to purge p peoples synnes. For in that he hym selfe suffered and was tempted, he is able to succour the that are tempted. The .iii. Chapter.

He requireth vs to be obedient vnto p word of Christe, which is more worthy then Moyses. The punishment of suche as will nedis harden their hertes.

**I. Cor. xiii. a.**  
**Ru. xii. a.**  
**Gene. i. a.**  
**Deu. xlii. c.**  
**I. Cor. xiii. b.**  
**and b. c.**  
**Roma. b. a.**  
**Psa. xlv. b.**  
**Exo. xvi. a.**  
**A** Wherfore holy brethren, partakers of the celestiall calyunge, consider the embassadour and hys prieste of oure profession Christ Iesus, whych was faythful to hym that made hym, euē as was Moyses in all hys house. And yet was this man counted worthy of more glory then Moyses: In as much as he whych hath prepared p house, hath most honour in the house, euerye house is prepared of some man. But he that orderned all thynges, is God. And Moyses verely was faythfull in all his house, as a minister, to beare wytnes of tho thynges which shoulde be spoken afterwarde. But Christe as a sone, hath rule ouer p house, whose house are we, so that we holde fast the confidence and the reioysyng of that hope, vnto the ende.

Wherfore as the holy gost sayth: to day if ye shal hear his voyce, harden not your hertes, after the rebellion in the daye of temptation in the wilderness, wher your fathers tēpted me, p

**Deu. xi. c.**  
**C** ued me, I saw my works. xl. yere lōg. Wherfore I was greued w that generation & sayd. They erre euē in theyr hertes: they verely haue not knowen my waies, so p I sware in my wrath, that they shold not enter into my rest. Take heede brethren, that there be in none of you an euyl herte in vnbellefe, that he shoulde departe frō the liuing God: but exhorde one an other daylye, whyle it is called to daye, least any of you ware hard herted thowow p deceitfulnes of synne.

**Mat. x. c.**  
**and xxiii. a.**  
**first substance is faith.**  
**Psa. xlv. b.**  
**D** We are partakers of Christe: I if we kepe sure vnto p end p first substance so long as it is sayd: to day if ye hear hys voyce, harden not your hertes, as when ye rebelled. For some, whē they had rebell: d: howbeit not al that came out of Egypte vnder Moyses. But w whom was he displeased forty yeaes: was he not displeased with them that synned, whose carcases wer ouerthowen in the desert: To whō I sware he that they shold not enter into his rest: but vnto the that beleued not. And we se that they could not enter in, bicause of vnbellefe. The .iiii. Chapter.

The Saboth or rest of p Christen: punishment of vnbelleuers: the nature of the word of God.

**A** Et vs feare therfore lest any of vs forsakyng the promise of entring into hys rest, shoulde seme to come behid. For vnto vs was it declared, as wel as vnto them. But it profited not the that they heard the word, bicause they whych heard it, coupled it not with faith. But we which haue beleued, do enter into hys rest, as contrary wyse he said to p other I haue sworne in my wrath, that they shal not enter into my rest. And that spake he verely longe after p the workes were made, and the foundation of the world layde. For he spake in a certayne place of the seuenth day, on thys wise. And God dyd reste the seuenth day from all his workes. And in this place agayne: They shal not come into my rest.

Seynge therfore it foloweth p some must enter therinto, and they to whom it was first preached, entred not therein for vnbellefes sake. Agayne, he apoynted in Dauid a certayne presente daye after so longe a tyme, sayinge

RRt. iiii.



# The Epistle

**A**s it is rehearsed: this day if ye heare his voyce, be not harde herted. For if Josue had geuen the rest, then woulde he not afterward haue spoken of an other daye. There remaineth therfore yet a rest to the people of God. For he is entred into hys reste, dothe \* cease from hys owne workes, as God dyd from hys.

\* Sin is our worke from whysche al must cease that enter into the rest of a quiet conscience in Christe.

Esa. xlii. a  
Eccl. xii. c

Eccl. xvi. c

Let vs study therfore to enter into that rest, least anye man fall after the same ensample, into vnbelefe. For the worde of God is quicke, and mightye in operation, and sharper then anye two edged \* swerde: & entreteth & thorow euen vnto the deuoyng a sunder of y soulle and the spirit, and of the ioyntes and the mary: and iudgeth the thoughtes, and the intentes of the herte, \* neither is there any creature inuisible in the syght of hym. For all thynges are naked and bare vnto the eyes of hym, of whom we speake.

## The. v. Chapter.

Christ is our hye priest, & seat of grace, & more excellent then the hye priestes of the olde lawe.

**S**aying the that we haue a great hye prieste whiche is entred in to heauen (I meane Iesus the sonne of God) let vs hold our professi- on. For we haue not an hye priest, whiche can not haue compassiō on our infirmities: but was in al pointes tēred, lyke as we are: but yet \* woute synne. Let vs therfore go boldye to y \* seat of grace, that we may receaue mercey, & fynd grace to helpe in tyme of nede.

Esa. lxi. b.  
Ro. viii. a.  
ii. Cor. v. c

Rom. iii. e.

Leu. ix. b.

\* For euery hye prieste that is taken from among men, is ordeyned for mē, in thinges pertayning to God: to \* offer gyftes & sacrifices for synne: which can haue compassion on the ignorant, and on the that are out of the way, because that he him selfe also is compassed with infirmitie: for the which infirmities sake he is bounde to offer for synnes, as well for his owne parte, as for the peoples. And no mā taketh honour vnto him selfe, but he that is called of God \* as was Aaron.

ex. xlviii. a  
Nu. xvi. a

Pla. ii. a.

Euē so likewise, Christ glorified not him selfe, to be made the hye priest: but he that sayde vnto him: \* thou art my sonne, this daye begate I the, glorified hym. As he also in an other place

speaketh: thou \* art a priest for euer after the order of Melchisedech. For whiche \* in y dayes of hys flesh, did offer by prayers & supplicatiōs, w stronge crynges & teares vnto him that was able to saue hym frō death, & was also heard, bycause of his godlines. \* And though he were Gods sonne, yet learned he obedience, by the thynges whiche he suffered, & was made perfect, and the cause of eternall saluation vnto al them that obey hym: & is called of god an hye prieste, after the order of Melchisedech.

Psal. cx. a  
Luke. ii. e.  
and. xxi. c  
Ioh. xvi. a

Phi. ii. a

Whereof we haue manye thynges to saye, whiche are hard to be vttered: because ye are dull of hearinge. \* For when as cōcerning the tyme, ye ought to be teachers, yet haue ye nede agayne that we teach you the fyrste principles of the word of God, & are become such as haue nede of \* milke, & not of strong meate: for euery man that is fedde w mylke, is inexpert in the word of righteousness. For he is but a Babe. But stronge meate belongeth to them that are perfecte, whiche thorowe custome haue theyr wytnes exercised, to iudge both good and euyl also.

D  
i. Cor. iii. a

## The notes.

- a. The dayes of his flesh signifye the tyme of his humantie.
- b. By milke are vnderstande thinges easie to perceaue, by stronge meate, such as are hard and obscure.

## The. vi. Chapter.

He goeth forth with the thinge that he began in the latter ende of the fyft chapter, and exhorteth them not to faint, but to be stedfast and patient: for so much as god is sure in his promise.

**T**herfore let vs loue the doctrine pertayning to the begynnyng of a christen man, and let vs go vnto perfectiō, and now no more laye the foundation of repentaunce from dead workes, and of fayth toward God, of baptisme, of doctrine, and of laying on of hādes, and of resurrectiō frō death and of eternall iudgment. And so wyll we do, \* if God permit. \* For it is not possible y they whych were once lygh- ted, & haue tasted of the heavenly gift, and were become partakers of y holy gost, & haue tasted of y \* good word of god, & of the power of y world to come: if they fall, shoulde be renued agayne vnto repentaunce, for as much as they haue.

Heb. xvi. c  
Iac. i. b  
Ioh. x. c

ii. Pet. ii. a



# To the Hebrewes. Fol. cxxxiij

haue (as conceyning them selues) crucified the sonne of God a fresh, making a mocke of hym.

**B** For that erth whiche drinketh in the rayne that commeth ofie vpon it, and bringeth forth erbes mete for them & dresseth it, receaueth blessing of God.

But that ground which beareth thornes and bryars, is reprobued, and is nye vnto cursynge: whose ende is to be burned.

**C** Neuerthelesse deare frendes, we trust to se better of you, and thiges which accompany saluacion, though we thus speake. \* For God is not vnryghteous that he shoulde forget your worke and laboure that procedeth of loue, whiche loue ye shewed in his name, which haue ministred vnto & saintes, and yet minister. Yea, and we desire that euerye one of you shewe the same diligence, to the stablyshinge of hope, euen vnto the ende: that ye faint not, but folowe them, whyche thoroowe faith and pacience inherit & promyses.

**D** For when God made promysse to Abraham because he had no greater thige to sweare by, \* he sware by hym selfe, sayinge: Surely I wyl blesse the and multiply the in dede. And so after that he had taried a longe tyme, he enioyed the promysse. Whenne verely sweare by him that is greater then them selues, and \* an othe to confyrming the thing, is amonge them an ende of all styfe.

So God wyllynge very aboundantly to shewe vnto the heyres of promysse, the stableness of his counsaile, he added an othe that by two \* immutable thynges (in whiche it was impossible that God shoulde lye) we mighte haue perfect consolacion, whiche haue sted, for to holde fast the hope that is set before vs, which hope we haue as an ancre of the soule both sure & stedfast. Whiche hope also entreteth in, into tho thynges which are with in the bayle, whyther the fore runner is for vs entred in, I meane Iesus that is made an hye preest for euer, after the order of Melchisedech.

## The Notes.

a. Not because God is not able to shewe suche mercy vnto them that obdynamely fal from the truth, and become enemyes to the holy ghost: & they shoulde come to repentaunce: but because

they fallynge is a token that they be not of the numbre of them that be called to the knowlodge of the truth as Gods elect, but (as Judas was) to declare them selues to be the children of perdition. And yf they come to repentaunce as Judas dyd, yet shall that repentaunce be annexed to desperation, and be altogether voide of hope, as Judas was.

## The. vii. Chapter.

He compareth the priesthode of Christ vnto Melchisedech, but to be far more excellent.

**M**ys Melchisedech \* kynge of Salem (whiche beynge priest of the moste hye God, met Abraham, as he returned agayne from & Naughten of & kinges, and blessed hym: to whome also Abraham gaue tythes of all thynges) fyrst is by interpretacion kynge of ryghteousnes: after that he is kynge of Salem, that is to say, kyng of peace: with out father, with out mother, with out kinne, and hath nether begynnynge of hys tyme, nether yet ende of hys lyfe, but is lykened vnto & sonne of God & contynueth a preest for euer. Consider what a man this was, vnto whom the Patriarke Abraham gaue tythes of the spoyle. \* And verely those chyldren of Leuy, whiche receaue the offyce of the preestes, haue a commaundement to take accordyng to the law, tythes of the people, that is to say, of their brethren, yea, though they spronge out of the loynes of Abraham. But he whose kynred is not counted amonge them, receaued tythes of Abraham, and blessed hym that had the promyses. And with out all naye sayinge, he which is lesse, receaueth blessing, of him which is greater. And here men that dye, receaue tythes. But ther he receaueth tythes of whome it is wytnessed, that he lyueth. And to say the truth, Leuy him selfe also which receaueth tythes, payeth tythes in Abraham. For he was yet in the loynes of his father Abraham when Melchisedech met hym.

\* If now therfore perfeccion came by the presthode of the Leuytes (for vnder that presthod the people receaued the law) what neded it furthermore that another priest shoulde ryse, after & order of Melchisedech, and not after & order of Aaron? Now no dout, yf the presthod be translated, the of necessity must the law be translated also.

R.R.t.v. For

Impossible.

Two immutable thynges: & the othe.

Gen. xxi. 12

Gen. xxi. 12

mat. xxv. 12

Ru. xxi. 12

Rom. xii. 12



# The Epistle

For he of whome these thinges are spoken pertaineth vnto another tribe, of whiche neuer man serued at **p**aulster. For it is euident that our **L**orde sprong\* of the tribe of **J**uda, of which tribe spake **M**oses nothings concerning priesthood. And it is yet a more euident thing, y<sup>t</sup> after the similitud of **M**elchisedech ther arise another priest which is not made after the law of the carnall commaundement: but after the power of the endlesse life. (For he testifieth: thou\* arte a priest for euer, after the order of **M**elchisedech). Then the commaundement that wente afore, is disanulled, because of her weaknes & vnprofitableness. \* For the law made nothyng perfect: but was an introduction of a better hope, by which hope, we draw nye vnto **G**od.

And for this cause it is a better hope, that it was not promised without an oth. Those priestes were made without an oth, but this priest with an oth, by hym that sayd vnto hym. \* The **L**ord sware, and wyl not repent: Thou art a priest for euer after the order of **M**elchisedech. And for that cause was **J**esus a stablisher of a better testamēt.

And among them many were made priestes, because they were not suffered to endure by the reason of death. But this manne, because he endureth euer, hath an euerlastyng priesthod. Wherefore he is able also euer to saue them that come vnto **G**od by hym, seying he euer liueth, to\* make intercessio for vs.

Such an hye Priest it became vs to haue, which is holy, harmlesse, undefiled, separate from synners, and made hyer then heauen. Whiche nedeth not dayly (as yonder hye priestes) \* to offer by sacrifice, fyrst for hys owne synnes, and then for the peoples synnes. For that dyd he at once for all, when he offered vp hymselfe. \* For the lawe maketh men priestes, which haue infirmitie: but the worde of the oth that came sence the lawe, maketh the sonne Priest, whiche is perfecte for euer, more.

## The. viii. Chapter.

The office of **C**hriste is more worthy then the priestes office of the old law, which was vnperfect, and therfore abrogate.



If the thynges whiche we haue spoken, this is the pyth: \* that we haue such an hye Priest that is sytten on the\* ryghte hand of **p** seat of maiesty in heauen, and is a mynyster of holye thynges, and of the very tabernacle whych **G**od pight, and not manne. For euery hye priest is ordeyned to offer gyftes and sacrifices: wherfore it is of necessite that thys manne haue somewhat also to offer. For he wer not a priest, yf he were on the earth where are priestes that accordyng to the law offer gyftes, \* whych priestes serue vnto the ensample and shadow of heauē, ly thynges: euen as the answer of **G**od was geuen vnto **M**oses when he was about to syny the tabernacle. \* Take hede (sayd he) that thou make all thynges accordyng to the patrone shewed to the in the mount.

Now hath he obtayned a more excellent office, in as muche as he is the mediator of a better testament, whych was made for better promyses. For yf that fyrst testament had bene faultlesse: then should no place haue bene sought for the seconde. For in rebukyng them he sayth: \* Behold the dayes wyl come (sayth the **L**orde) and I wyl syny the vpon the house of **I**sraell, and vpon **p** house of **J**uda, a newe testament: not lyke the testament that I made wyth theyr fathers at that tyme, when I toke them by the handes, to leade them oute of the lande of **E**gypte: \* for they continued not in my testamente, and I regarded them not sayth the **L**ord.

\* For this is the testament that I wyl make wyth the house of **I**sraell: After those dayes sayeth the **L**orde: I wyl put my lawes in theyr myndes, and in theyr heartes I wyl wyte the, \* and I wyl be theyr god, and they shal be my people. And they shal not teach, euery man hys neyghboure, and euery man hys brother, sayinge: know the **L**orde: for they shal know me, from y<sup>e</sup> lest to the moste of them: For I wyl be mercyfull ouer their vnrightheousnes, and on their synnes and on theyr iniquities. In that he sayth a new testament, he hath abrogate the olde. Now that

Heb. ii. vi. d  
and. x. c.

Ephes. i. c.

Collo. ii. c.  
Heb. ii. x. d.

B  
Exo. xxv. d  
Acte. vii. f.

Ier. xxxi. f  
C

Acte. vii. g

Ier. xxxi. f

zach. viii. b  
Apoc. xxi. b

D



that which is dysanulled & wexed old,  
is redy to banysh awaye.

The. ix. Chapter.

¶ The office and worthynes of the old Testa-  
ment and how farre the newe excelleth it.



That fyrst tabernacle veres-  
ly had ordinaunces, & ser-  
uings of God, and worlde-  
lye holynes. \* For there  
was a \* fore tabernacle  
made, wherein was the cādellsticke, and  
the table, & the \* shew bread, whiche is  
called holy. But with in y second baile  
was ther a tabernacle, which is called  
holiest of al, which had the golden sen-  
ser, & the \* arcke of the testamente ouer-  
layde rounde about with golde, wher-  
in was y golden \* pot wyth Manna,  
and \* Harons rodde that spronge, & the  
\* tables of the testament. Ouer y arke  
were the Cherubis of glozpe shadow-  
ing y seat of grace. Of which thinges,  
we wyl not now speake particularlye.

\* When these thinges were thus or-  
dained, the preestes went alwayes in  
to the fyrst tabernacle & executed y ser-  
uice of god. \* But into the second went  
y hie preeft alone, once euerye yeare: &  
not wyth out bloude, whych he offered  
for hym selfe, & for the ygnorauice of  
the people. Wherwith the holy gooste  
this signifyng y the \* way of holy thin-  
ges, was not yet opened, whyle as yet  
the fyrste tabernacle was standynge.  
Whych was a similitude for the tyme  
then present, and in which were offered  
gyftes and sacrifices that coude not  
make the mynyster perfect, as pertay-  
nyng to the conscience, wyth only mea-  
res & drinckes, & diuers washynge &  
instrynges of the flesh, which wer or-  
dained vntyl the tyme of reformation.

\* But Chyyst beyng an hie preeft  
of good thynges to come, came by a  
greater & a more perfect \* tabernacle,  
not made w handes: y is to say, not of  
this maner bylding, nether by y bloud  
of gotes and calues: \* but by his owne  
bloud he entred in once for all into the  
holy place, & found eternal redemciō. \*  
\* For if the bloud of oxen and of gotes  
\* and the ashes of an heifer, whē it was  
sprynckled, purifyed the vnclene, as  
touchynge the purifyinge of the flesh:  
how muche more shall the bloude of

Chyyst (\* whych the thozowe the eternall  
spryng, offered hym selfe wythout spot  
to God) putge yowre consciences from  
dead workes \* for to serue the liuyng  
God.

And for thys cause is he the media-  
tor of y new testament, y thozow death  
whych chaused for the redemption of  
those transgressions that were in the  
fyrst testament, they whych wer called,  
myght receaue the promise of eternal  
inheritaunce. \* \* For whersoever is a  
testament, ther must also be the death  
of hym that maketh the testament. For  
the testament taketh auctorite when  
men are dead: for it is of no value as  
longe as he that made it, is a liue. For  
whych cause also, neyther that fyrst tes-  
tament was ordained without bloud.  
For when all the commaundementes  
wer read of Moses to al the people, he  
toke the bloud of calves and of gores,  
with water & purple, wolle and ilope, &  
sprynckled both the boke, & all people,  
sayinge: \* this is the bloude of the tes-  
tament which God hath apointed vnto  
you. Whereouer, he sprynckled the  
tabernacle with bloud also, and al the  
ministringe vessels. And also almoste  
all thynges, are by the lawe pourged  
wyth bloud, and wythout sheddyng of  
bloud is no remysyon.

It is then nede that the symilitudes  
of heauenly thynges be purified wyth  
such thynges: but the heauenly thynges  
them selues are purified with bet-  
ter sacrifices then are those. For Chyrist  
is not entred into the holy places \* that  
are made with handes, whych are but  
similitudes of true thinges: but is en-  
tred into very heauen, for to \* appere  
now in y sight of God for vs: not to of-  
fer hym selfe \* often, as y hie preeft en-  
treth into y holy place euerye yeare w  
straunge bloud, for the must he haue  
often suffered sence the worlde began.  
But now in y ende of y world, hath he  
appered once, to put synne to flight, by  
the offerynge vp of hym selfe: And as  
it is appoynted vnto menne that they  
shall once dye, and then cometh the  
iudgement, \* euen so Chyrist was once  
offred to take away y synnes of many,  
& vnto the y lōke for hi, shal he appeare  
again without syn vnto saluaciō. \*  
The

Ephes. i. a  
Collof. i. b  
ii. Coz. v. c.

i. Tim. ii. a

Gala. iii. c.

f  
Cod. xii. c.  
and. xlii. c.

Act. xvi. f.  
and. xvi. b

G  
John. ii. a

Leu. xvi. c.

Roma. v. b  
i. Pet. iii. b

Exo. xxv. b

He. xiii. b

Exo. xxv. b

Exo. xvi. g

Leu. xvi. a

Exo. xl. c.

Num. xvi. a

Exo. xxx. b

Leu. xvi. g

Leuit. i. a

John. x. a.  
and. xiii. a.

Heb. v. c.  
and. viii. a.

es. xxi. c.  
ii. Coz. v. a.

i. John. i. b  
i. Peter. i. c.  
Apoca. i. a.

Leuit. ix. b  
and. xvi. b.

Num. xix. b



# The Epistle

## The .x. Chapter. ✠

The olde law had no power to cleaſe away ſynne but Chriſte dyd it with offering of his body once for all. An exhortacion to receaue thys goodnes of God thankfully with pacience and redfaſt fayth.

Collo. iii. c.  
Heb. viii. c.



**D**oz the law which hath but the shadowe of god thynges to come, and not the thynges in their owne faſſion, can neuer wyth the ſacrifices which they offer yeaſe by yeaſe continually, make þ comers therunto parſayte. For wold not theſe ſacrifices haue ceaſed to haue bene offered, becauſe þ offerers once purged, ſhuld haue had no moze conſciences of ſinnes. Neuertheleſſe in thoſe ſacrifices is ther niencyon made of ſinnes euery yeaſe. \* For it is vnpoſſible that the bloud of oxen and of goates ſhoulde take away ſinnes.

Leu. xvi. c.

B  
Pſal. xi. b.  
Eſay. i. b.

Wherfore when he cometh into þ world, he ſayth: \* Sacrifice & offering thou wouldeſt not haue: but a bodye haſt thou ordeyned me. In ſacrifices and ſynne offerings thou haſt no liſte. Then I ſayd. Lo I come, in the cheſteſt of the booke it is wyrtten of me, that I ſhould do thy wyl, O God. Aboue, whẽ he had ſaide ſacrifice and offeringe, & burnt ſacrifices and ſinne offeringes thou wouldeſt not haue, nether haſt allowed (which yet are offered by the law) and then ſayde: Lo I come to do thy wyl, O God: he taketh away the firſte to ſtabliſh the latter. By þ whych wil, we are ſanctified: by the offering of the body of Jeſu Chriſt once for al.

Chriſtes  
bodye is but  
once offered.

And euery prieſt is redy daily miniſtring, & ofte tymes offereth one maner of offeringe whiche can neuer take away ſynnes. But thys man after he had offered one ſacrifice for ſynnes, ſat him downe for euer on þ right hãd of God, and from hence forth taryeth tyl his foes be made his fote ſtole. For wyth one offeringe hath he made perfect for euer them that are ſanctified. And the holy gooſt alſo beareth vs record of thys, euen when he told befoze: \* This is þ teſtamẽt that I wyl make vnto them: after thoſe dayes ſayth the Lorde. I wyl put my lawes in their hertes and in their minde I wyl wyte them, and their ſinnes and iniquities

Epheſ. i. d.  
Collo. iii. a.  
Heb. vii. a.  
and. xii. a.

Act. xxi. c.

wil I remēber no moze. And whẽ crẽ remiſſion of theſe thynges is, therẽ is no moze offering for ſynne.

Seing brethẽ that by þ meanes of the bloud of Jeſu, we may be bolde to enter into that holy place, by the newe and lyuing way which he hathẽ prepared for vs, throughe the bayle, that is to ſay, by hys fleſh. And ſeing alſo that we haue an hie prieſt which is ruler ouer the houſe of God, let vs drawe nie with a true herte in a full fayth, ſprikkeled in our hertes from an euyl conſcience, and waſhed in our bodies with pure water: & let vs kepe the profeſſion of our hope, with out wauering (for he is faythfull that promyſed) and let vs conſider one another, to prouoke vnto loue, and to good workes: and let vs not forſake the felowſhip that we haue among our ſelues, as the maner of ſome is: but let vs exhorte one another, & that ſo much the moze, becauſe ye ſe that the day draweth nye. ✠

B  
John. x. a.  
and. xiii. a.  
Roma. vi. a.  
Heb. ix. b.

Here ſolowẽ  
eith our dutye,  
if we wil  
be partakers  
of the  
mercy befoze  
recheared.

E

\* For if we linne willingly after þ we haue receaued þ knowledge of þ truth, therẽ remaineth no moze ſacrifice for ſinnes but a fearful looking for iudgement, & violent fire, which ſhal deuoure þ aduerſaries. \* He that deſpiſeth Moſes law, dieth wth out mercy vnder two or thre witneſſes. Of how much ſozer puniſhment ſuppoſe ye ſhal he be counted worthy, which treadeth vnder fote þ ſonne of God: and counteth þ bloude of þ teſtament as an vnholly thig wherewith he was ſanctified, & doth diſhonoure to the ſpिरite of grace. For we know him that hath ſayd: \* vengeance belongeth vnto me, I wyl recompence ſayth the Lorde. And agayne: the Lorde ſhal iuge his people. It is a fearful thyngẽ to ſale into the handes of the Lying God.

Rom. xiii. b.

Rom. x. b.  
Heb. vi. a.  
Mar. xii. b.

Deu. xvi. d.  
and. xvi. c.  
ii. cor. xiii. a.

F

Cal to remembraunce the daſes that are paſſed, in the which after ye had receaued lyght, ye endured a great fight in aduerſities, partly whyle all menne wōdred & gaſed at you for þ ſhame and tribulacion that was done vnto you, and partly while ye became companyons of the whichẽ ſo paſſed their time. \* For ye ſuffered alſo with my bondes, & toke in worth the ſpoilinge of youre goodes, & that with gladnes: knowig

Deu. xxxii. d.  
Pſ. xc. iii. a.  
Rom. xii. d.

Acte. xxi. c.  
Ephe. iii. a.  
Phil. i. a.  
ii. Ti. iii. b.

in



In your selues how that ye had in hea-  
uen a better and an enduryng sub-  
staunce. Cast not away therfore your  
confidence whych hath great rewarde  
to recompence. \* For ye haue nede of  
patience, that after ye haue done the  
wyl of God, ye might receaue the pro-  
mise. \* For yet a very lyttel whyle, and  
he that shall come wyl come, and wyl  
not tarpe. \* But the iuste shall lyue by  
fayth. And yf he withdraue hym selfe,  
my soule shal haue no pleasure in him.  
We are not whych wythdraw our sel-  
ues vnto dampnacion, but parrayne  
to fayth, to the wyning of the soule.

## The Notes.

**Heb. xii. a.** **Heb. xii. a.** **Roma. i. b.** **Gala. iii. b.**  
a. This is it that is spoken of in the. vi. of thys  
Epistle and in Math. the. xii. that is the synne  
of blasphemy agaynst the holy Ghoſte whiche  
John called the synne vnto death. Let all suche  
therefore as spare not to blaspheme the spirit of  
God, in respyng and rapyng vpon hys worde  
know that theyr masse is no sacrifice for synne;  
but that the terrible iudgement of God remain-  
eth for them and their wicked Idolatry.  
b. The handes of God here signifie the correc-  
tyon & chastenyng of God as it is sayd. ps. cx. b.

## The. xi. Chapter.

What fayth is, and a commendacion of the  
same. The credente beleue of the fathers in  
olde tyme.

**A**pythe is a sure confidence  
of thynges whych are hoped  
for, and a certaynty of thin-  
ges whych are not sene. By it  
the elders were wel repozted of. Tho-  
row fayth we vnderstande the world  
was ordeyned by the word of God: and  
that thynges whych are sene, wer made  
of thynges whiche \* are not sene. \* By  
faythe Abel offered vnto God a more  
plentuous sacrifice then Cayn: by  
whiche he obtained witnes that he was  
ryghteous, God testyfying of hys gif-  
tes: by whiche also he beyng dead, yet  
speaketh.

**By fayth was** \* Enoch translated that  
he should not se death, neyther was he  
found: for God had take hi away. Be-  
fore he was taken away, he was repoz-  
ted of, that he had pleased God: but  
without fayth it is vnpowable to please  
him. For he that commeth to god must  
beleue that God is, and that he is a re-  
warder of them that seke hym.

By faythe \* Noe honored god, after  
that he was warned of thynges whych

were not sene and prepared the arcke  
to the sauynge of hys houtholde, tho-  
row the whych arcke, he \* condemned  
the world, and became heyre of p righ-  
teousnes whych commeth by fayth.

\* By fayth Abraham, when he was  
called obeyed, to goo oute into a place,  
whych he should afterwarde receaue to  
inheritaunce, & he went out, not know-  
inge whether he should go.

By fayth he remoued into the lande  
that was promysed hym, as into a  
straunge countre, & dwelt in taberna-  
cles: and so dyd Isaac and Jacob hei-  
res wyth him of the same promise. For  
he looked for a ctype haupnge a founda-  
cion whose bildet and maker is god

\* Thow fayth Sara also receaued  
strengthe to be wyth chyldre and was  
delyuered of a child when she was past  
age, because she iudged hym saythful  
whych had promysed.

And therfore sprange there of one ( &  
of one whiche was as good as dead ) so  
\* many in multitud, as p starres of the  
skie, and as the sonde of the sea thore  
whiche is innumerable.

And they all dyed in faythe, & recea-  
ued not the promyses: but \* sawe them  
a farre of, and beleued them, and salu-  
ted them: and confessed that they were  
\* straungers and pilgremis on the erth.  
They that say suche thynges, declare  
that they seke a countre. Also yf they  
had bene myndfull of that countre, fro  
whence they came oute, they had lea-  
sure to haue returned agayne: but now  
they desyre a better, that is to saye a  
heauenly. Wherfore God is not asha-  
med of them, euen \* to be called their  
God: for he hath prepared for them a  
cype.

\* By fayth Abraham offered by Isa-  
ac, when he was tempted, & he offered  
him beyng his onely begotten sonne,  
whiche had receaued the promyses of  
whome it was sayd, in Isaac, shal thy  
seede be called: for he cōsydered that god  
was able to rayse it vp agayne from  
death. Therfore receaued he hym, for  
an ensample. \* In fayth Isaac blessed  
Jacob and Esau, concernynge thyn-  
ges to come.

\* By fayth Jacob when he was a  
dyng, blessed both the sonnes of Jo-  
seph

Mat. xii. d.

Gene. xi. g  
Iac. vii. a.

Gene. xxi. a

Gene. xxi. b

Iob. viii. g

Ge. xlii. b  
I. pa. xxix. b  
Ps. cxxxix. c

Exod. xii. k

Gen. xxi. b  
Ec. xlii. c.

Ge. xxvii. d

Gen. xlix. a

Gen. i. a.

Acte. xiii. c.

Roma. i. c.

Gen. iii. a

Gene. v. g.

Exod. xii. b

Ec. xlii. b

and. xli. c.

Gene. vii. d

Ec. xlii. b



# The Epistle

Joseph, and bowed hym selfe toward the toppe of hys scepter.

**Genes. i. b.** \* By sayth Joseph when he dyed, remembered the departinge of the chyl- dren of Israel, and gaue commaunde- ment of hys bones.

**E** \* By sayth Moses when he was bozne, was hys thre monethes of hys father and mother, because they sawe he was a proper chylde: neither feared they the kynges commaundement.

**Exod. ii. b.** \* By sayth Moses whē he was great, refused to be called the sonne of Pha- raos daughter, and chose rather to suf- fer aduersitie wth the people of God, then to enioye the pleasures of synne for a season, and esteemed the rebuke of Christe greater tyes then the trea- sure of Egypt. For he had a respect vn- to the rewarde.

**Epo. xii. f.** \* By sayth he forsoke Egypt, and fea- red not the fearcenes of the kyng. For he endured euē as he had sene him which is inuysible.

**E** \* Thozow sayth he ordeyned y ester lambe, and the effusyon of bloude, lest he that destroyed the first bozne, shuld touch them.

**Exo. xiii. c.** \* By sayth they passed thozow y red sea as by drye lande, whiche when the Egypcyans had assayed to do, they were drownded.

**Josu. vi. c.** \* By sayth the walles of Ierico fell doune after they wer compassed about seuen dayes.

**Josu. vi. c.** \* By sayth y harlot Raab perished not with the vnbeleuers, when she had receaued y spies to lodgyng peaceably.

And what shall I moze say, the time wold to be short for me to tel of Gedon,

**Jud. vii. a.** of \* Barach, and of \* Sampson, and of \* Jephthae: also of \* Dauid and \* Sa- muel, and of the Prophetes: \* Which thozowe say the subdued kingdomes,

**Jud. vii. a.** wrought righteousnes, obtayned the promyses \* stopped the mouthes of ly- ons, \* quenched the vyolence of fyre,

**Jud. vii. a.** \* escaped the edge of the swearde, \* of weake were made stronge, waxed ba- lyent in fyght, turned to flyght the ar- myes of the alpyentes. And \* the women receaued theyr deade rayled to lyfe agayne.

**E** Other were racked, and woulde not be delpyered, that they might receaue

a better resurreccion. Other tasted of mockynges and scourginges, moze ou- uer of bondes and pylonment: \* were stoned, wer hewen a sunder, were temp- ted, wer slayne with sweardes, walked by & doune in shepes skynnes, in goa- res skynnes, in nede, tribulacion and veracion, whyche the worlde was not worthy of: they wandred in wildernes, in mountaynes, in denues and caues of the earth.

And these all thozowe sayth obtay- ned good repozte, & and receaued not the promyse, God prouydyng a bet- ter thyng for vs, that they wth oute vs shoulde not be made perfect.

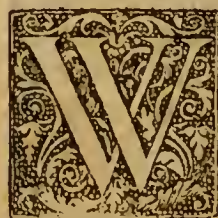
## The Notes.

**a.** Who so hath in him thys sure confydente, is at quiet in his conscience. Which quyetnes can not be had by the truste in workes. For he that trusteth in his workes shal alwayes thinke tye- eyt her to badde, other els to fewe, so that they shal not be able to waye against his euyl dedes (for so do these workemongers scauer the mat- ter betwene God and their consciences) and tye- they doubt, and can not be sure of their salua- tion. Wherefore their lot is damnacion. For y- that doubteth cannot enioye the promyses of God. Hertherfore hat shall enioy the promises of God must assuredly beleue that the one work of Christ once done on the crosse: hath pacifi- ed the wrath of the father, and hath fully satis- fied for his synnes, and that there is no more sa- tisfaccyon to be made.

saythe.

## The .xii. Chapter.

**C** An exhortacion to be pacient and stedfast in trouble, and aduersitie vpon hope of euertlasting reward. A commendacion of the new testament aboute the orde.



Wherefore let vs also (se- A- ynge that we are com- passed with so great a multitud of witnesses) lay \* away al that pres- leth doune, and y sinne that hangeth on, and let vs runne with patience vnto the battayle that is set before vs, lokynge vnto Iesus, p- auc- tor and synicher of our sayth, which for the love that was set before hym, abod the crosse, and despyed the shame, and is set doune on the \* ryght hand of the trone of God. Consyder therfore howe that he endureth suche speakynge a- gaynst hym of synners, lest ye shoulde be werped and faynte in your myndes. For ye haue not yet resysted vnto bloudshedynge, strpyngge agaynst syn.

**Ephes. iii. a.**  
**Collo. iii. a.**  
**1. Peter. ii. a.**

**Ephes. i. d.**  
**Collo. iii. a.**  
**Hebr. i. a.**  
**and. x. c.**

And



# To the Hebrewes Fol. cxxxvi

And ye haue forgotte the consolacion, whyche speaketh vnto you as vnto chyldren: my sonne despise not chasteninge of the Lord, nether saynte when thou arte rebuked of hym: for whome the Lord loueth, hym he chasteneth: yea, and he scourgeth euery sonne that he receaueth.

If ye endure chastening, God offreth him self vnto you as vnto sonnes: what sonne is that whom the father chasteneth not? If ye be not vnder correction (wher of all are partakers) then are ye bastardes and not sonnes. Moreouer sayng we had fathers of our flesh whych corrected vs, and we gaue the reuerence: should we not much rather be in subieccion vnto the father of spirituall gyftes that we myghte lyeue? And they verely for a fewe dayes, nurtured vs after their owne pleasure: but he learneth vs vnto that which is profitable, that we myght receaue of hys holynes. No manner chastitynge for the present tyme seemeth to be ioyous, but greuous: neuerthelesse after ward it byngeth the quyet fruite of ryghteousnes, vnto them whyche are therin exercysed.

\* Stretch forth therfore agayne y<sup>e</sup> handes which were let downe, and the weake knees, and let y<sup>e</sup> ye haue straight steppes vnto your fete, least any haltinge turne you out of the way: yea, let it rather be healed. Embrace peace w<sup>th</sup> all mē and holynes: without the which no man shal se the Lord. And loke to, that no man be destitute of the grace of God, and that no rote of bitterness sprynge by and trouble, and thereby

many be despyled: and that there be no fornicator, or vnclene person, \* as Esau, whiche for one breakefast sold his byrthryght. <sup>a</sup> Ye know how that afterwarde when he would haue inheretted the blessing, he was put by, and he founde no meanes to come thereby agayne: no though he desyred it with teares.

For ye are not come vnto the mount that can be touched, and vnto burning fyre, nor yet to myste and darcknes and tempest of wedder, nether vnto the sound of a trompe and the voyce of wozdes: whych voyce they that hearde it,

wished a way: that the communicacion should not be spoken to them. For they wer not able to abide that which was spoken. \* If a beaste had touched the mountayne, it must haue bene stoned, or thrust thorow wyth a dart: euen so terribly was the sight which appered. <sup>Exod. xix.</sup> If Moyses sayd, I feare and quake. But ye are come vnto the mount Syō, and to the ctyte of the liuinge God, the celestiall Jerusalem: and to an innumerable syghte of angels, and vnto the congregaciō of the first borne sonnes, whyche are wyrtten in heauen, and to God the iudge of al, and to the spirites of tust and perfect men, and to Iesus the mediator of the newe testamente, and to the sprynckelynge of bloude that speaketh better then the bloude of Abel. <sup>i. Peter. i. 2. Heb. 12. 2. Gen. 4. 10.</sup>

Se that ye despyse not hym that speaketh. For if they escaped not which refused hym that spake on erth: much more shal we not escape, yf we turne away from hym that speaketh from heauen: whose voyce then shouke the erth, and now declareth sayinge: yet once more wyll I shake, not the erth onely, but also heauen. No doute that same that he sayth, yet once more, signifieth the remouinge away of those thinges whiche are shaken, as of thinges which haue ended their course: y<sup>e</sup> the thinges whych are not shaken, maye remaine. Wherefore yf we receaue a kyngdome whyche is not moued we haue grace, whereby we may setue God and please hym wyth reuerence and godly feare. For our God is a consuming fyre. <sup>Deu. 10. 1.</sup>

## The Notes.

a. As Esau solde hys byrthryght for one breakefast, and could not haue it agayne afterwarde, whē he repented: so they that sel the inheritaunce of heauen for the fleshye luste and pleasures of the world can not by repentaunce recouer that inheritaunce. For it is to be presupposed, that he that selleth a thyng, hath first some state in the thing that he selleth, and that he doeth wyllynglye leaue all his interest that he hath or can haue therein: to enioye suche thynges as he selleth (for. Whosoever therfore doeth wyllynglye leaue the interest that by the promise of God he hath in the heauenlye kyngdome, and betaketh hym selfe to the lustes of this worlde to dwell therein: is not lyke to enioye that kyngdome agayne by repentaunce, for he hath synned agaynst the holye ghost, which shall not be forgouen in this world or in the world to come.

The

If any loue the lawe of God and be chastised of God, it is a chastyte. For thereby he is sure that God loueth him & hath chosen hym to his son & heire of euery lasting life.

C

Est. xxxv. a

Gen. xxv. d.

Ge. xxvii. f.

Exo. xix. b.

Exod. xx. c.

Estau.



# The Epistle

## The. xiii. Chapter. †

Be exhorteth vs vnto loue, to hospitalyte, to thynke vpon such as be in aduersyte, to mapn-  
tyne wedlocke, to auoyde conetousnes, to make  
much of the that preach Gods word, to beware  
of straunge learning to be content to suffer re-  
buke with Christ, to be thankfull vnto God, and  
obedient vnto our heades.

Actes. x. c.  
Rom. xii. c.  
1. Pet. iii. b  
1. Tim. ii. b

Gen. xix. a.

Ec. xix. d.  
1. Tim. vi. b

1. Cor. i. a.

1. Tim. xix. a.

1. Joh. xix. d.

1. Rich. ii. c.

Ec. xxxv. a  
Actes. x. a.  
Rom. xii. a  
Phil. iii. d

**I**f brotherly loue contynue.  
\* Be not forgetfull to lodge  
straungers. For therby haue  
dyuers\* receaued angels in  
to their houses vniuares. Remember the  
ye are in bondes, euē as though ye wer  
bounde with them. Be myndeful of the  
whych are in aduersity, as ye whiche  
are yet in your bodes. Let wedlocke  
be had in pryce in all pointes, & let the  
chāber be vndefyled for whose keepers  
and aduoutrers God wil Judge. Let  
your conuersacion be wythoute coue-  
tousnes & be\* cōtent with that ye haue  
al redy. For he verely sayd: \* I wil not  
faile the, nether forsake the: & we maye  
boldly say: the Lord is my helper, and  
I wil not feare what man dothe vnto  
me. Remember them whiche haue the  
ouersight of you, which haue declared  
vnto you the word of God. The end of  
whose conuersacion se that ye loke vpon,  
and folow their sayth.

Jesus Christ yester day & to day, and  
the same continueth for euer. † Be  
not caryed about w diuers & straunge  
learninge, for it is a good thinge that  
the heart be stablished with grace, and  
not with meates, whiche haue not pro-  
fyted the that haue had their pastime  
in them. We haue an auter whereof  
they maye not eate whiche serue in the  
tabernacle. \* For ye bodies of those bea-  
sties whose bloud is brought into the  
holye place by the hie preeft to pourge  
sine, are burnt without ye tentes. Ther-  
fore Jesus, to sanctify the people with  
hys owne bloude, suffered\* wythout  
ye gate. Let vs go forth therfore out of  
the tentes, & suffer rebuke with hym.  
\* For here haue we no continuing city:  
but we seke one to come.

For by hym offer we the sacrifice of  
laude alwayes to God: that is to say,  
the frute of those lippes, which cōfesse,  
his name. To do good & to distribute  
forgette not, for\* wyth such sacrifices  
God is pleased. † Obeie them that

haue the ouersyght of you, and submit  
your selues to them, for they watch for  
your soules, euē as they that muste  
geue a comptes: that they may do it w  
ioye, and not with greife. For that is an  
vnprouffitabie thinge for you. Pray for  
vs. We haue confidence because we  
haue a good conscience in al thynges,  
and desyre to lyue honestlye. I desyre  
you therfore somewhat the more aboun-  
dantly, that ye so do, that I may be re-  
stored to you quickly.

The God of peace that broughte a  
gayne from death our Lord Jesus, the  
\* great Shepperde of the shepe, thowowe  
the bloud of the euerlasting testament,  
make you perfect in all good workes,  
to do hys wyll, workynge in you that  
whych is pleasaunt in hys syght tho-  
rowe Jesus Christe. To whome be  
praple for euer whyle the world endu-  
reth: Amen. †

I beseeche you brethren, suffre the  
wordes of exhortaciō: for we haue writ-  
ten vnto you in few wordes: know the  
brother Timothe, whome we haue send  
from vs, with whome (yf he come thow-  
lye) I wyll se you. Salute them that  
haue the ouersight of you, and all the  
sainctes. They of Italy salute you.  
Grace be with you all. Amen.

Sente from Italy by  
Timotheus.

## The Prologe

vpon the Epistle of. S.  
James.

**T**hough this Epistle were refused in the  
olde tyme and denyed of many to be the  
Epistle of a very Apostle, and though he  
also it lay not the foundaciō of the faith  
of Christe, but speaketh of a generall saythe in  
God, nether preacheth his deare and resurrec-  
tiō, ether the mercye that is layed vpon in fore for  
vs in him, or euerlasting couenaunt made vs in  
his bloud which is the offyce and durpe of a ve-  
ry Apostle, as Christ sayth. John. xv. ye shal re-  
stifie of me: yet because it setteth vpon no mans  
doctrine, but cryeth to kepe the law of God, and  
maketh loue which is without parcialitye the  
fulfilling of ye law, as Christ & al ye Apostles dyd,  
& hath therto many good & godly sentences in  
it: & hath also nothig ye is not agreable to ye rest  
of the scripture, yf it beloked indifferently ou-  
me thinketh it ought of ryghte to be taken for  
holye scripture. For as for that place for which  
haply

Ezechiel,  
xxiii. b  
Iosu. x. a  
1. Pet. v. a



happly it was of the beginninge refused of holy men (as it ought, if it had meant as they toke it, and for whiche place onely, for the false vnderstandinge, it hath bene euerye receaued of the papistes) yet if the circumstances be well pondered, it will appeare that the authours intent was farre otherwys than they toke him for.

For where he sayth in the ii. Chapter, sayth without dedes is deade in it selfe, he meaueth none other thinge, then all the scripture dothe: holue that, that faith which hath no good dedes followinge, is a false faith, and none of that sayeth iustifieth or receiveth forgiveness of sinnes. For God promised them onely forgiveness of their sinnes whiche turne to God, to kepe his lawes. Wherefore they that purpose to continue still in sinne haue no part in that promise: but deceaue their selues, if they beleue that god hath forgiven them their olde sinnes for Christes sake. And after when he sayeth that a man is iustified by dedes, and not of faith onely, he wil no more, then that sayth dothe not so iustifie euery wher, that nothinge iustifieth saue faith. For dedes also do iustifie. And as faith onely iustifieth before God, so do dedes onely iustifie before the worlde, wherof is noughe spoken, partly in the Prologue on Paul to the Romayns, and also in other places. For as Paul affirmeth. Rom. iii. that Abraham was not iustified by workes before God, but by faith onely as Benetis beareth record, so wil James that dedes only iustified hym before the worlde, & sayth wrought in his dedes: that is to saye, sayeth wherwith he was righteous before god in the heert did cause him to worke the wil of God outwardly, wher by he was righteous before the worlde, & wherby the worlde perceaued that he beleued in god, loued and feared god. And as Heb. xi. the scripture affirmeth that Raab was iustified before God thorow faith, so doth James affirme that thorow workes, by which he shewed hir faith, she was iustified before the worlde; & it is true.

And as for the Epistle of Judas, though men haue and yet do doubt of the authour, & though it seme also to be drawen out of the seconde Epistle of saint Peter, and therto alledgeth scripture that is nowhere found, yet seinge the matter is so Godly and agreynge to other places of holy scripture, I se not but that it ought to haue the authority of holy scripture.

## The Epistle of the Apostle Saynte James.

### The fyrste Chapter.

He exhorteth to reioyce in trouble, to be frequent in prayer with stedfast belefe, to loke for all good thinges from above, to forsake all vice, and thankfully receaue the word of God, not onely hearinge it and speaking of it: but to do therafter in dede, True religion or deuotion, what it is.



James the seruant of God and of the LORD Iesus Christe, sendeth greting to the. xii. trybes which are scatered here and there.

My brethren, counte it excedyngre ioye when ye fall into diuers temptacions, for asmuch as ye know how that the tryng of your faith bringeth patience: and let patience haue hir perfect worke, that ye may be perfect & sound lackynge nothyng.

Job. xlii. a  
Sap. iii. a  
Roma. v. a

If any of you lacke wysedome, let him aske of God whyche geueth to all men indifferentlye, and casteth no man in the teeth: and it shall be geuen hym. But let him aske in faith and waier not. For he that doubteth, is lyke the waues of the sea, test of the wynd, and caried with violence. Nether let y<sup>e</sup> man thinke that he shal receaue any thinge of the Lord. A waueryng minded man is vnstable in al hys wayes.

Job. xlviii. c.  
Eccl. vii. c.  
Mat. xii. a  
Luka. xii. b

Let the brother of low degre reioyce in that he is exalted, and the ryche in y<sup>e</sup> he is made low. For euen as y<sup>e</sup> flower of the grasse, shall he vanyshe awaye. The sunne ryseth wyth heate, and the grasse withereth, and his flower falleth away, and the beutyfe of the fashion of it perissheth: euen so shal the riche man peryshe wyth his aboundaunce.

Esai. xl. b  
Eccl. i. xiii. b  
1 Pet. i. c

Happy is the man that endureth in temptacion, for when he is tryed, he shal receaue the crowne of life, which y<sup>e</sup> lord hath promised to the that loue hym.

Let no man saye whē he is tempted, that he is tempted of God. For God tempteth not vnto euyl, neither tempteth he any manne. But euery man is tempted, drawen away, and entised of his owne concupiscence. Then whē lust hath conceaued, she bringeth forth sinne, and synne when it is finished, bringeth forth the death.

Gen. xxii. a

Erre not my deare brethren. Every good gyfte, and euery perfect gift, is frome aboue, and cometh downe from the father of lyghte, wyth whō is no variableness, nether is he chaūged vnto darknes. Of his owne wyl begate he vs w<sup>th</sup> the worde of life, that we

Johu. i. a  
and. iii. b

Shall. should



# The Epistle

Mat. xiii. d.  
Eccl. v. a.

Should be the first fruites of hys crea-  
tures. Wherfoze deat brethre, \* let eue-  
ry mā be swift to hear, slowe to speake,  
and slowe to wrathe. For the wraeth of  
man worketh not that which is rygh-  
teous befoze God.

Ro. xiii. d.  
Gal. ii. a.

**D**

\* Wherfoze lay a part al filthines, al  
superfluitie and maliciousnes, and re-  
ceiue with mekenes, the word that is  
grafted in you, whiche is able to saue  
your soules. †

Rom. ii. b.

† And le \* that ye be doers of þ worde  
and not hearers only, deceauing your  
owne selues with Sophistrie. For if

Mat. v. d  
Luke. xi. g

any \* heare the worde, and do it not, he  
is like vnto a man that beholdeth hys  
bodelye face in a glasse. For as sone as  
he hath loked on him self, he goeth his  
way, and forgetteth immediatly what  
his fashon was. \* But who so loketh  
in the perfect law of libertie, and cōti-  
nueth therein (if he be not a forgetfull  
hearer, but a doer of þ worke) the same  
shall be happy in his dede.

Mat. vii. d

If any man among you seime deuout,  
& refrayne not hys tonge: but deceaue  
his owne hert, this mans deuocion is  
in bayne. Pure deuociō and bndefiled  
befoze God the father, is this: to visite  
the fatherlesse and wyddowes in theyr  
aduersitye, and to kepe hym selfe vn-  
spotted of the worlde. †

## The notes.

Sounde.

a. Sounde, after the Hebrewes signifieth hym,  
that in leauinge the children of this world, and  
the procuring for his owne profite liueth a sim-  
ple life and without blame. Such one was Ja-  
cob, of whom. Gene. xxi. d.

Let the bro-  
ther. &c.

b. In Christ we are all like good, and euen see-  
uauntes eche to other for Christes sake, euer ye  
man in his office. And he that taketh more on  
him then that, of what soeuer degree he be: is a  
false christian, and an Apostata from Christ.

God tempt-  
eth not. &c.

c. Almighty God hath alway tempted and pro-  
ued hys electe, by trouble and persecution, and  
by nourtyng theim with outwarde plagues.  
Neuerthelesse, he doth it not vnto euill, but for  
good, namely because he loueth them, and wyl  
haue their fayth exercised. Thus tempted he A-  
braham. Gene. xxi. and the Israelites. Deute.  
viii As for the temptation that we praye in the  
paten noster to be deliuered from: it is the lust  
and concupiscence of our fleshe, wherby we are  
entised to euill.

## The. ii. Chapter.

He forbiddeth to haue any respect of persons,  
but to regarde the poore as well as the riche, to  
belouing and merciful, and not to boast of fay-  
eth wher no dedes are: for it is but a dead fayth  
wher good workes folow not.



Brethren haue not the sayeth  
of our Lorde Iesus Christe  
the lord of glory in \* respect  
of persons. If ther come in-  
to your company a man with a golden  
rynge, and in goodly apparel, and ther  
come in also a poore mā in vile raymēt,  
and ye haue a respect to him that wea-  
reth the gaye clothinge, and saye vnto  
him. Sit thou here in a good place: &  
say vnto the poore, stande thou ther, or  
sit here vnder my foote stole: are ye not  
parciall in your selues, and haue iud-  
ged after euyl thoughtes?

**A**

Leui. xix. c

Herken my deare beloued brethren.  
Hath not God chosen the poore of this  
worlde (whiche are ryche in sayeth, and  
heyes of the kingdome which he pro-  
mised to them that loue hym? But ye  
haue despised þ poore. Are not the riche  
they which oppresse you, and they why-  
che drawe you befoze iudges? Do not  
they speake euil of that good name af-  
ter whyche ye be named.

**B**

If ye fulfil the royal law accordyng  
to the scripture which sayth. \* Thou  
shalt loue thy neybour as thy selfe, ye  
do wel. But if ye regard one personne  
more the an other, ye comit synne, and  
are rebuked of the lawe, as transgres-  
sours. Whosoener shall kepe the whole  
law, and \* yet fayle in one poynte, he is  
giltye in all. For he that sayde, Thou  
shalt not commit adulterye, sayd also:  
thou shalt not kyll. Though thou do  
none adulterye yet if thou kyll, thou art  
a trangressour of the lawe. So speake  
ye, and so do, as they that shall be iud-  
ged by þ law of libertie. For there shall  
be iudgemente merciles \* to hym that  
sheweth no mercye, & mercye reioyleth  
agaynst iudgement. †

Leui. xix. d  
mat. xxii. d  
Mar. xii. c  
Rom. xiii. c  
Gala. v. b.

Math. v. c.

mat. xiii. b

What auayleth it my brethren, thou-  
ghe a man saye he hath sayth, when he  
hath no dedes? \* Can faith saue him?  
If a brother or a sister be naked or de-  
stitute of dayly fode, & one of you saye  
vnto them: depart in peace, God sende  
you warmnes & fode: notwithstanding  
ye geue them not tho thynges whyche  
are nedeful to the bodye: what helpeth  
it? Euen so sayeth, if it haue no dedes,  
is dead in it selfe.

Yea, and a mā might saye: thou hast  
sayeth, and I haue dedes: shew me thy  
sayth



sayth by thy dedes : and I wyll shewe the my sayeth by my dedes . Beleueſt thou that ther is one God? Thou doſt well. The deuils alſo beleue & treble.

**D** Wylt thou vnderſtand, **O** þayne man that ſayth wout dedes is deader  
 \* Was not Abraham our father iuſti-  
 fied thoroꝝe woꝝkes when he offered  
 \* Isaac his ſonne vpon the altare?  
 Thou ſeeſt how that ſayeth wrought  
 with his dedes, & throughe the dedes  
 was the ſayth made perfit: & the ſcrip-  
 ture was fulfilled, which ſaith: \* Abra-  
 ham beleued God, and it was reputed  
 vnto him for ryghteouſnes : & he was  
 called the frende of God . \* Ye ſe the  
 howe that of dedes a man is iuſtified,  
 and not of ſayth onely . Likewise alſo  
 was not Raab þ harlot iuſtified tho-  
 roꝝe woꝝkes, \* when ſhe receaued the  
 meſſengers, and ſente the out another  
 waye. For as þ body wythout the ſpi-  
 rite is deade, euen ſo ſayeth wythoute  
 dedes is deade. **R**

## The notes.

**Can ſayth** a. James ſpeaketh not here of the true and liue-  
 ſaue him. lye ſayth which by loue is mighty in operatiõ.  
 But of the vayne imagination & opinion, that  
 the vntankefull people haue of ſayth. And by  
 cauſe there folow no good woꝝkes of it, he cal-  
 lery it dead ſayth, wher contrariwile the ſayth  
 toherby we be accepted & made iuſt in the ſight  
 of god, bringeth forth good woꝝkes plerouſly.  
**Iuſtified.** b. To be iuſtified in this place, and thoroꝝout  
 this whole chapter, is to be declared iuſt in the  
 ſight of the worlde, as in Luke. x. c. and. xvi. d.  
 not to be made iuſt in the ſight of god. So that  
 when he ſaith. Was not Abraham our father  
 made iuſt thoroꝝe woꝝkes. &c. He meaneth this  
 Was not our father Abraham, by his woꝝkes  
 declared iuſt. That is, did not his woꝝkes de-  
 clare and ſhew that he was iuſt, and were ſure  
 tokens of his righteouſnes. It ſignifieth not  
 that Abraham was by his woꝝkes made iuſt be-  
 fore God, reputed righteouſ, and obtrayned re-  
 miſſion of ſinnes. For by faith he came therby  
 as witneſſeth Paul. Rom. iii. a  
**Ye ſe then.** c. That is, by the woꝝkes of iuſtice, the manne  
 that dothe them is declared to be iuſt, euen as  
 the good tree is known by the good frute that  
 it bringeth forth. Other interpretation maye  
 we make none on this place. For there coulde  
 nothinge be more foliſhe then this ſayinge of  
 James, if a mā would thus interpret it. That  
 no man obtrayneth remiſſion of ſinnes, but by-  
 cauſe his woꝝkes are worthy of great benefite.  
 Whatſoener he be that ſticketh by this inter-  
 pretacion vnderſtanderh not what remiſſion of  
 ſynne is, or how þ cõſciences ought to be cõfor-  
 ted, when it ſeerh þ it bringeth no good woꝝkes,  
 which are ſufficient to pleaſe him. Yea, this inter-  
 pretacion is cleane contrarie to other open ſay-  
 inges of the ſcripture, which teach that remiſſi-  
 on of ſinnes cometh frelye. As the poſalmiſt

ſayeth. I will acknowledge mine offence vnto  
 the Lord, and thou forgaueſt me the wickednes  
 of my ſinne. And. Roma. iii. a. To him þ woꝝ-  
 keth not, but beleueth on him that iuſtifieth the  
 vngodly. &c. What can be more plainly ſpoken  
 then that ſinnes are forgiven to a wycked and  
 vngodly man that woꝝketh not, that is, not for  
 anye of his woꝝkes, but frelye. To conſeide, if  
 the Goſpel forgue not ſinnes, but for our good  
 woꝝkes ſake, and for our woꝝthines it differeth  
 nothinge from the lawe, nor ſauech anye more  
 then the lawe. I truſt this will ſuffice the good  
 and wiſe. For as touching them that bring no-  
 thinge vnto this cauſe, but a will to braule and  
 chide, wyll neuer ſuffer them ſelues to be ſatiffi-  
 ed. And yet if we would contende by the num-  
 ber of authorites, this one place of James is o-  
 uerthrowen by manye teſtimonies of Paul, if  
 men wil vnderſtande by iuſtification one thing  
 in the both. When Paul therefore ſaith. Sayth  
 iuſtifieth, vnderſtad therby that ſayth cauſeth  
 that we be accounted iuſt, reputed righteouſ,  
 and that our ſinnes be not imputed vnto vs, but  
 forgiven vs for Chriſtes ſake. When James ſai-  
 eth, woꝝkes iuſtifie, he meaneth thus. Woꝝkes  
 declare vs iuſt, and ſhewe euidentlye that we  
 be righteouſ. Thus ſhalte thou make them ac-  
 corde. Place ſayleth me (**O** reader) rather then  
 time or wyll, or els woulde I yet haue ſpoken  
 more of this thyng.

## The. iiii. Chapter.

What good and euill cometh thoroꝝe the  
 touge. The duty of ſuch as be learned. The dif-  
 ference betwixt the wiſdome of the goſpel, and  
 the wiſdome of the worlde.



**M**an bethyke, be \* not euery mā  
 a maſter, remembryng how  
 that we ſhal receaue þ more  
 dampnacion : for in manye  
 thynges we ſynne al. \* If a man ſynne  
 not in word, the ſame is a perfect mā,  
 and able to tame all the body. Behold  
 we put byttes into þ horſes mouthes,  
 that they ſhoulde obey vs, & we turne  
 aboute all the bodye. Beholde alſo the  
 hypps, whych though they be ſo great,  
 and are dryuen of ſcarce wyndes, yet  
 are they turned aboute wyth a litle  
 ſmal helme, whetherſoener the violence  
 of þ gouernour wil. Euen ſo þ tong is  
 a litle mebre, & boſteth great thinges.

Behold how great a thinge a litle  
 fyze kyndleth, and the tonge is fyze, &  
 a world of wyckednes. So is the tong  
 ſet among our membres, that it defi-  
 leth the whole body, and ſetteth a fyze  
 all that we haue of nature, & is it ſelfe  
 ſet a fyze euen of hell.

All the nature of beaſtes, and of byr-  
 des, and of Serpentes, and thynges  
 of the Sea are meked and tamed of the  
 nature of manne. But the tong can no  
 man tame. It is an vtruly euil full of

**S S. ii. deady.**



# The Epistle

**C** deadly popson. Therwith blesse we God the father, and therwith curse we men: whyche are made after the limilitude of God: Out of one mouth proceedeth blessinge and cursynge. My brethren these thinges ought not so to be. Dothe a fountayne sende forth at one place swete water and bytter also? Can the fygge tre my brethren, beare olpue berries: other a byne beare fygges? So can no fountayne geue both salt water & freshe also. If any man be wise & endued with learninge amonge you, lette hym shew the workes of his good conuersation in mekenes that is coupled with wisdom.

Wisdom. Makes a obedience must be according to the wisdom and worde of God.

\* Natural that is all that a man doth with our spirit of God.

But if ye haue bytter enuyng and strife in your hertes, reioyce not: neyther be lyars agaynst the trueth: this wisdom descendeth not from aboue: but is earthly, and naturall, & deuillish. For where enuyng and strife is, there is vnstabilenes and all maner of euil workes, but the wisdom that is from aboue, is fyrst pure, then peaceable, gentle, and easie to be intreated, full of mercy and good fruites, without iudginge, & without simulacion: peace, and the fruite of ryghteousnes is sowne in peace, of the that mayntayne peace. **The. iiii. Chapter.**

Warre and fightinge cometh of voluptuousnes. The friendship of the worlde is enemie before God. An exhortacion to see sclaunder, & vanitie of this lyfe.

**F**rom whence cometh warre and fyghtyng amonge you: come they not here hence? Euen of your voluptuousnes, that raygne in your members. Ye lust, and haue not. Ye enuy and haue indignation, and can not obtayne. Ye fyght and warre & haue not, because ye aske not. Ye aske and receaue not, because ye aske amysse: euen to consume it by your voluptuousnes. Ye aduouterers and women that breake matrimonye: knowe ye not how that the friendship of this world is enemitye to Godward? Whosoever wyl be a frende of this world, is made the enemie of God. Eyther do ye thynke that the scripture saith in vaine. The Spirit that dwelleth in you, lusteth euen contrary to enuy: but geueth more grace.

Gala. i. b. 1. Joh. ii. c.

1. Pet. v. b.

list the deuill, and he wil fle from you. Draw me to god, and he wil draw me to you. Cleane your handes ye sinners, and purge your hertes ye waueryng minded. Suffer afflictions: sorowe ye & wepe. Let your laughter be turned to mourninge, and your ioye to heulnes. \* Cast downe your selues before the Lorde, & he shal lift you vp. Backbite not one another, brethren. He that backbiteth his brother, and he that iudgeth his brother, backbiteth the lawe, and iudgeth the law. But and if thou iudge the lawe, thou arte not an obseruer of the law, but a iudge. There is one lawe geuen, whyche is able to saue and to destroye. \* What art thou that iudgeth an other man.

1. Pet. v. a.

\* He that backbiteth or iudgeth his brother doth iudge the lawe to be euil, for the lawe forbiddeth to do so.

Ro. xiii. a. c. xiii. a. Luke. xii. b.

So to now ye say: to day & to morow let vs go into such a cite, & continue there a yere, and bye and sel, and winne: and yet can not tell what shal happen to morow. For what thinge is your life? It is eue a vapour that appeareth for a little tyme, and then vanisheth away. For ye ought to say: \* If the Lord wyl, and if we lyue, let vs do this or that. But now ye reioyce in your boastynge. All such reioysyng is euill. \* Therefore to hym that knoweth how to do good, and doth it not, to him it is synne.

Act. xviii. c. Heb. vi. a.

Luke. xii. b.

## The. v. Chapter.

He threatneth the wicked richemen, exhorteth vnto pacience, to beware of swearing, one to knowledg his faultes one to another, one to pray for another, and one to labour to bring an other to the trueth.

**G**o to now ye riche men. Wepe, & howle on your wretchednes that shal come vpon you.

Your riches is corrupte, your garments are mothe eaten. Your golde and your siluer are cankered, and the rust of the shal be a witness vnto you, & shal eat your flesh as it were fyre. Ye haue heaped treasure together in your laste dayes: \* Behold the hyre of the labourers which haue reaped downe your selues (which hire is of you kept back by fraude) crieth: & the cries of the which haue reaped, are entered into the eares of the Lorde Sabaoth.

Leui. xix. c. deu. xxiii. c. Tob. iii. a.

Ye haue liued in plesure on earth & in want,



# Of saynte Judas Fol. cxxxix

wantonnes. Ye haue nozised your her-  
tes, as in a day of slaughter. Ye haue  
condempned and haue killed the iuste  
and he hath not resisted you.

† Be paciente therfore brethren, vnto  
the comminge of the Lord. Behold the  
husband mā wayteth for the precious  
frute of the earth, & hath long pacience  
therupon, vntil he receaue. b. the early  
and the latter raine. Be ye also paci-  
ent therfore, and settle your herites, for  
the comynge of the Lord draweth nye.  
Grudge not one agaynst another bre-  
thren, lest ye be dampned. Beholde the  
iudge standeth before the doze. Take  
(my brethren) the prophetes for an ex-  
ample of sufferynge aduersitie, & of lōg  
pacience, whiche spake in the name of  
the Lord. † Behold, \* we counte them  
happy which endure. Ye haue heard of  
the pacience of Job, and haue knowen  
what ende the LORD made. for the  
Lorde is very pytyfull and merciful.

But aboue al thinges my brethren,  
\* sweare not, nether by heauen, neither  
by earth, nether by any other oth. Let  
your yea, be. c. yea, & your nay nay, lest  
ye fall into hypocrisie. If anye of you  
be euill vexed, let hym praye. If anye  
of you be mery, let him sing Psalmes.  
If any be disealed among you, let him  
cal for the elders of the congregacion,  
and let them pray ouer him, & anoynt  
him with oyle in the name of the Lord:  
and \* the prayer of faith shal saue the  
syeke, and the Lord shal rayse him vp:  
and if he haue committed synnes, they  
shal be forgeuen hym.

† Knowledge your fautes one to an-  
other: and praye one for an other, that  
ye may be healed. The prater of a righ-  
teous man auayleth much, if it be fet-  
uent. Elias was a mā mortal, euē as  
we are, & he prayed in hys prayer, that  
it myght not rayne: and it \* rayned not  
on the earth by the space of thre yeres  
and sixe monethes. And he prayed a-  
gayne, and the heauen gaue raine, and  
the earth brought forth hir fruite.

Brethren if any of you erre from the  
trueth and an other couert him, let the  
same know that he whyche conuerted  
the sinner from goynge a straye out of  
his waye, shal saue a soule from death

and shal hide the multitude of synnes.

The ende of the Epistle of S.  
James.

The notes.

a. That is whē men kylle beastes to make chere  
withall. And as the Jewes did in their thanke-  
offerynge. ac. Slaughter.

b. The husband men do counte vpo two raines  
especialle. The one in sowynge time, and the  
other at blowynge time. And if eyther of these  
lacke, all is fruiteles. Barne.

c. Whether ye saye yea or naye: se it be so. For  
if ye haue one thinge in the hert, and an other in  
the mouth or dede, in besture or gesture, it is hy-  
pocrisie or dissimulation. Yea, and  
naye.

d. Vnto the prayer of faith ascribeth he the ob-  
tayninge of saluation, not vnto the anointynge  
nor to the oyle. Amonge those naciōs vnto whō  
saint James wrote thys Epistle, it was the ma-  
ner to anoynt the body with oyle, which thing  
Christ commaundeth his Apostles to do. And  
oyle vnto manye diseases is a holesome medi-  
cine. We with whom such anointinge is not in  
use, maye vnder the name of oyle, vnderstande  
the office and durpe of charitie, in ministerynge  
vnto the sycke, such thinges as he nederth. Prayer of  
faith.

## The Epistle of the Apostle Saynete Judas.

He rebuketh suche as beinge blinded wth  
their owne lustes, resist the trueth, and that  
we may know them the better, he sayth they be  
suche as tyme beastyly agaynst nature, & despise  
rulers. ac. He exhorteth vs to edify one another,  
to praye in the holy goste, to continue in loue, to  
loke for the comming of the Lorde, and to helpe  
one another out of the fyre.



† Judas the seruaunte of  
Jesus Christe, the brother  
of James. To them which  
are called and sanctified in  
God the father, and preser-  
ued in Jesu Christ. Mercye vnto you  
and peace and loue be multiplied.

Beloued, whē I gaue all diligence  
to wyte vnto you of the comyn sal-  
uation, it was nedeful for me to write  
vnto you: to exhort you that ye should  
continually labour in the faith whych  
was once geuen vnto the sayntes. For  
there are certayne craftely crepte in,  
of whyche it was wyrtten afore tyme  
vnto such iudgment. They are vngod-  
lye, & turne the grace of our God vnto  
wantonnes, and denye God the onely  
Lorde, and our Lorde Jesus Christe.

My minde is therfore to put you in  
remembraunce, for as much as ye once  
know

SS.iii.

Math. v. a

Mat. v. f.

Mat. vi. b.

Luke. xiii. c  
lii. re. xlii. a



# The Epistle

Rom. xiii.

B

Gen. xix. e

\* Straunge  
fleshe, that  
is, turning  
the natu-  
ral vse vnto  
the vns-  
natural.  
Roma i.

knowe thys, how that the Lorde (after that he had deliuered the people oute of Egypt) \* destroyed them whych afterward beleued not. The angels also whych kept not theyr firste estate: but left their owne habitation: he hath reserued in euerlastynge chaynes vnder darckenes vnto the iudgmente of the great daye: \* euen as Sodom and Gomoz, and the cityes about them (which in like maner defiled them selues with fornication, & folowed \* straunge fleshe) are set forth for an example, and suffer the vengeance of eternal fyre. Lykewys these dreamers despyle the fleshe, despise rulers, and speake euil of them that are in auctorite.

C

Yet Michael the archangel when he stroue agaynst the deuyl, and disputed aboute the bodye of Moyses, durste not geue raylinge sentence, but sayde: the lord rebuke the. But these speake euil of those thinges which they know not: and what thyng they know naturally: as beastes whych are wythout reasyn, in those thinges they corrupt the selues. Wo be vnto them, for they haue folowed the way of \* Cayn and are bitterlye geuen to the erreure of Balaam for lukers sake, \* and perperse in the treason of Thoze.

Gen. iiii. b

Ru. xvi. e

These are spottes whych of youre kyndnes feast togyther, wythout fear, feadyng them selues. Cloudes they are wout water, caried about of winde, and trees wythoute fruyte at gadyng tyme, twyse dead and plucked vp by the rotes. They are the ragynge walwes of the sea, fomyng oute theyr owne shame. They are wandryng starres to whome is reserued the myste of darcknes for euer.

Apoc. i. b.  
Esa. lvi. e

Enoch the seuenth fro Adam prophesied befoze of such, sayng: \* Beholde the Lord shall come wyth thousandes of sayntes, to giue iudgment agaynst all men, and to rebuke all that are vngodly among them, of al their vngodly dedes, whych they haue vngodly committed, and of al their cruell speakynges, whych vngodly synners haue spoken agaynst him.

These are murmurers, complayners walkynge after theyr owne lustes, whose mouthes speake proude

thynges. They haue men in greate reuerence bycause of a vauntage. But ye beloued, remembre the wordes, whych were spoken befoze of the Apostles of our Lord Iesus Christe, howe that they tolde you \* that there shoulde be begylers in the last tyme, which shoulde walke after their own vngodly lustes. These are makers of sectes & schyfe, haupyng no spirite.

1. Pet. ii. f.  
1. Ti. iii. a.  
ii. Ti. iii. a.  
ii. Pet. ii. a.  
and, iii. a

But ye dearlye beloued, edefie your selues in your most holy fayeth, praynge in the holy goste, and kepe your selues in the loue of God, lokynge for the mercy of our Lord Iesus Christ, vnto eternal lyfe. And haue compassion of some, separatynge them: & other saue with feare, pullynge them oute of the fyre, and hate the fylthy besture of the fleshe.

Vnto him that is able to kepe you, that ye fall not, & to present you faultles befoze the presence of his glory. To ioye, that is to saye: to God our saviour, whych onely is wysse, be gloriouse, maiestye, dominion, and power, nowe and for euer. Amen.

## The Reuelation

cion of. S. John the deuine.

The firste Chapter.

Happy are they that heare the word of God and kepe it. He writeth to the seuen congregacions in Asia, seeth seuen candelstiches, and in the middes of the, one like vnto sonne of man.



The Reuelation of Iesu Christ, whych the God gaue vnto hi, for to shewe vnto his seruantes things which must shortly come to passe. \* And he

set the word by his angel vnto his seruant John, which bare recorde of the word of god, & of his testimony of Iesus Christ, and of al thynges that he saw. Happye is he that readeth, & they that heare the wordes of his prophesy, & kepe those thinges which are writen therein. For the tyme is at hande.

John to the. vii. congregacions in Asia. Grace be with you and peace, fro him whych is, and whych was, & whych is to come, & from the. vii. spirites whiche

B  
The seuen  
churches  
in Asia.



whych he are present before his throne, & fro Jesus Christ, which is a faithful witness, and first begotten of the Father: and Lord over the kynges of the earth. Unto him that loved us, and washed us from sinnes in his owne bloude, & made us kynges and princes vnto God his father by glory and domination for evermore. Amen. \* Behold he cometh with cloudes, and al eyes shal se him: & they also which peafled him. And al kynges of the earth shal waile. Euē so. Amen. I am \* Alpha and Omega, the beginninge and the ending, sayth the Lord almighty, which is, & which was, and whiche is to come.

**C** I John your brother and companio in tribulation, and in the kyngedome and patience which is in Jesu Christ, was in the yle of Pathmos for the word of God, and for the witnessyng of Jesu Christ, I was in the spirite on a sodaye, and hearde behinde me a greates voice, as it had be of a trupe, saying: I am Alpha and Omega, the first and last. That thou seest, write in a booke, & send it vnto the congregacions whiche are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, & vnto Thiatira, and vnto Sardis, and vnto Philadelphia, and to Laodicia.

**D** And I turned backe to se the voice that spake to me. And whē I was turned: I saw. vii. golden candelstyckes, and in the myddest of the candelstyckes, one lyke vnto the sonne of mā, clothed with a lynnen garmente downe to the grounde, and girded aboute the pappes wyth a golden gyrdle. His head, & his heetes were whyte, as whyte woll, and as snow: and his eyes were as a flame of fire: and his fete like vnto brasse, as though they were bzent in a furnace: & his voice as the sounde of many waters. And he had in his right hand. vii. starres. And out of his mouth went a sharpe two edged swerd. And his face shone euē as the sunne in his strength.

And when I sawe him, I fell at his fete euē as deade. And he layde his right hand vpon me, sayinge vnto me: feare not, \* I am the fyrst and the last, and am alieue, and was deade. And behold I am alieue for evermore, & haue the keyes of hell and of death.

Wryte therfore the thinges whych thou hast seene, and the thynges whiche are, and the thinges which shal be fulfilled hereafter: and the mystry of the vii. starres whych thou sawest in my right hande, and the. vii. golden candelstyckes. The. vii. starres are the messengers of the. vii. congregacions. And the. vii. candelstyckes whych thou sawest are the. vii. congregacions.

The starres are the preachers.

Alpha.

The notes.

a. Alpha and Omega, are letters of the Beche crossetome. Alpha is the first letter, and Omega the last. Wherefore in their writings, they call the first & the last by the names of those letters.

Is for signifying.

b. No man can deny but that in this place the verbe (Is, or are) is taken for signification. For the sentence geneth that the wordes sounde thus muche. The seven starres signifie the. vii. messengers of the seven congregacions. And the. vii. candelstyckes signifie the seven churches or congregacions. In like maner is it to be taken in al other places of the scripture, wher any thing is taught by figures or sacramentes. As in the xli. chap. of Genes. The. vii. fat kine are. vii. yerres of plenty. And in the. xii. of Exod. Ye shal eate it in haste, for it is the Lordes pasche.

Manye lyke places are there in the scripture. As euell not therfore (gentle brethren) though our sauour Christ in the wordes of his last supper (wherin he instructed his disciples of the distributinge of his body and bloude among the) did vse breade and wine as sacramentes or signies to declare the same, & did in dede call them his bodye and bloud, sayinge: this is my bodye, meaning: this signifieth or declareth vnto you my bodye and bloude: euē as Moses sayd of the lambe. It is the pasche of the Lord.

The. ii. Chapter.

He exhorteth. iiii. congregacions to amend, & sheweth the reward of them that ouercome.



Vnto the messenger of the congregatiō of Ephesus write:

these thynges sayth he that holdeth the. vii. starres in his right hande, & walketh in the myddes of the seven golden candelstyckes. I know thy woorkes, & thy laboure, and thy patience, and how thou canst not forbear the which are euill: and examinedst them which say they are apostles, and are not: and hast found them lyars, and didest washe thy selfe. And hast patience: and for my names sake hast laboured, & hast not fainted. Nevertheless, I haue somewhat agaynst the, for thou hast left thy fyrst loue. Remember therfore fro whence thou arte fallen, and repent, and do the first woorkes. Or else I will come vnto the shortlye, and will remoue thy candelstycke out of his place, except thou repent.

Messenger is the preacher of the congregaciō

Heb. i. b. i. Pet. ii. b. i. Joh. i. b.

ma. xxi. c. Esa. li. c. Dan. vii. d.

Seuē golden candelstyckes.

Seuē starres.

Esa. xlii. b.



# The Revelation.

The Nicotaitas wer heretiques which held opinion þat wiues oughe to be commune: of whos Enfebus. li. iii. cap. xix. Act. vi. b

repēt. But this thou hast bicause thou hatest the dedes of the\* Nicolaitans, which dedes I also hate. Let him that hath eares heare, what the spirite sayeth vnto the congregations. To hym that ouercometh, wil I geue to eate of the tree of lyfe, which is in the myddest of the Paradice of God.

**C** And vnto the Angell of the congregation of Smyrna write: These thinges sayeth he that is fyrste, & the laste, which was dead, and is alive. I know thy worckes, and tribulation and povertie, but thou art riche: And I know the blasphemie of them whych cal the selues Jewes and are not: but are the congregation of Sathan. Feare none of those thynges which thou shalt suffer. Beholde, the deuyl shal cast of you into prison, to tempte you, and ye shal haue tribulation ten dayes. Be saythful vnto the death, and I wil geue the a crowne of lyfe. Let hym that hath eares heare, what the spirite sayeth to the congregations: He that ouercometh, shal not be hurt of þe secōd death

The cōgregation of Pergamos.

**D** And to the messenger of the congregation in Pergamos write. Thys sayeth he whych hath the sharpe swerd w two edges. I know thi worckes, & wher thou dwellest, euen wher Satans seat is, and thou kepest my name, and hast not denyed my sayth. And in my dayes Antipas was a saythfull wyneffe of myne, whych was slayne amonge you, where Satan dwelleth. But I haue a few thynges agaynst the: þ thou hast there the that mayntaine the doctrine of Balam\* whiche taught in Balake, to put occasion of synne befoze the children of Israell, that they shoulde eat of meat dedicate vnto Idoles, & to comit fornication. Euē so hast thou the that mayntayne the doctryne of the Nicolaitans, whych thyng I hate.

Bumeri. Primi. b.

But be conuerted, or elle I will come vnto the shortly, & wyl fyght agaynst them with the swerd of my mouth. Let hym that hath eares, heare what the spirite sayth vnto the congregations. **E** To hym that ouercometh wyl I geue to eat Manna that is hydde, and gyue hym a whyte stone, & in the stone a new name witten, which no man knoweth sauing he that receaueth it.

And vnto the messenger of the cōgregation of Thiatira write. Thys sayth the sonne of God, which hath his eyes lyke vnto a flambe of fyre, whose feete are lyke brasse: I know thy worckes & thy loue, seruite, and faith, and thy patience, and thy dedes, whych are mo at the last then at the fyrst. Notwithstaundyng I haue a few thinges agaynst þe, \* that thou sufferedst þe woman Ielabel, which called hyr selte a prophetesse to teach and to deceaue my seruantes, to make them commit fornicatio, and to eate meates offered bp vnto Idols. And I gaue hyr space to repent of hyr fornication, and she repented not. Beholde, I wyl cast hyr into a bedde, and them that comyt fornication w hyr, into great aduersity, except they turne from theyr deades. And I wyl kyl hit chyldren wyth death. And all the congregations shal knowe that \* I am he whych seareth the raynes & hertes. And I wil geue vnto euery one of you accordynge vnto your worckes.

iii. re. xvi. g. iii. re. x. b.

Re. xviii. b.

Vnto you I saye, and vnto other of theym of Thiatira, as manye as haue not thys learnynge, & whych haue not knowen þe depenes of Satan (as they saye) I wyl put bpou you none other burthen, but that whych ye haue alre dyed. Hold fast till I come, and whoso euer ouercometh and kepeth my worckes vnto the ende, to hym wyl I geue power ouer nacions, and he shal rule them w a rodde of yron: & as the vessels of a pottier, shal he breake them to shewers. Euē as I receaued of my father, euē so wil I geue him þe morning starre. Let hym that hath eares, heare what the spirite sayth to the cōgregations. The. iii. Chapter.

Primi. b.

He instructeth and enfourmeth the angels of the congregations, declaring also the reward of him that ouercometh.

**A** And write vnto the messenger of the congregation of Sardis: this sayth he þe hath the spiryte of god and the seuē starres. I know thy worckes: thou hast a name that thou lyuest, and thou arte deade. Be awake and strengthe the thynges whych remaine, that are readye to dye. For I haue not found thy worckes perfite befoze God. Remembre therfore how thou hast receaued & heard, & holde fast, and repent,



W. T. d. a  
u. Pet. iii. c.

repent. \* If thou shalt not wa tche, I wyl come on the as a thefe, & thou shalt not know what houre I wyl come vp on the. Thou hast a few names in Sardis, whiche haue not defyled their garmentes: and they shall walke wyth me in white, for they are worthy. He that ouercometh shall be clothed in whit aray, and I wyl not put out his name oute of the booke of lyfe, and I wyl confesse hys name before my father, & before his angels. Let hym that hathe eares heare, what the spirit sayth vnto the congregacions.

B

Esa. xlii. f  
Job. xlii. c.

And wyte vnto the trydnges bynget of the congregacyon of Philadelpha: thys saythe he that is holpe and true, \* whych hathe the kepe of Dauid: whiche openeth and no man shutteth, and shutteth and no manne openeth. I knowe thy worckes. Beholde, I haue set before the an open doze, and no man can shut it, for thou hast a littel strenght and hast kept my sayinge: and haste not denyed my name. Beholde, I make them of the congregacion of Sathan, whych call them selues Jewes and are not, but do lye: Beholde, I wyl make them that they shall come and worchip before thy fete: and shall knowe that I loue the.

C

Because thou hast kept the wordes of my pacience therfore I wil kepe the from the houre of temptacion whych I wyl come vpon all the world, to tempt them that dwel vpon the erth. Behold I come shortly. Hold that whych thou hast, & no man take away thy crowne. Hym that ouercommeth, wyl I make a pyllar in the temple of my God, and he shall goo no more oute. And I wyl wyte vpon him, the name of my God, and the name of the cytpe of my God, new Ierusalem: whych cometh doune out of heuen from my God, and I wyl wyte vpon hym my newe name. Let hym that hathe eares, heare, what the spirit saith vnto the congregacions.

The congregacion  
of Laodicia

And vnto the messenger of the congregacion which is in Laodicia, wyte: Thys saythe (Amen) the faythfull and true wtnes, the beginning of the creatures of god. I know thy worckes that thou arte neyther colde nor hotte: I woulde thou were colde or hotte. So

then because thou arte betwene both, and nerhet cold nor hot, I wil spew the out of my mouth: because thou arte ryche and increased wyth goodes, and hast nede of nothyng, and knowest not how thou arte wretched and miserable, poore, blynde and nakyd. I coulde sell the to bye of me golde tryed in the fyze, that thou mayste bee ryche: and whyte raymente that thou mayste be \* clothed, that thy fylthy nakednes do not appere: and anoynte thyne eyes with eye salue, that thou mayst se.

ii. Cor. v. a

Heb. xlii. a  
Job. xlii. b.

\* As many as I lone, I rebuke and chasten. Be feruent therfore & repente. Behold I stande at the doze & knocke. If any man heare my voyce and open the doze. I wyl come in vnto him, and wyl suppe with him, and he wyth me. To him that ouercommeth, wyl I graunte to sit with me in my seate, euē as I ouercame and haue sytten wyth my father, in hys seate. Lette hym that hath eares, heare, what the spirit sayth vnto the congregacions.

### The. iiii. Chapter

He seyth the heauen open, and the seate & ouersytinge on it. And. xliii. seates about it, with. xliii. elders sytting vpon them, and four beastes prayfinge God both day and nyght.



After this I looked, and behold a doze was open in heauen, & the fyrst voyce which I hearde, was as it were of a trumpet talkynge wyth me, whiche sayd: come vp hydder, and I wyl shew the thynges whych must be fulfilled here after. And immediatly I was in the spytite: and behold a seate was put in heauen, and one sat on the seate. And he that sat, was to loke vpon, lyke vnto a iasper stone and a sardyn stone: And there was a rayne bowe about the seate, in syghte lyke to an Emeralde. And aboute the seate were. xliii. seates. And vpon the seates. xliii. elders

Rainbow

B

sittynge, clothed in white raiment, and had on their heades crownes of golde. And out of the seate proceded light: nynges, and thundrynges, and boyces, and there were. vii. lampes of fyze, burnynge before the seate, whiche are the. vii. spirites of God. And before the seate ther was a sea of glasse lyke vnto a cristall, and in the middes of the seat,

Seven  
lampes.

SSs. b. and



# The Reuelacion,

and round aboute the seate were. iiii. beastes ful of eyes befoze and behynd, and the fyrst beast was lyke a Lyon, the second beaste lyke a calfe, and the third beast had a face as a manne, and the fourthe beaste was lyke a flyinge Eagle.

**C** And the. iiii. beastes had ech one of them. vi. wynges about hym, and they were full of eyes within. And they had no rest, day nether night, saying: \* Ho- lye, holy, holy, Lorde God almyghtye, which was, and is, and is to come.

**D** And when thole beastes gaue glory and honour, and thanks to him that sate on the seate, whyche lyueth for euer, the. xiiii. elders fel downe befoze hym that sate on the throne, and wor- shypped hym that lyueth for euer, and cast theyz crounes befoze the throne, sayinge: thou arte worthy Lord to receyue glorye and honoure and power, for þu hast created all thynges, and for thy willes sake they are, & wer created

## The Notes.

**Of þ seate** xiiii. El- ders: seven Lampes & iiii. beastes  
The seate that John sawe, Tygnifieth the church or congregacion of the saythful. Be that sate thereon, the lyuinge God. The rainebowe: the couenaunt and promise of God. The. xiiii. seates of the circuite, the spirituall vertues or workes in the spirit. The. xiiii. eldes, the ear- nest professors and folowers of Goddes doctrine, as well of the newe as olde testamente. Theyz white apparell is innocencye. Theyz crounes of golde eternall kyngdome with Christ. The lygh tenynge, thondering and voyces proceeding fro the seate: do sygnifye rebuking, threatenynge and conforting of the worde of God, whiche is preached by the faithfull ministers of þ church. The. vii. lampes are the giftes of the spirit. The sea of glasse, is the vnderstandynge of the veritie. The foure beastes are the earnest setters forth of the truth in the foure quarters of the earthe, their eyes are the cleare knowledge of Goddes worde. The Lyon berokeureth them that are myghty in saythe. The calfe them that be fer- uent in loue, wherby they sacrifice theyz owne bodies to God. The men, they that walke circumspectly in theyz vocation auoyding the occasi- ons of euyll. The flyinge Eagle: them that haue all their contemplacion in heauenlye thinges. Theyz wynges are the workes of the spirit.

## The. v. Chapter.

**H**e seeth the Lambe opening the boke, and therfore the. iiii. beastes and the. xiiii. elders & the Angels prayse the Lambe & do hym worship

**A** And I sawe in the ryghte hand of him, that sat in the trone, a boke written within and on the backe: syde, sealed w. vii. seales. And I sawe

a stronge angell whiche cryed with a lowde voyce: Who is worthy to open the boke, and to loke the seales therof And no man in heauen nor in erth, ne- ther vnder the erth, was able to open the boke, nether to loke thereon. And I wepte moche, because no mā was found worthy to open and to rede the boke, nether to loke thereon.

And one of the elders sayde vnto me, wepe not: Beholde a lyon beinge of the tribe of Iuda, the rote of Dauid, hath obtayned to open the boke, and to loke the. vii. seales therof. And I behelde, and lo in the myddes of the seate, and of the. iiii. bestes, and in the myddes of the elders, stode a lambe as though he had bene killed, which had. vii. hornes and seven eyes, whiche are the spytites of God, sente into all the worlde. And he came and toke the boke oute of the ryghte hande of hym that sate vpon the seate.

And when he had taken the boke, the iiii. beastes and. xiiii. elders fel downe befoze the lambe, haupnge harpes and golden vialles full of odours, whyche are the prayers of sayntes and they songe a new songe sayinge: thou arte worthy to take the boke, and to open the seales therof: for thou wast kylled, and haste redeemed vs by thy bloude out of all kynredes, and tonges, & peo- ple, and nacions, and hast made vs vnto our God, kinges and preestes, & we shal raigne on the erthe.

\* And I beheld, and I heard þ voice of many angels about the trone, and a bounte the beastes and the elders, and I heard thousand thousandes, saying wyth a loude voyce: Worthy is the lambe þ was kylled to receaue power, and ryches, and wylidome, & strengthe, and honour, and glory, and blessinge. And al the creatures which are in hea- uen, and on the erth, and vnder þ erth, and in the sea, and all that are in them herde I sayinge: blessinge, honoure, glory, and power be vnto him that sit- teth vpon the seate, and vnto þ lambe for euer moze. And the. iiii. bestes said: Amen. And the. xiiii. elders fel vpon their faces, and worshipped hym that liueth for euer moze.

## The. vi. Chapter.

The

**Is**  
A Lion ob-  
tained to o-  
pen þ boke

**D**  
Apoca. i. 2.  
i. Pet. ii. 6.  
Dant. vii. c

**The boke**  
sealed with  
seven seales



The lambe openeth vi. scales, and manye thinges folow the openyng the of.

The lambe  
opened the  
scales.



White horse.

Red horse

Ca. xxvii a

Blacke.  
horse.

Greene horse

Soules vn  
der paultre  
Job. xxii. b

And I saw when the lambe opened one of the scales, & I herde one of the.iii. beastes saye, as it were the noyse of thonder, come and se: and I saw. And beholde there was a whyte horse, and he that sat on hym, had a bowe, and a crowne was geuen vnto him, and he went forth conquering and for to ouercome. And when he opened the second scale, I herde the seconde beaste saye: come and se. And there went oute another horse that was read, & power was geuen to hym that sat thereon, to take peace from the erth, & that they should kyl one another. \* And ther was geuen vnto hym a great sweard.

And when he opened the third scale, I heard the thirde beaste saye: come and se. And I beheld, and lo, a blacke horse: and he that sat on him, had a payze of balances in hys hande. And I herde a voice in the middes of the.iiii. beastes saye: a measure of wheate for a peny, & iii. measures of barley for a peny: & oyle and wyne se thou hurte not. And when he opened the fourth scale, I heard the voice of the fourth beaste say: come and se: and I looked. And beholde a grene horse, and hys name that sat on hym, was death, and hell folowed after him, and power was geue vnto them ouer the fourth parte of the earth, to kyl wyth swearde, and wyth hunger, and wyth death, & cometh of verine of the earth.

And when he opened the fift scale, I saw vnder the aultre, & \* soules of the that were kylled for the word of God, and for the testimony which they had, and they cryed wyth a loude voice sayinge: How longe tarieest thou Lord horse and true, to iudge and to auenge oure bloude on them that dwell on the earthe: And longe whyte garmentes were geuen vnto euerye one of them. And it was sayde vnto them that they shoulde reste for a lyttel season vntill the number of theyr felowes, and brethren, and of them that shoulde be kylled as they were, were fulfilled.

And I behelde when he opened the sixt scale, and lo there was a great earthe

quake, and the sunne was as blacke as a sacke clothe made of heere. And the mone waxed euen as bloude: and the starres of heauen fell vnto the erth euen as a fygge tree casteth from her her fygges, when she is shaken of a myghty wynde. And heauen vanyshed away, as a scrole when it is rolled together. And all mountaynes and yles, were moued out of theyr places. And the kynges of the earth, and the great menne, and the ryche menne, and the chiefe captaynes, and the myghty men, and euerye bondmanne, and euery free manne, hyd them selues in demmes, and in rockes of the hylles: \* and sayde to the hylles and rockes: fall on vs, and hyde vs from the prsence of him that sitteth on the seate, and from the wrath of the lambe: for the greete daye of his wrath is come, and who can endure it.

The Notes.

a. The openyng of these scales, doth not only betoken the manifestation of Goddes truth in the. vii. seuerall ages of the worlde, but also at the. vii. seuerall tyme after the death of Christ to the worlde's ende. The first was in the Apostles tyme who were betokened by the whyte horse, and by hym that sat thereon, Christe hym selfe, by the bowe, the herites of the Apostles, which was in his hande to put forth his worde moost fiercelye into all coastes of the worlde. The seconde was immediatly after the Apostles tyme. The reade horse were the fleshy preachers. He that sat on this horse, was the cruel compaign of the wicked princes that then raygned. The thirde was after the tyme of the martyrs. The blacke horse was the multitude of ambitious prelates and false teachers, which reigned in those dayes in the blackenesse of erreoure, lyes, pryde and vncleanes. And he that sat on this horse, the wicked and blynde rulers of that tyme. The wheate is the newe testamente, the barley, the old. The dulcete wine and sweete oyle, the worde of God. The openyng of the fourth scale, was in the tyme after persecucion ceased amonge the prelates, and they gaue them selues to wantonnes throughe Hypocryse. The pale horse was the Hypocrytes of those dayes, and death that sat on him, theyr dāpnable and deadly doctrine, sette forth and defended by the secular powers. The fift scale was opened, when in the reigne of these Hypocrites, God shewed vnto his chosen number the estate of their brethren departed in the fayth of Christe and for the testimony of the same, and also theyr owne estate, to seee suche that the torment of malice toucheth them not, but that the reste vnder the aultare (that is Christe) and do dayly crye vnto God to reuenge the innocent bloude, which he hath promysed to reuenge, in the daye of Ire. The longe white garmentes that are geuen the, is their innocency which they haue not of them selfe: but receyue it from the aultare Christe.

De. x. b.  
Luc. xxiii. d

The openyng of the scales.

The first scale.

The second scale.

The thirde scale.

The fourth scale.

The fift scale.

The



# The Reuelacion

The. vi.  
Seale.

The openinge of the sytse scale, was in oure tyme, when the Lorde spured vp his spirit in his seruantes to declare, howe these pale hypocrites had by the filthines of riches, obscured the preciousse and shininge ponetpe of Chyriste the sonne of his church, and howe the beutifull mone his church was becomed, and y starres (his mynistres) fallen to earthly doctrine, and heauen (the vereste true doctrine) banished away from them. And then he declared howe the kynnes and richemen of the earth who were full of al abhominacion, sought to these mountaines, byghe in the estimation of the world, to fall vpon them and to couer them with their trentalles of masses, theyr peylpeobertes and theyr continuall massinges, with other theyr wil workes and meritorious dedes.

## The. vii. Chapter.

He seeth the seruantes of God sealed in their foreheades out of all nacions and pcoples, which though they suffer trouble, yet the lambe fedeeth them, leadeeth them to the fountaynes of luyng water, and God shal wype away al teares from theyr eyes.

**A**nd after that I sawe. iiii. angels stande on the. iiii. corners of the earth, holding the. iiii. wyndes of the earthe, y the wyndes shoulde not blow on y erth, nether on the sea, neyther on any tree.

And I sawe another angel ascend from the rysynge of the sunne, whiche had the seale of the luyng God, and he cried w a loud voice to y iiii. angelles (to whom power was geue to hurt the earthe and the sea) sayinge: Hurte not the earth, nether the sea, nether the trees, tyll we haue sealed the seruantes of our God in their foreheades.

Mat. xxi. 17

**B** And I heard the numbze of them which wer sealed, & ther wer sealed an C. and. xliiii. M. of all the trybes of y children of Israel. Of the tribe of Iuda were sealed. xii. M. Of the tribe of Ruben wer sealed. xii. M. of the tribe of Gad were sealed. xii. M. of y tribe of Asser were sealed. xii. thousand. Of the trybe of Neptalim were sealed. xii thousand. Of the tribe of Manasses were sealed twelue thousande. Of the trybe of Symeon were sealed twelue thousande. Of the tribe of Leuy were sealed, twelue thousand. Of the trybe of Isacar were sealed. xii. M. Of the trybe of Zabulon wer sealed. xii. thousand. Of the trybe of Joseph wer sealed. xii. thousand. Of the trybe of Beniamin were sealed twelue thousand.

**C** After this I behelde, and lo a greate multitud (which no man coulde numbze) of al nacions and people, & tonges,

stode before y seat, and before y lambe, clothed w lōge whyte garmentes, and palmes in theyr handes, & cried with a loude voice, sayinge: saluacio be ascribed to hym y lyteth vpon the seate of our God, & vnto the lambe. And al the Angels stod in the cōpasse of the seat, & of the elders, and of the. iiii. beastes, and fel before the seate on theyr faces, & worshipped God, sayinge. Amē: Blessing & gloze, wysdome, and thankes, & honour, and power and myght, be vnto our God for evermore. Amen.

And one of the elders answered, sayinge vnto me: what are these which are atained in longe whyte garmentes, and whence came they? And I sayde vnto him: Lord, thou wotest. And he said vnto me: these are they whiche came out of great tribulacion, & made their garmentes large & made them white in y bloud of y lambe: therefore are they in y pcesence of the seat of God & serue hi day & night in his temple, & he that sitteth in y seat wil dwel among them.

Ero. xxi. 8  
Leu. xxi. 6  
Icha. xli. 6

Thei shal hōger no moze nether thirst nether shal y sunne light on thē, nether any heat: for y lambe which is in y middes of the seat shal fede thē, & shal lead thē vnto fountaines of liuing water, & god shal wype away all teares from their eyes.

Esa. xli. 6  
Ipsoc. xxi. 6

## The. viii. Chapter.

The. vii. scale is opened. There is silence in heauen, the foure angels blowe their trompettes, and greate plagues folowe vpon the earth.

**A**nd whē he had opened y seuenth scale, ther was silence in heuen about the space of halfe an houre.

And I saw angels standig before god, & to thē wer geue. vii. trōpettes. And another angel cam & stod before y aulter hauing a goldē senser, & much of odoures was geue vnto him, y he shold offer of y praters of all sainctes vpo the goldē aulter, which was before y seat. And y smoke of y odoures, which cam of the prayers of al sainctes, ascended vp before God out of y Angelles hand. And y Angell toke y senser & fylled it w fire of the aulter, & caste it into the erth, & voices were made, & thondynges & lyghtenynges, & earthe quake.

And the. vii. Angels whiche had the vii. trompettes prepared them selues to blow. The sytse Angell blewe, and thete was made haile and fyze, which were

B



were myngled with bloude, and they were caste into the erthe: and the thirde parte of trees was burnt, & all grene grasse was bzent. And the second Angell blew: and as it were a great mou-  
**C**ntayne: butnyng with fyre was caste into the sea, and the thyrd parte of the sea tourned to bloude, and the thyrd parte of the creatures which had lyfe, dyed, and the thyrd parte of shyppes were destroyed.

And the thyrd Angell blew, and there fel a great starre from heuē butnyng as it were a lampe, and it fel into the thyrd parte of the ryuers, and into fountaynes of waters, and þ name of the starre is called wormwode. And the thyrd parte was turned to wormwode. And many men died of the waters because they were made bytter. And þ  
**D**fourth Angell blew, and the thirde parte of the sunne was smytten, and þ thirde parte of the mone, and the thirde parte of the starres: so that the thyrd parte of them was darchned. And the daye was smytten that the thyrd parte of it shoulde not shyne, and lyke wyse the nyghte. And I behelde and hearde an Angell flyng thorow the myddes of heauen, sayinge wyth a lowde voyce: woo, woo to the inhabytters of þ erth because of the voyces to come of the trompe of the .iii. Angels whych were yet to blowe.

The Notes.

**The .vii. scale.** This scale is not yet opened, but shal bee when the tyme shal come, that God hath appoynted for the silence, that shal folowe the same. Whiche silence is the greates quietnes of Gods kyngdome, when al Antichristes souldiours shal be ouerthrowne and slayne. For then shal goo forth the .vii. Angels, that is to saye the true preachers of Goddes worde, who shal declare vnto the world the estate of the worlde at the openyng of the .vii. scales. And by these .vii. angels is opened the same thyng, that was opened by the openyng of the .vii. scales (but after another sorte) the one by the openyng of the scales, and the other by blowing the trompettes, to make the thyng more certayne. Take more of this, in the Image of both the churches gathered by Iohn Bale.

The .ix. Chapter.

The fyfte and syxte angell blowe their trompettes. The starre falleth from heauen. The locustes come out of þ smoke. The first wo is past. The foure angels, that wer bound are loosed, & the thyrd parte of men is kylled.

And the fyfte Angell blew, and I sawe a starre fall from heauen vnto the erth. And to hym was geue the keye of the botomlesse pyt. And he opened the botomlesse pyt, and there arose the smok of a great fornace. And the sunne, and the ayre were darkened by þ reason of þ smoke of the pyt. And there came oute of the smoke locustes vpon the earth, and vnto them was geuen power as the Scorpions of the earthe haue power. And it was commaunded them, that they shoulde not hurt the grasse of the earth, nether any grene thyng, neyther anye tree, but only those men whych haue not the seale in theyr forheades, and to them was commaunded that they shoulde not kyll them, but that they shoulde be viced fyue monethes, and theyr payne was as the payne that cometh of a Scorpion, when he hath stonge a man. \* And in those dayes shal me seke  
**E** deathe, and shal not fynde it, and shal desyre to dye, and deathe shal flye from them.

Esay. lii. b.  
 Of see. p. c.  
 Luc. xliii

And the similitude of the locustes was lyke vnto horses prepared vnto battayle, and on their heades were as it were crownes, lyke vnto golde: & theyr faces were as it had bene the faces of men. And they had hearre as the hearre of women. And theyr teeth were as the teeth of Lyons. And they hadde habbergions, as it were habbergions of yron. And the sounde of theyr wynges, was as the sound of charettes when many horses runne together to battaile. And they had tailes lyke vnto Scorpions, and there were stynges in theyr tailes. And their power was to hurt men. v. monethes. And they had a kyng over them, whiche is the angel of the botomlesse pyt, whose name in the Hebreu tonge, is Abaddon  
**B** \* but in the Greke tong, Apollion. One woo is paste, and beholde two woos come after this.

Abaddon is as much to say as a destroyer.

And the syxte Angell blew, and I heard a voyce from the .iiii. corners of the golden aultre, which is before god, saying to the syxte Angell, which had the trompe: Loose the .iiii. Angells, whych are bounde in the greates ryuer Euphrates. And the .iiii. Angells  
**C** were



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were loosed whyche were prepared for an houre, for a dape, for a moneth, and for a yere, for to slea the.iii. parte of men. And the nombze of hozsme of war were.xx.tymes.x. And I heard the nombze of them: and thus I sawe the hozses in a bysion, and them that sate on them, hauyng fyry habergions of a facincte colour, and byrmstone, and the heades of the hozses were as the heades of lyons. And oute of theyz mouthes wente forth fyre and smoke and byrmstone. And of these thze was the.iii. parte of men kyled: that is to say (of fyre, smoke, & byrmstone, which proceded out of the mouthes of them: for their power was in their mouthes and in theyz tayles: for theyz tayles wer lyke vnto serpentis, and had heades and with them they dyd hurt: And the remnaunt of the men whych wer not kyled by these plages, repented not of the dedes of their handes that they shoulde not worshyppe deuyls, & and ymages of golde, and syluer, and brasse, and stone, and of wood, whyche nether can se, nether heare, nether go. Also they repented not of theyz murther, and of their sorcerye, neyther of their fornicacion, nether of theyz theft.

## The .x. Chapter.

The angell hath the boke open. He sweareth, there shall be no more tyme. He geueth the boke vnto Iohn whych eateth it vp.



And I saw another myghty angell come doune from heauen clothed with a cloude, & the rayne: bowe vpon hys heade. And hys face as it wet þe sunne, and hys fete as it were pillars of fyre, and he had in hys hand a litell boke open: and he put hys ryght fote vpon the sea, and hys lefte fote on the erth. And cryed wyth a loude voyce, as when a lyon roareth. And when he had cryed, seuen thondres spake theyz voyces. And whē the. vii. thondres had spokē their voyces, I was aboute to wyte. And I hearde a voyce from heauen saying vnto me, seale vp those thynges which the. vii. thondres spake, and wyte them not.

And the Angel whyche I saw stand vpon the sea, and vpon the erthe, lyfte vp hys hande to heauen and swate by

hym that lyueth for euer more, whych created heauen, and the thynges that therein are, and the sea, and the thynges whyche therein are: that there shoulde be no lenger tyme: but in the dapes of the voyce of the seuenth Angell, when he shal begyn to blowe: euen the mystere of God shal be synned as he preached by hys seruautes the prophetes.

And the voyce which I heard from heauen, spake vnto me agayne, & said: \*go and take the lytle boke which is open in the hand of the angell whiche standeth vpon the sea, and vpon the earth. And I went vnto the angel, and sayde to hym: geue me the lytle boke, and he sayde vnto me: take it, and eate it vp, and it shall make thy belly bytter, but it shal be in thy mouth as swete as honye. \*And I toke the lytle boke out of hys hand, and eate it vp, and it was in my mouth as swete as honye: and as sone as I had eatē it, my belly was bytter. And he sayde vnto me: thou muste prophesy agayne amonge the people, and nations, and tonges & to many kynges.

## The .xi. Chapter.

The temple is measured. The seconde woos is paste.



And then was geuen me a rede, like vnto a rode, and it was sayd vnto me: Rise and meate the temple of god, and the auler, and them that worshyppe therein, and the quere whych is wyth in the temple, cast oute and meate it not: for it is geuen vnto the Gentyles, and the holpe cyrpe shall they treade vnder fote. xlii. monethes. And I wyll geue power vnto my two wyntelles, & they shall prophesy a thousande, two hundred and .lx. dapes, clothed in sacke cloth. These are two olyue trees, and two candellsticks, standing before the God of the erthe.

And yf anye man wyll hurte them, fyre shal proced out of their mouthes, and consume theyz enemyes. And yf anye maune wyll hurt them thys wyse muste he be kyled. These haue power to shut heauen, that it rayne not in the dapes of theyz prophesyinge: and haue power ouer waters to turne them to bloud, and to synpte the earth with all maner



maner plages, as often as they wyll.

And when they haue synished their testimonye, the beaste that came oute of the bottomlesse pyt, shall make war agaynst them and shall ouercome the, and kyll them. And theyr bodyes shall lye in the streates of the greates cytye, whiche spiritually is called Zedon & Egypt, wher our Lord was crucified. And they of the people and kynredes, and tonges, and they of the nations, shall se theyr bodyes. iii. dayes and an halfe, and shall not suffre theyr bodyes to be put in graues. And they shal dwell vpon the earth, shal reioyce ouer them and be gladd, and shall sende gyftes one to a nother for these two prophetes vexed them that dwelte on the earthe.

And after. iii. dayes and an halfe the spirit of lyfe fro God, entred into the. And they stode vp vpon theyr fete: and greates feare came vpon them whiche sawe them. And they hearde a greates voyce from heauen, saying vnto them. Come vp hyther. And they ascended vp into heauen in a cloude, and theyr enemyes saw the. And the same houre was there a greates earthquake, and the tenth parte of the cytye fell, and in the earthquake were slayne names of men seuen. And the remnaunt were feared, and gaue glozy to God of heauen. The second woo is past, and beholde the thyrde woo wyll come anone.

And the seuenth angel blew, and there wer made great voyces in heauen, sayinge: the kingdomes of this world are oure lordes and his Chrystes, and he shall raygne for euermore. And the xiiii. elders, which syt before God on theyr seates, fell vpon their faces, and worshypped God sayinge: we geue the thankes Lorde God almighty: which arte and wast, and arte to come, for thou haste receaued thy greates myght, and hast raigned. And the nations wer angry, and thy wrath is come, and the tyme of the dead that they shoulde be iudged and that thou shouldest geue rewarde vnto thy seruauntes the prophetes and sayntes, and to them that feare thy name small and greates and shouldest destroy them, whiche destroy the earth. And the temple of God was

opened in heauen, and there was sene in this temple, the arcke of his testament: and there folowed lghtnynges and voyces, and thondrynges and earth quake, and much hayle.

### The Notes.

a. The reed is the worde of God, the temple is the congregation of Chryste, the aultrare is Chryste, the quyre, is the rabble of Rome the cutterkens called the prelates of the church, and the cytye is the elect and chosen sort of Christians. The. ii. wynter is the two testaments, the beaste that cometh out of the bottomlesse pyt, is the whole rabble of the Antechristian church of Rome.

### The. xii. Chapter.

The seuenth angel bloweth his trompeter. There appereth in heauen, a woman clothed with the sunne, Michael llyghteth with the dragon that persecuteth the woman.

And ther appered a greates wonder in heauen: A woman clothed with the sunne, and the mone vnder her fete, and vpon her heade a croune of xii. starres. And she was with chylde and cryed trauaylinge in byrthe, and pained redy to be deliuered. And there appered another wonder in heauen, for behold a greates red dragon hauing. vii. heades, and ten hornes & crounes vpon his heades: and his tayle drue the thyrde parte of the starres, and cast the to the erth.

And the dragon stode before the woman, which was redy to be deliuered for to deuoure her chylde as sone as it were borne. And she brought forth a man chylde, which shoulde rule all nacions with a rode of yron. And her sonne was taken vp vnto God, and to his seate. And the woman fled into the wyldernes, where she had a place prepared of God, that they shoulde fede her there a. lxx. ii. hundred and. lx. dayes.

And there was a greates battayle in heauen, Michael & his Angels foughte with the dragon, & the dragon foughte with his aungelles, and preuayled not: neither was their place founde any more in heauen. And the greates dragon, that olde serpent called the deuill and Sathanas was caste oute. Which deceaueth all the worlde. And he was caste into the earth, and his aungelles were cast out also.

And I heard a loude voyce saying: in heuen is now made saluacion and strengthe and the kyngdome of oure God



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God, and the power of hys Christ. For he is cast doune whiche accused them befoze God daye and nyght. And they ouercam him by the bloud of y lambe, and by the worde of their testimony, & they loved not their liues vnto y deth. Therfoze reioyce heauens, and ye that dwell in them. Woe to the inhabitants of the earth, & of the sea: for the deuyll is come doune vnto you whiche hathe great wrath, because he knoweth that he hath but a shorte tyme.

And when the dragon sawe, that he was cast vnto the earth, he persecuted the woman, whych brought forth the man child. And to the woman were geuen two wynges of a great egle, that she myght flye into the wyldernes, into her place, where she is noryshed for a tyme, tymes, and halfe a tyme frome y presence of the serpent. And the dragon cast oute of hys mouth water after the womā as it had bene a ryuer, because she shold haue bene caught of y flood. And the earth holpe the woman, and y earth opened her mouth & swallowed, by the ryuer, whych y dragon cast out of his mouth. And y dragon was wroth with the woman: and went and made warre with the remnaunt of her sede, whiche kepe the commaundementes of God, and haue the testimony of Iesus Christ. And I stode on the sea sande.

## The Notes.

The woman, is Christes true church, the sunne wherewith she is clothed, is the righteousness of Iesu Christ, the more vnder her fere, is y world and worldly thinges, the crowne of xii. starres, are the xii. Apostles. And the womans crye and trauell is their preaching and persecucion. The dragon is the deuyll, the seuen heades, are all hys craftes and subtilties, the ten hornes are all his power to tempt man, the seuen crownes are hys vniuersall reygne among the worldynges, and hys tayle, is the entysementes of worldlye thinges, wherewith he draweth men to hym, and casteth them into the earth making them carnall. The manne chylders Christe, the flyng into the wyldernes, is the auoiding of sinne, and the noryshing there so many dayes, is Goddes protection eue to the worldes end. Michael and his angel are the true and constant preachers & professours of Gods doctryne, and the dragons angels are the contrarye. The water that the dragon casteth out of his mouth is all hypocrisie and superstycion, the earth that swallowed it by, is the multitud of the worldynges, and the sea sand, is theyr doctrine, not grounded on the rocke which is Christ, but on man.

## The. xiii. Chapter.

A beast ryseth oute of the sea with seuen heades, and ten hornes. An other beaste cometh

out of the earth with. ii. hornes.



And I saw a beaste rise out of the sea, hauing. vii. heades, and. x. hornes, & vpon hys hornes. x. crownes and by his head, the name of blasphemy. \*And the beast which I saw, was like a cate of the mountayne, & hys fete wer as the fete of a beare, and his mouth as the mouth of a lion. And the dragon gaue hym hys power & hys seate, and great auctorite: and I saw one of heades as it were wounded to death, and hys deadly wounde was healed. And all the world wondred at the beast, and they worshipped the dragon whiche gaue power vnto the beaste, and they worshipped the beast sayinge: who is lyke vnto the beaste: who is able to warre wyth hym.

And there was geuen vnto hym a mouth, that spake great thynges and blasphemies, and power was geuen vnto him, to do. xlii. monethes. And he opened hys mouth vnto blasphemy against God, to blasphemie hys name, & his tabernacle & them y dwel in heaue.

\*And it was geuen vnto hym to make war with the Saintes, & to ouercome them. And power was geuen hym ouer all kynred, tonge, and nacion: and al that dwell vpon the earthe worship hym: whose names are not wrytten in the boke of lyfe of y lambe, which was kylled from the beginning of y world. If any mā haue an eare, let him heare.

\*He y leadeth into captiuite shal go in to captiuite: \*he y killeth w a sword must be killeth w the sword. Here is the patience, & the fayth of y sayntes.

And I behelde another beaste coming vpon out of the earthe, and he had two hornes lyke a lambe, and he spake as dyd the dragon. And he dyd all that the first beaste could do in hys presence & he caused the earth, and them which dwel therein, to worshyppe y first beaste, whose deadly wound was healed. And he did great wonders, so that he made fyre come doune from heaue in y sight of men. And deceaued them that dwel on the earth by the meanes of those signes whiche he had power to do in the sight of the beast, saynge to them that dwel on y earth: that they shuld make an

Apoc. xiii. c.

Dan. vii. c.

Apoc. xiii. b.

Dani. xli. c.

Phil. iiii. d.

Gene. ix. a.

Mat. xx. c.



an ymage vnto the beast, which hadde the wound of a swerde, and did lyue.

**B** And he had power to geue a spirite vnto the ymage of the beaste, and that the ymage of the beast should speake, and should cause y as many as would not worshyppe the ymage of the beast, should be kylled. And he made al, both smale and greate, ryche and pooze, fre & bond, to receaue a marke i thei right handes, or in thei foreheaddes. And that no man myght bye or sell, saue he that had the marke, or the name of the beaste, other the nombze of hys name. Here is wysdome. Let him that hathe wyrt count the nombze of the beast. For it is the nombze of a man, and hys nombze is sixe hondred, thre score & syxe.

The notes.

The beaste is the whole Empire of Antichrist the Romishe rable, his vii. heades and ten hornes is his raigne in all the seuen ages, and the power of the same, the mighty power that was geuen him, and the seate that Sathan left him, is their deceitfull doctrine, and their glorious kyngdome.

The wounded head, is the popes supremittie, and power denyed in certayne contreys, and the curing therof, is the maintayninge and restoringe againe of his ceremonies and other trumperie in the same contreis. Take more of this in John Bales Image of bothe the churches, and also of the mouth that spake great thinges and blasphemie, that is straightly charged all men to obserue the popes seruinge of God, putting Goddes word to silence, and misreportinge the true preachers therof, wyth the blasphemous name of heresy.

The other beaste that rose out of the earth, was the false and deuillish preachers, thei ii. hornes like vnto the hornes of a Lambe, are the ii. reſtamentes wrested to thei beasty purpose, the worship that the beaste must haue, is the obseruacion of hys rules & ceremonies, the ymage of the beaste, is the like tyranny that raigned before the head was wounded. This ymage made they speake, by promulgatinge most cruel lawes vnder paine of death. The marke that al men receaued, was the orde to obserue those lawes. The like thing was the marke of the marchantes, but thei was rather inward in the conscience, as is also the name & numbze of the beaste, though they were also outward. Of the numbze of the beaste, what it betokeneth, loke in Bale vpon this place. The. viii. Chapter. †

The Lambe stādeth vpon the mount Sion, and the vndeſiled congregation with him. The angell exhorteth to the feare of God, and telleth of the fall of Babilon.

**A**dd I looked, and lo, a lambe stode on the mount Sion, & wyth hym an. C. and. xliiii. My haupnge hys fathers name writte in thei foreheades. And I heard a voyce fro heauen, as the sound

of many waters, and as the voyce of a great thunder. And I heard the voyce of harpers hatpynge wyth theyz harpes. And they songe as it were a newe songe, before the seate, and before the four beastes, & the elders, and no man could learne that song, but the. C. and. xliiii. thousand, whyche were redemed from the earth.

These are they, which were not defiled with women, for they are virgyns, **B** These folowe y lambe whither soeuer he goeth. \* These wer redemed fro me beyng the fyrst frutes vnto God and to the Lambe, and in theyz mouthes was found no gyle. For they are without spotte before the trone of God. †

And I saw an angel ſtie in the midst of heauen, haupng an euerlaſting goſpel, to preache vnto them that ſyt and dwell on the earth, and to all nations, kynredes, and tonges, and people, sayinge wyth a loude voyce: \* feare God, and geue honoure to him, for the houre of hys iudgmente is come: and worſhippe him, y made heuen & earth, and the ſea, and fountaynes of water. **C** And ther folowed an other angell, saying: \* Babilon is fallen, is fallen, that greate cite, \* for ſhe made all nations drynke of the wyne of hys fornication. **Esa. xxi. b. Here. li. a. Ap. xviii. a.**

And the thyrde angell folowed them sayinge wyth a loude voyce: If anye man worſhype the beaste & hys ymage, and receiue his marke in his forehead, or in hys hande, the ſame ſhall drynke the wyne of the wrath of God, whyche is poured in the cuppe of hys wrath. And he ſhall be punyſhed in fyre and bymſtone, before the holy angels, and before the lambe.

\* And the ſmoke of theyz torment ascendeth by euermore. And they haue no reſt day nor nyght, whych worſhype the beaste and hys ymage, and whoſoeuer receaueth the prynte of hys name. \* Here is the patience of ſaintes. Here are they that kepe the commaundmentes and the ſayeth of Jeſu. **Ap. ix. a. and. xix. a. Ap. xii. b.**

And I hearde a voyce fro heauen sayinge vnto me: wyrite. Blessed are the dead, which hereafter dye in the Lord, euen ſo ſayeth the Spirite: that they may reſt fro theyz laboures, but theyz workes ſhall folow them.

¶¶¶. And



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Joel. ii. c.  
Mat. xiii. c.  
D

And I looked & behold a whyte cloude, and vpon the cloude one syttinge lyke vnto the sonne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle. And another Angell came out of the temple, crying wth a loude voyce to hym that sat on the cloude. \* Thrust in thy sickle and reape, for the time is come to reape, for y<sup>e</sup> corne of the earth is ripe. And he that sat on the cloude, thynste in hys sickle on the earth, and the earth was reaped.

And another angell came out of the temple, whiche is in heauen, hauinge also a sharpe sickle. And another angel came out from the aultare, which had power ouer fyre, and cryed wth a loude crye to him that had the sharpe sickle, & sayde: thrust in thy sharpe sickle, & gather the clusters of the earthe, for hys grapes are ripe. And the angel thrust in his sickle on the earthe, & cut downe the grapes of the vineyard of hearth: & cast the into the great wynefat of the wrath of God, and the wynefat was troden without the Citie, and bloude came oute of the fatte, euen vnto the horses byddels, by the space of a thousande and. vi. hundred furlonges.

## The notes.

The Lambe is Christ, the mount Sion is the church, the greete number that are with hym are the saythfull membris of the same church, the fathers name is his worde, and the beliefe in the same, the voyce of consent like vnto many harpes, is this vniuersall sayth of all nacions, that is of as manye of all nacions as are true christians, and grounde their sayth onely vpon scripture, which is full of this sweete armonye. The new song is the word of God, which none can learne, but suche as haue the name of the father written in their foreheades. The women are vnconstant and waueringe doctrine. Babilon is the church of Antichrist, and the wine of hir whoredome is the deuillys doctrine, sette forth and taughte by that wicked cōgregation. The cloude is the true ministers of gods word, he that sitteth on it, is the sonne of God, and the sharpe sickle in his hande, is the signe of the last daye, which is in scripture called harueste, and the sickle is called Goddes worde, for with that sickle is Gods haruest reaped.

## The. xv. Chapter.

He seeth seven Angels, hauinge seven byals full of wrath.



Dani. xi. b.

And I sawe another sygne in heuen great and meteuclous. vii. angels haunge the seuen last plagues, \* for in them is fulfilled the wrath of God.

And I saw as it were a glassy sea, mingled with fyre, and them that had gotten victorie of the beast, and of hys ymage, and of his marke, & of the number of hys name, stande on the glassy sea, hauing the harpes of God, & they songe the songe of Moses the seruaut of God, and the song of the lambe, sayinge. Greate and marueylous are thy workes. \* Lorde God almighty, iust & true are thy wayes, kyng of sayntes. \* Who shal not fear O Lord, and glorifie thy name: for thou onely art holye, and al gentyls shal come and worshyppe before the, for thy iudgementes are made manifeste.

And after that, I looked, and behold the temple of y<sup>e</sup> tabernacle of testimo- ny was open in heauen, and the seuen angels came out of the temple, whiche had the seuen plagues, clothed in pure and bryght linnen, and hauinge theyr brestes girded wth golden girdles. And one of the four beastes gaue vnto the. vii. angels, seuen golden byalles, full of the wrath of God, which lyueth for euermore. \* And the temple was full of the smoke of the glozy of god and of his power, and no mā was able to enter into the temple, tyl the seuen plagues of the seuen angels were fulfilled.

## The Notes.

The seuen angels which had the seuen golden byals full of the wrath of God, are Goddes eternal decrees and set purposes, accordinge to the whiche he plageth the wicked in these laste dayes. Loke more of this in John Bale.

## The. xvi. Chapter.

The angels poure out their byals full of wrath.

And I hearde a greate voyce out of the temple, sayinge to the seuen angels: go your wayes, poure out your byalles of wrath vpon the earth. And the fyrst wente, and poured oute hys byal vpon the earth, and there fel a nopsome and soore botche vpon the men which had the marke of the beast, and vpon them whiche worshipped hys ymage. And the seconde Angell shedde out hys byal vpon the sea, and it turned as it were into the bloude of a deade man: and euery liuyng thing dyed in the sea. And y<sup>e</sup> third angell shed out hys byal vpon the ryuers & foun- taines of waters, and they turned to bloude

Esai. xlii. c.  
Iere. x. b.  
B  
Iere. x. a

Esai. xlii. c.  
D



**B**londe. And I hearde an angell saye: Lozde whyche art, and wast, thou arte righteous and holy, bicause thou hast geuen such iudgmentes, for they shed out the bloud of sayntes & prophetes, and therfore hast thou geue the bloud to drynke: for they are worthy. And I hearde an other out of the aulter saye, euen so lozde God almyghty, true and ryghteous are thy iudgmentes.

And the fourth angel pouted out his byal on the sunne, and power was geuen vnto him to bere men wyth heate of fire. And the menne raged in greate heate, & spake euil of the name of god, whyche had power ouer those plages, and they repeted not, to gyue him glory. And the fiste angel pouted out hys byall vpon the seate of the beast, & hys kyngdome wared darcke, & they gnawed their tonges for sorow, & blasphemed the God of heauen for sorowe & payne of their sores, and repeted not of their deades.

**C** And the first angell pouted oute hys byall vpon the greate ryuer Euphrates, and the water dried vp, & the waies of the kinges of the east shoulde be prepared. And I saw thre vncleane spirites lyke frogges, came out of y<sup>e</sup> mouth of the dragon, and out of the mouth of the beaste, & out of the mouth of the false prophet. For they are the spirites of deuyles, workynge myracles, to go oute vnto the kynges of the earth, and of the whole worlde, to gather them to the battell of that greate dawe of God almyghty. \* Behold I come as a thefe. Happye is he that watcheth & kepeth hys garment, lest he be found naked, and men se his fylthynges. And he gathered them togyther into a place called in the Hebrue tonge Armagedon.

**D** And the seuenth angel pouted oute hys byall into the ayre. And ther came a voyce oute of heauen from the seate, sayinge: it is done. And there folowed boyces, thunderinges, and lightenynges, & there was a greate earthquake, such as was not sence men were vpon the earth, so myghty an earthquake, & so greate. And the great cite was deuidded into thre partes, and the ctytes of all nacions fell. And greate Babilon came in remembraunce before God,

to giue vnto her the cuppe of the wine; of the feartenes of hys wraath. Euerye yle fledde awaye, and the mountaynes were not founde. And there fel a greate hayle, as it hadde bene talentes out of heuen vpon the men, and the men blasphemed God: bycause of the plage of y<sup>e</sup> hayle, for it was greate, and the plage of it soze.

The notes.

Confer these seven plages with the opening of the vii. scales, and the blowynge of the seuen trumpers, & it shal be easye to vnderstand.

The .xvii. Chapter.

He describeth the womanne sitting vpon the beast with ten hornes.



And there came one of the seven angels, which had the seven byals: and he talked with me, sayinge vnto me: come, I wyl shewe thee the iudgment of the greate whore that sitteth vpon many waters, with whom haue committed fornication the kynges of the earth, so that y<sup>e</sup> inhabiteres of the earth, are drunken with the wyne of her fornicacion. And he carped me awaye into the wyldernes in the spirite. And I saw a woman syt vpon a rose coloured beast full of names of blasphemye which had .x. hornes. And the woman was arrayed in purple and rose coloure, and decked wyth golde, precious stone, & pearles, and had a cuppe of golde in hys hand, full of abominacions and fylthynges of hys fornicacion. And in her forehead was a name wyrtten, a mistery, greate Babilon the mother of whoredome, and abominacions of the earth. And I saw the wyfe droncke with the bloud of sayntes, and with the bloud of the wyrtues of Iesu. And when I saw hys: I wondered wyth greate maruaile.

And the angel sayde vnto me: wherefore maruylest thou? I wyl shewe thee the mistery of the womanne, and of the beast that beareth hys, which hath seven heades, and ten hornes.

The beaste that thou iest, was, and is not, and shal ascende out of the bottomlesse pytte, and shal go into perdition, and they y<sup>e</sup> dwel on the earth shal wonder (\* whose names are not wyrtten in y<sup>e</sup> booke of life fro the beginning of y<sup>e</sup> worlde) whē they behold y<sup>e</sup> beast that was and is not. And here is a mynde

¶ Et. ii.

that

mat. xxviii.  
Luce. xii. c.  
ii. Pet. iii. c.  
ii. Tess. v. a.  
I Apo. iii. d

Apo. xiii. b



# The Reuelacion

that hath wysedome.

**C** The seven heades are seven moun-  
taynes, on whiche the woman sitteth:  
they are also seven kynges. fyue are  
fallen, and one is, and an other is not  
yet come. When he cometh he must co-  
ntinue a space. And the beast that was,  
and is not, is even the eyghte, & is one  
of the seven, and shal go into destructi-  
on. \* And the .v. hornes which thou seest,  
are ten kynges, whych haue recea-  
ued no kingdome, but shal receaue po-  
wer as kynges at one hour w<sup>th</sup> the beast.  
These haue one mynde, and shal geue  
their power & strength vnto the beast.  
These shal fyght with the lambe, & the  
lambe shal ouercome them: \* for he is  
Lorde of lordes, and kinge of kynges,  
and they that are on hys syde, are cal-  
led, and chosen and faythfull.

Dan. vii. b  
Apo. xiii. a

Dan. vii. a  
1. Tim. vi. c  
Apo. xix. c.

And he sayde vnto me: the waters  
whych thou sawest, wher the whoze sit-  
teth, are people, and folcke, & nacions,  
and toges. And the ten hornes, which  
thou sawest vpon the beaste, are they  
that shal hate the whoze, & shal make  
her desolate and naked, and shal eate  
hys fleshe and burne hit with fyre. For  
God hath put in theyr hertes to fulfill  
hys wyl, and to do w<sup>th</sup> one consent,  
for to giue hit kingdome vnto y<sup>e</sup> beast,  
vntill the wordes of God be fulfilled.  
And the woman whych thou sawest, is  
that great cite, whych raigneth ouer  
the kynges of the earth.

The notes.

The whoze is the church of Antichrist, whiche  
the Bale declarerh to be the church of Rome.  
The manye waters are the multitude of people  
vnder the sayde church, the kynges and rulers,  
whych committed spirituall fornication w<sup>th</sup> hit.  
Loke in the .iiii. chapter for the description  
of this beaste.

The .xviii. Chapter.

The louers of the world, are sorre for the fall  
of Babilon, but they that be of God, haue cause  
to reioyce for hit destruction.

**A** And after that, I saw an o-  
ther angell come fro heauē,  
haupnge greate power, and  
the earth was lightened w<sup>th</sup>  
hys bryghtnes. And he cried myghte-  
ly w<sup>th</sup> a strong voyce, sayinge: \* Greate  
Babilon is fallen, is fallen: and is be-  
come the habitacion of deuils, and the  
holde of all fowle spirytes, and a cage  
of all vnclane and hateful byrdes, for  
all nacions haue dronken of the wyne

Esa. xxi. c.  
Iere. l. a.  
Apo. xiiii. b

of the wrath of hys fornicatio. And the  
kinges of the earth haue comitted for-  
nication w<sup>th</sup> hys, and hys marchaun-  
tes are waxed ryche of the abundaunce  
of hys pleasures.

And I hearde an other voyce frome  
heuen, saye: \* come away from hys my  
people, that ye be not partakers in hys  
synnes, that ye receaue not of hys pla-  
gues. For hys synnes are gone vp to  
heauen, and God hath remembred hys  
wpyckednes. Rewarde hit even as he  
rewarded you, & gyue hys double ac-  
cordinge to hys woorkes. And poure in  
double to hit in the same cuppe whych  
he filled vnto you. And as much as  
he glorified hit selfe, and liued wanto-  
ly, so much poure ye in for hit of punish-  
ment and sorow, for he said in hit selfe  
\* I sit beyng a quene, and am no wyd-  
ow, & shal se no sorow. \* Therefore shal  
hys plagues come at one daye, death, &  
sorow, & hunger, and he shal be brent  
with fire: for stronge is the Lord God  
whych iudgeth her.

B  
Gene. xix. e  
Esa. lii. b  
ii. Cor. vi. c

C  
Esa. xlii. b  
Dan. vii. b  
ii. Tes. ii. b  
Apo. xvi. b

And the kinges of the earth shal be-  
wepe hys & waile ouer her, which haue  
committed fornicatio w<sup>th</sup> hys, & haue  
liued wantonlye w<sup>th</sup> hys, when they  
shal se the smoke of her burnyng, and  
shal stand a farre of, for fear of her pu-  
nishment, sayinge. \* Alas, alas, that  
greate cite Babilon, that myghty ci-  
tye: for at one houre is hit iudgemente  
come. And y<sup>e</sup> marchauntes of the earth  
shal wepe and wayle, in theim selues,  
for no mā wil bie their ware any moze,  
the ware of gold and siluer, and pre-  
cious stones, neither of pearle, & raines,  
and purple, and scarlet, and all thynne  
wodde, and al maner vessels of pury,  
and al maner vessels of most precious  
wodde, and of brasse and yron, and si-  
namon, and odours, and oyntmentes, &  
strakenſe, & wine, and oyle & fine flour  
& wheat, beastes, & shepe, & hoxies, and  
charets, & \* bodie and soules of men.

Iere. li. a  
D

ii. Pet. ii. a

And the apples y<sup>e</sup> thy soule lusted af-  
ter are departed from the. And al thin-  
ges whych were deputy, & had in pryce  
are departed from the, and thou shalte  
finde them no moze. The marchauntes  
of these thynge whych were waxed  
ryche, shal stande a farre of from her,  
for feare of the punishmente of hys,  
weping



wepyng & wayling, & sayinge: \* Alas,  
alas, that great city, that was clothed  
in raynes, and purple, and scarlet, and  
decked wyth golde, & pꛑecyous stones,  
and pearles: for at one houre so greate  
tyches is come to naught.

And euery thypppe gouernour, and al  
they that occupied shippes, & thypmen  
which worcke in the sea, stode a far of,  
and cryed, when they saw the smoke of  
hyꝝ burning, saying: what city is like  
vnto thys greate cite? And they cast  
dust on theyꝝ heades, & cryed weping,  
and wayling, and sayde: \*Alas, alas,  
that greate cite, wherin were made  
ryche all that had thyppes in þ̄ sea, by  
the reason of hir costlinesse, for at one  
houre is she made desolate.

**R**eloyce ouer hit thou heauen, & ye  
holy apostles and prophetes: for God  
hath geuen your iudgement on hyr.  
And a myghty aungel toke vp a stone  
lyke a greate myllstone, and cast it into  
the sea, sayinge: wyth suche violence  
shall that great city Babilon be cast,  
and shall be founde no moze. And the  
voyce of harpers, and musiciens, and  
of Hyppers, and Trumpettters, shall be  
hearde no moze in thee: and no craftes  
man, of whatsoenes craft he be, shall be  
founde any moze in the. And the soude  
of a myll shall be heard no moze in the,  
and the candle lyght shall be no moze  
burnyng in the.\* And the voyce of the  
bridgrome & of the byde, shall be heard  
no moze in thee, for thy marchauntes  
were the great men of the earthy. And  
thyne inchaütment were deceaued  
all nacions: and in hyr were founde the  
bloud of the prophetes, & of the sayn-  
tes, and of all that were slayne vpon  
the earthy.

### The notes.

This Babilon is the church of Antichriste, which standeth of the rabble of the Romish religions, as John Bale declareth very euidently. The kinges & marchauntes, that bewaile this todayne fall: are the Popish rulers with the rabble of their Romish marchauntes, the bishops and priests that haue their lining by þe Romish marchandise, whiche are wel declared in John Bales commentaries. The Shipmasters and all mariners that labour by the sea, are the bishops with their infinite rabble of the popes mariners, who haue violently entred into the shippes of Peter, James and John. For by those shippes are signified the church of Christ, wherein these mariners by force do rule.

The. xix. Chapter.

Prayse and thankes are geuē vnto God for iud-  
ging the whore, & for auēging the blud of his ser-  
uaūtes. The angel wil not be worshipped. The  
foules and byrdes are called to þe slaughtre.

**A**nd after that, I hearde the  
 voyce of much people in he-  
 uen saying: Alleluya. Sal-  
 uation, and glozve, & honor,  
 and powet, be ascribed vnto the Lord  
 our God, for true and ryghteous are  
 his iudgmentes, for he hath iudged y  
 great whore, whyche dyd corrupte the  
 earthe wyth hir fornication, & hath a-  
 uenged the blond of his seruauntes of  
 hir had. And agatne they sayd: Allelu-  
 ya. \* And smoke rose vp for euermore  
 and the. xliiii. elders, and the. liii. bea-  
 stes fell downe, and worshypped God  
 that sate on the seate, saying: Amen. Al-  
 lulia, and a voyce came out of the seate,  
 sayinge: prayse our Lorde God al ye  
 are hys seruauntes, and ye that seate  
 hym both small and greate.

And I heard the voyce of much people, euē as the voyce, of many waters, and as the voyce of strong thondering saying: Alleluya, for God omnipotent raygneth. Let vs be glad and reioyce and geue honour to him: for the mariage of the Lābe is come, and his wife made hyr selfe readye. And to her was graunted, that she should be arrayed in pure and goodly raynes. For the raynes is þy righteousnes of sayntes. And he said vnto me: \*happy are they, which are called vnto the Lābes supper. And he said to me: these are þy true sayynges of God. And I fel at his fete, to haue worshypped him. And he sayd vnto me, \* se thou do it not. For I am thy felow seruant, and one of thy brethren, and of them that haue the testimony of Iesus. Worship God. For the testimony of Iesus is the spirite of prophecy.

And I saw heuen open, and behold  
a whyte hoxse: and he that sate vpon  
hym was saythful & true, and in righ-  
teousnes did iudge and make battell.  
\* His eyes were as a flambe of fyre: &  
on his heade were many crownes: & he  
had a name wyttē, that no man knew  
but he him selfe. \* And he was clothed  
wyth a vesture dypte in bloud, and his  
name is called the word of God.  
And the warrriers which were in heuen  
folow

Apoc. ix. 2  
and. xiii. 6

Mat. xii. 8.  
Lu. xiii. 8.

Act. x. c.  
and. xiii. c.  
Pro. xxii. b

Apoca. i. 6  
and. ii. 6.

Esai. lxi.

¶¶¶.iii. follows



# The Reuelacion

**D** followed hym vpon whyte hoxles, clothed with whyte & pure raynes: & oute of his mouth wet out a sharpe sword. \* By thes swerde is signified y worde of God, as it is sayd. E. ppe. vi. c. Apoc. i. d. Esa. xlii. a. Dan. xii. a. i. Cl. vi. a. Apo. xviii. c.

that with it he shoulde smyte the heathen. And he shal rule the with a rodde of yron, & he trode y winefat of fearce nes and wrath of almighty God. And hath on hys vesture and on his thygh a name written: \* kyng of kynges, and Lorde of Lordes.

And I sawe an engell stande in the sunne, and he cried with a loud voyce, saying to al the fowles that flye by the myddes of heuen: come & gather your selues togyther vnto the supper of the great God, that ye may eate the flesch of kynges, and of hys captaynes, & the fleshe of myghty men, and the fleshe of hoxles, and of them that lye on them, & the fleshe of all fre men and bond men, and of smale and greate. And I sawe the beast and the kynges of the earth, and their warriers gathered togyther to make battayle agaynst hym y late on the hoxle, & agaynst his souldiers.

And the beast was taken and wyth hym that false prophete that wrought myracles befoze him, wyth whiche he deceaued theim that receaued the beastes marke, and them that worshipped his ymage. \* These both were cast into a ponde of fyze burnynge with byrm stone: and the remnaunte were slayne wyth the sword of hym that late vpon the hoxle, which sword proceeded oute of hys mouth, and all the foules were fulfilled with their flesch.

**The notes.**  
a. The multitude that crieth are the vniuersall church of the faythfull, whiche is also the wife of the lambe. The lammes supper is the life euer lasting in perpetuall ioye and felicitie. The foules that are called to the slaughtre, are the true preachers of Christes doctrine who are condemned to hyl and deuoure all fleshe with the sharpnes of their preaching in rebukynge their felchelye luyng in all degrees.

## The. xx. Chapter.

The dragon is bounde for a thousand yeres. The dead arise and receaue iudgement.

**A** And I sawe an Angell come downe from heauen, hauing the keye of the bottomlesse pytte, and a great chayne in his hand. \* And he toke the dragō that olde serpent, whych is the deuyl & Satanas, and he bounde him a thousand yeres: and cast him into the bottomles

pytte, and he bounde him, and set a scale on hym, y he shoulde deceaue the people no more, til the thousand yeres were fulfilled. And after that he must be loosed for a lytle season.

\* And I sawe seates and they late vpon theym, and iudgemente was geuen vnto them: & I sawe the soules of theim that were beheaded for the wytnes of Iesu, and for the word of God: whych had not worshipped the beast, neither his ymage, neither had taken his marke vpon their forheades, or on their hādes: & they liued and raygned with Christ a. M. yere: but y other of the deade men lyued not agayne, vntil y thousand yere were finished. This is that first resurrection. Blessed and holy is he that hath part in the first resurrection. For on luch shal the second death haue no power, for they shal be the priestes of God and of Christe, and shal raygne with him a. M. yere.

And when the. M. yeres were expyred, Satā shalbe loused out of his pysson, and shal go out to deceaue y people whych are in the four quarters of the earth, \* God & Magog to gather them togyther to battell, whose nūbre is as the sande of the sea: and they wet vp in the plaine of the earth, and compassed the tentes of the saintes about, and the beloued cite. And fyze came downe fro God out of heuen, & deuoured them: \* & the deuyl y deceaued the, was cast into a lake of fyze and byrm stone, wher the beast and the false prophete were and shalbe tormented daye and nyght for euer more.

And I saw a greate white seate and hym y late on it, fro whose face fledde a way both y earth and heauen, & the place was no more fōude. \* And I saw the dead, both greate and smal stande befoze god: And y bokes were opened, and an other boke was opened, whych is the boke of life, & the dead were iudged of those thinges which were written in y bokes accordynge to theyr dedes, & the sea gaue vp hir dead, which were in hir, and death and hell deliuered vp the dead whych were in theym: \* and they were iudged euery man accordynge to hys dedes. And death and hell were cast into the lake of fyze.

Thys

B Dan. vii. b Apo. iii. a.

C eze. xxxviii. and. xxxix.

Dan. vii. b Apo. xix. d. Mat. xxv. d.

Dan. xii. a

Isa. lxiii. b Rom. ii. a



This is the second death. And whoso-  
euer was not found wrytten in þ\* boke  
of life, was cast into the lake of fyre.

The notes.

The dragon that is the deuyll, was shut vp for  
euer, that he had no power ouer the soules of the  
electes for the space of a thousand yeaeres after  
Christes death. But after that tyme was he lo-  
sed in his membres to be the very electe euen  
with godly popson, as shall playnly appere to  
all them that wyll earnestly conside the papa-  
cye, and the workes of the same. The other of þ  
deade men that lyued not tyll the thousand yea-  
res were synners: are those that beleued not in  
the tyme of this mortall lyfe, and therefore are  
not partakers of the fyrst resurrection, whiche  
is repentaunce of synes, to be priestes to Christ, &  
raigned with him for euer. Amongest those syn-  
ners that Sathan be turned loose, and that ga-  
ther the together to make war agaynst þ hegh-  
est, vnder the captaynes Boga and Magog (the  
Doye and Gogomire) but that with the bede-  
uoured of the fyre of Gods myghty worde. The  
greate wyte seare is the seare of Gods late iud-  
gemente, and he that late thereon, the sonne of  
God. The boke that were opened, are mens co-  
sciences, the other boke is the eternall predesti-  
nacyon of God.

## The. xxi. Chapter.

In this Chapter is descrybed the new and  
spirituall Jerusalem,



And I sawe a newe heauen  
and a new erth. For the fyrst  
heauen, and the fyrst earthe  
were vanyshed awaye, and  
there was no more sea. And I John  
saw þ holy cyty newe Jerusalem come  
downe from God out of heauen prepa-  
red as a byrde garnysched for her hus-  
band. And I heard a great voice out of  
heauen saying: beholde the taberna-  
cle of god is with me, and he wil dwel  
with them. And they shal be his people,  
and God him selfe shal be with them and  
be their God. And god shall wipe a-  
way al teares fro their eyes. And ther  
shal be nomore death, nether sorow, ne-  
ther crying, nether shall there be anye  
more payne, for the olde thynges are  
gone. And he that late vpon the seate,  
sayd. Beholde I make all thynges  
newe. And he sayde vnto me: wryte,  
for these wordes are faithfull and true.

And he sayde vnto me: it is done, I  
am Alpha and Omega, the begyn-  
ning & the end, I wil geue to hym that  
is a thyrtie of the well of the water of  
lyfe free. He that ouercometh, shall in-  
heryt all thynges, and I wyll be his  
God, and he shal be my sonne. But the  
fearefull and vnbeleuyng, and the

bahominable, & murderers and whores, &  
mōgers, and sorcerers, and idolaters,  
and all lyars shall haue theyr parte in  
the lake which burneth with fyre and  
brimstone, whych is the second death.

And there came vnto me one of the  
vii. Angels whiche had the vii. vials  
full of the. vii. last plagis: & talked w  
me saying: come hyther, I wyll shewe  
the the byrde, the lambes wyfe. And he  
carped me away in þ spyryt to a great  
and an hye mountayne, and he shewed  
me the greate cty, holy Jerusalem de-  
scendynge oute of heauen from God,  
hauynge the byghtnesse of God. And  
her synynge was lyke vnto a stone  
most precious, euen a Jaspas cleare as  
Christall: and had walles great and  
hye & had. xii. gates, and at the gates  
xii. angels: & names wrytē, which are  
þ xii. trybes of Israel: on þ East parte  
iii. gates, and on þ Northside. iii. ga-  
tes, and towarde þ South, iii. gates,  
and from the weste. iii. gates: and the  
wall of the cty had. xii. foundacions,  
and in them the names of the lambes.  
xii. Apostles.

And he that talked with me, had a  
golden rede to measure the cytye with  
all and þ gates therof & the walle ther  
of. And the cyty was bylt. iiii. square &  
the lēght was as large as the bredth  
of it, and he measured the cytye wth  
the rede. xii. M. furlonges: & the lēght  
and the bredthe, & the heygth of it, wer  
equall. And he measured the wall ther  
of, and cxliiii. cubites: the measure,  
that the angell had was after the mea-  
sure that man bleseth. And the byldyn-  
g of the wale of it was of Jaspas. And þ  
city was pure golde lyke vnto cleare  
glasse, and þ foundacions of þ wale of þ  
city wer garnysched with all maner of  
precious stones. The fyrst foundacion  
was Jasper, þ secōd Saphyre, þ thirde  
a Calcedony, the fourth an Emeralde:  
the fyfte Sardonyx: the sixte Sardes  
os: þ vii. Crysolite: the eyght Berail:  
þ ix. a Topas: the tenth a Crysol-  
los: the eluenth a Jacynth: the tweluenth  
an Amatist.

The. xii. gates were. xii. pearles, e-  
uery gate was of one pearle, and the  
strete of the cytye was pure golde, as  
thorow shynynge glasse. And there was

The. iiii.

Apoca. x. c.

D

E  
Zecha. ii. 1.

F

po. xlii. b  
v. xvi. a

Esa. xl. b. c.  
and. lxvi. c.  
1. Pet. iii. b.

Ezechiel.  
xlii. a.

Esa. xlv. a  
Apoc. vii. c

Esa. lxxv. d.  
ii. Cor. v. d  
ii. Pe. iii. b

Esa. xlii. b  
Apoca. i. c.  
and. xxi. c.

Zecha. viii. b  
Heb. viii. c

no



# The Reuelacion

**E** Chap. ix. d. no temple therein. For the Lorde God almyghty and the lambe are the temple of it.\* and the cite hath no nede of the sonne nether of the mone to lyghte it. For the byghtnes of God did lyght it: and the lambe was the lyght of it. And the people whych are saved shall walke in the lyght of it: and the kynnes of the erth shall bynge their glory vnto it.\* And the gates of it are not shut by daye. For ther shall be no nyght there. And ther shall entre into it none vnclene thyng: nether what soener, worketh abhominaciō: or maketh lies: but they only which are wrytten in the lambes boke of lyfe.

## The Notes.

This newe Ierusalem, is the faythful congregacion of Christ. What the partes and maner of byldyng thereof do signifye, is easy enough to be perceyued of them that do diligently marke al that is spoken in this boke of reuelacions, wherefore I wyl in this place note nothyng, but that all the precious thynges wherof this ctyte was bylded, do signifye the wonderfull excellency of this church and congregacyon of Christ, and no thyng in comparyson is so preceyouse in Gods syght, as are the faithful membres of his church of whom (as of most precious stones) this church or ctyte is bylded.

## Chap. xii. Chapter.

**T**he cyuer of the water of lyfe, the fearefulness and lyght of the ctyte of God, the Lord doth euer geue his seruantes warnyng of thynges for to come. The angel wyl not be worshypped. To the word of God maye nothyng be added, nor mynyshed there from.

**A**ND he shewed me a pure cyuer of water of lyfe cleere as Chrystall: procedynge oute of the seate of God and of the lambe. In the middes of the streete of it, and of ether syde of the riuer was there wode of life: which bare. xii. manner of frutes: and gaue fruyte euery moneth: and the leues of the wodde serued to heale the people. And ther shall be no more curle, but the seate of God and the lambe shall be in it: and his seruantes shall serue hym: And they shall se his face, and his name shall be in their foreheades.\* And there shall be no night there, and they nede no candle, neither lyght of the sunne: for the Lord God geueth them lyghte, and they shall raygne for euer moze.

**E** Chap. ix. d.

And he sayde vnto me: these saynges are faythfull and true. And the Lorde God of Sayntes and Prophetes sent

his angel to shewe vnto his seruantes, the thynges which must shortly be fulfilled. Behold I come shortly.\* Hap py is he that kepeth the sayinge of the prophesye of this boke. I am Iohn whych sawe these thynges and hearde them. And when I had heard and sene, I fell downe, to worshyppe before the fete of the Angell whych shewed me these thynges. And he sayde vnto me: se thou do it not, for I am thy felowe seruante and the felow seruante of thy brethren the Prophetes and of the whych kepe the saynges of this boke. But worshyppe God.

And he sayd vnto me: seale not the saynges of the prophesye of this boke. For the time is at hand.\* He that doth euil, let hym do euil styl: and he which is filthy, let hym be filthy styl: and he that is ryghteous, let hym be more righteous: and he that is holy, let him be more holy. And behold I come shortly, & my reward with me,\* to geue euery man accordyng as his dedes shall be.\* I am Alpha and Omega y beginning & the end: the fyrst and y last. Blessed are they that do his commaundementes, that they power maye be in the tree of lyfe, and may entre in thow the gates into the ctyte.\* For without shall be dogges and inchaunters, and whozemangers, and murtherers, and ydolaters, and whoso euer loneth or maketh leasynge.

I Iesus sent myne angel, to testify vnto you these thynges in the congregacions. I am the rote & the generacion of Dauid, and the byght mornyng starre. And the spirite and the byde sayd: come. And let hym that heareth say also: come.\* And let hym that is a thyrst, come. And let whoso euer will, take of the water of lyfe, fre.

I testyfy vnto euery manne that heareth the wordes of prophesye of this boke: yf any man shall adde vnto these thynges, God shall adde vnto hym the plagues that are wrytten in this boke. And yf any manne shall mynysh of the wordes of the boke of this prophesye, God shall take awaye his parte out of the boke of lyfe, and out of y holy cite, and from the thynges whych are wrytten in this boke. He whych testyfyeth these

Apoca. i. a

C

Actum. x. and. xiii. Apoc. x. a

zacha. x. b

Roma. ii. a

esai. xlii. b Apoca. i. b and. x. a

esai. xlii. b Apoca. i. b

Esa. lv. a Job. vii. f

Deut. xxi. a and. xii. b Ios. xxi. b Pro. xxx. a



these thynges sayth: be it, I come quye  
 helpe, Amen. Euen so: come Lorde  
 Jesu. The grace of oure Lorde Jesu  
 Christ be wth you all: Amen.

The notes.

The river of the water of life, is the trueth of  
 Gods word, the wodethat groweth on ech side,  
 is Christ, who bringeth forth frute in the faith-  
 full (his braunches) euey moneth and that. xii.  
 maner, that is the vniuersall gyftes of the holpe  
 ghost. And his leaues, that is hys moſte health-  
 full wordes & promyses are health to the people.

Thus haſt thou (gentle reader) ſuch thynges  
 as are darcke and hyd from the naturall vnder-  
 ſtandynge, briefelye touched, that thou mayſt w-  
 leſſe labour come to the knowledge and vnder-  
 ſtandynge of the whole. How be it the ſtudy to  
 be briefe would not ſuffer me to be ſo playne as  
 I wyſhe that I myght be, wherefore I thynke  
 it neceſſarye that thou playe not the ſlugga-  
 ſolowynge the example of the vnprofitable dione  
 bee, who ſpueth only by hony that the dyligent  
 bees gather, but contrary wyſe, be thou a good  
 bee, ſearch for the ſwete hony of the moſte hol-  
 ſome flourcs of Goddes holy wordes. And in all  
 thys geue ouer thy ſelfe to the teachynge of gods  
 des holpe ſpिरितe, who enſtructeth none but the  
 humble ſpिरितed, and ſuch as ſeke reſormacion of  
 theyr owne myſſe lyfynge, and all ſuche be en-  
 ſtructeth to the ful makynge theyr heartes a mete  
 temple for hym to dwell in. Yet in the meane tyme  
 me, reſuſe not the gyftes of God, which are offer-  
 red vnto the by the labours of other men whan  
 God hath endued with the moſte excellent gyfte  
 of enterpriſynge, but vie them as meanes. And  
 yet geue not credence lightly vnto euery inter-  
 pretacyon, but ſpyte proue the ſpिरितes And yf  
 they confeſſe not Chyſte to be comen in ſhe-  
 (that is) that there is no maner ſalvacyon be-  
 ſyde hym, beleue them not, for they are the ſp-  
 rite of Antichriſte.

The ende of the newe.  
 Teſtament.

## A table to find

the Epistles and Gospels vſu-  
 ally reade in the Church, accordynge  
 vnto the booke of Common prayer:  
 whereof the fyrſt lyne is the Epyſtle,  
 and the other the Goſpel, whoſe begin-  
 nyng ye ſhal fynde in thys boke mar-  
 ked with a croſſe, & and the ende  
 with halfe a croſſe, & con-  
 tained in theſe letters  
 A. B. C. D. &c.

On the fyrſt Sonday in Aduent.  
 Owe nothyng. Ro. xiii. c  
 When they drew nye  
 The ſecond Sondaye i.  
 What ſoever thynges are

Rom. xv. a  
 Theſe ſhal be ſyghes in the ſunnes  
 Luke. xxi. c

The third Sonday in Aduent.  
 Let men this wiſe eſtyme. i. Cor. iiii. a  
 When John beyng. Mat. xi. a  
 The fourth Sonday in Aduent.  
 Reioyce in the Lord alway. Phi. iiii. a  
 And thys is y record of John. Joh. i. c  
 On Chyſtmas day at y. i. Communion  
 for the grace of God. Tit. ii. b  
 And it chaunſe in thoſe dayes.

Luke. ii. a  
 At the ſecord Communion.  
 God in tymes paſt. Heb. i. a  
 In the begynnyng was Joh. i. a  
 On S. Steuens day.  
 And S. uen ful of fayth. Act. vi. b  
 Wherefore behold I ſend Mat. xiii. e  
 S. John Euangelyſtes day.  
 That whych was from the. i. Joh. i. a  
 ſlow me. John. xxi. d

The Innocentes day.  
 And I loked, & lo a Labe. Apo. xiii. a.  
 The Angel of the Lord. Mat. ii. d  
 The Sonday after Chyſtmas day  
 And I ſay that the heyre. Gala. iiii. a.  
 This is the booke. Mat. i. a

On New yeres day.  
 Blessed is that man. Ro. iiii. a  
 And it fortuneth. Luke. ii. c

On Epiphanie daye.  
 For this cauſe. Ephe. iii. a  
 When Jeſus was borne. Mat. ii. a  
 The. i. Sonday after the Epiphany.  
 I beſeech you therfore. Roma. xii. a.  
 And his father and mother. Luc. ii.  
 The. ii. Sonday after the Epiphany.

Seeing that we haue diuers. Ro. xii. b  
 And the thyrz day. John. ii. a  
 The. iii. Sonday after the Epipha.  
 Be not wyſe in your. Rom. xii. d  
 When he was come doune. Mat. viii. a  
 The. iiii. Sondaye after the Epipha.  
 Let euery ſoule. Rom. xiii. a

When Jeſus was entred. Mat. vii. a  
 The. v. Sondaye after the Epipha.  
 Now therfore as elect. Colo. iii. c  
 The kingdom of heaue is. Mat. xiii. d  
 The. vi. Sonday as on the fyfte.

On ſe



# The Table

For ye suffer folow. ii. Cor. xi. d. & xii. a  
When much people were. Luke. vii. a

On Quingagesima Sunday  
Though I speake with y. i. Cor. xiii. a  
He toke vnto him y. twelue. Lu. xvi. f

On Ashwensday.  
Turne you vnto me. Joel. ii. c  
Moreouer when ye fast Mat. vi. c

On the. i. Sonday in Lent.  
We as helpers therfore ii. Cor. vi. a  
Then was Iesus tel. Mat. iiii. a.

On the. ii. Sonday in Lent.  
Further more we beseech you brethren.  
i. Tessa. iiii. a

And Iesus went thence. Math. xv. c  
On the. iii. Sonday in Lent.  
Be ye therfore folowers. Ephe. v. a

And he was castyng Luk. xi. c  
On the. iiii. Sonday in Lent.  
Tell the ye that desyre Gal. iiii. d

After these thynges Iesus. Joh. vi. a  
On the. v. Sonday in Lent.  
But Chryst being an hie priest. heb. ii. c

Which of you can. John. viii. f  
On the Sonday next before Easter.  
Let the same mynde. Phil. ii. b

And it came to pas. Mat. xxvi. & xxvii.  
vnto. g.  
On Monday before Easter.

What is he thys Esay. liiii. a  
After two dayes foloweth Easter.  
Marke. xiii. a.

Tuesday before Easter.  
The Lord God hath opened. Esay. l. c.  
And anone in the dawning. Mat. xv. a

On wednesday before Easter.  
For whersoener is a testa. Heb. ii. d  
The feast of swete bread. Luke. xxii. a

On thursday before Easter.  
This I warne you of. i. Cor. vi. c  
And the whole multitud. Luke. xxi. a

On good Friday.  
For the law whych Heb. v. a  
When Iesus had spokē John. xviii. a

and. xix. vnto the end.  
On Easter euen.  
It is better i. Pet. iii. d

When the euen was come. mat. xxvii. g  
On Easter day at the. i. communion.  
Ye be then rylen agayn. Collos. iii. a

both day.

And when the Sabbath. Mar. xvi. a  
On Monday in Easter weke.

Then Peter opened hys. Act. x. e  
And behold two of them. Luke. xxiii. b  
Tuesday in Easter weke.

Ye men and brethren. Act. xiii. d  
Iesus him selfe stode. Luk. xxiii. e  
The fyrst Sonday after Easter.

For all that is bozne i. John. v. a  
The same day at nyght John. xx. e  
On the second Sonday after Easter

For it is thanke worthy. i. Pet. ii. d  
I am the Good Shepherd. John. x. c  
On the thyrdd Sonday after Easter

Verely beloued. i. pet. ii. c  
After a whyle ye shal not. John. xvi. d  
On the. iiii. Sonday after Easter.

Euery good gyft. James. i. c  
But now I goo. Joh. xvi. b  
On the. v. Sonday after Easter.

And se that ye be doers. Jam. i. d  
Verely, verely I say vnto. Joh. xvi. f  
On the Ascencion daye

In the former treatise Act. i. a  
After that he appeared. Mark. xvi. c  
On the Sonday after y. Ascencion.

The end of al thynges. i. peter. iiii. b  
But when the conforter. John. xvi. d  
and. xvii. a

On Whitsonday.  
When he fifty dayes. Actes. ii. a  
If ye loue. John. xiii. b

On Monday in Whitson weke.  
Then Peter opened hys Actes. x. e.  
For God so loued John. iii. c

Tuesday in whytson weke.  
When the Apostles Act. viii. c  
Verely verely. John. x. a

On Trinitie Sonday.  
After this I loked. Apoc. iiii. a  
There was a man of John. iiii. a

On y. t. Sonday after trinite soday  
Beloued let vs loue i. John. iiii. b  
There was a certaine rich. Luke. xvi. e

On the second Sonday  
Maruel not me i. John. iiii. c  
A certayne man ordayned. Luc. xxi. c

On the thirdd Sonday  
Submit your selves euery i. Pet. v. b  
Then resorted vnto Luk. xv. a

On the fourth Sonday  
For I suppose that Rom. viii. c  
for mercifull Luc. vi. f

st Sonday.  
be ye also i. Pet. iii. b  
Luke. v. a



that. xli. a  
n abundant.  
written.

..ptuagelima Souday.  
Berceyne pe not.  
for the kingdome of heaue. that. x.  
On Seruagelima Souday.

for



# The Table

...howe after the Sa  
John. r. r. a  
At the second communion.  
howe we not that a lytle leuen  
i. Cor. v. b.

Be ye there.  
On the sy  
In conclusio  
It came to























